اليقين

انترنيشنل

مجلة

دار التصنيف (برائيويت) لميتد

المجلد ٤٢ — ١٤ ذى القعدة ، ١٤١٣ هـ الموافق ٧ مايو ، ١٩٩٣ م — العدد

اليقيــن انترنيشنــل :

— على عتبة عامها الثانى والأربعين وتنوى المجلة :

المساواة فى الإسلام :

— الإسلام لم يفرق فى المعاملات بين عظيم وحقير ولا بين غنى وفقير . .

— ومن حكم الحدود (فى الإسلام) علاج المجرم بما يقطع جرمه ويزيل داءه .

— حق الله أقوى الحقوق وأوجب ما يستحق الأداء .

بسم الله الرحمن الرحيم

عن ابن مسعود رضي الله عنه قال قال رسول الله ﷺ «من قرأ حرفا من كتاب الله فله حسنة، والحسنة بعشر امثالها، لا اقول الم حرف ولكن الف حرف ولام حرف وميم حرف»
«رواه الترمذي»

وعن ابي امامة رضي الله عنه قال سمعت رسول الله ﷺ يقول اقرؤوا القرآن فانه يأتي يوم القيامة شفيعا لاصحابه. «رواه مسلم»

وهناك احاديث أخرى تؤكد على اهمية وبركات قراءة القرآن الكريم فعلينا ان نراعي حقوقه.

التحرير

أسعار الاشتراك السنوي في اليقين انترنيشنل
ابتداء من المجلد الـ ٣٩.

داخل باكستان: ٨٠ روبية (الكتابة إضافة [illegible] روبيات في حالة التسديد بشيك مسحوب في مصرف خارج كراتشي)
خارج باكستان ... المبلغ بالباكستانية أو ما يعادلها من دولار أمريكي

بالبريد الجوي — روبيات

- البلاد الأفريقية والأوروبية والصين واليابان وماليزيا وسنغافورة وإندونيسيا ٢٤٠,٠٠
- أستراليا، كندا، جزائر فيجي، نيوزيلندة والولايات المتحدة الأمريكية ٢٨٠,٠٠
- الجزائر، طرابلس، مصر، العراق، إيران، الأردن، سورية وتركية، أفغانستان، أبوظبي، البحرين، لبنان، الدوحة، دبي، اليمن، الكويت ١٦٠,٠٠
- سري لانكا، الشارقة والمملكة العربية السعودية ٢٢٠,
- [illegible]، أمريكا الجنوبية وجزائر الهند الغربية ٣٠٠,

بالبريد البحري

(أ) الجزائر، طرابلس، مصر، العراق، إيران، الأردن، عمان، سورية وتركية ١٢٠,٠
(ب) جميع البلاد الأخرى ١٧٥,٠

ثمن العدد الواحد (شاملة أجرة البريد)
داخل باكستان: ٥,٠٠ روبيات. خارج باكستان بالبريد الجوي ١ دولار أمريكي.

أعداد المجلة السابقة للسنة الكاملة متوفرة بشكل مجلدات جيدة، الأعداد ١٣ إلى ١٥ و ٢٥ إلى ٣٨ على [illegible] بالعملة الباكستانية وذلك بما عدا أجرة البريد.

رسم العضوية في المجلة مدى الحياة
لساكني باكستان ١٠٠٠ روبية ولغير ساكني باكستان ٢٥٠ دولارا أمريكيا

لا نحظر
على نقل المواد المنشورة في مجلة اليقين انترنيشنل اقتباسا أو ترجمة أو بأية طريقة أخرى، على أن يذكر مصدر المواد المنشورة وتقدم نسخة منها، إلا أننا لا نسمح بنقل ترجمة القرآن الكريم الإنجليزية أو الكتابة الصوتية بالحروف الرومانية التي تنشر على صفحات اليقين [illegible] على التوالي في كل عدد من المجلة.

جميع المراسلات
باسم مدير اليقين انترنيشنل
مكتب البريد دار التصنيف، مجاهد آباد، جمشيد رود، كراتشي - باكستان

هواتف
المكتب الرئيسي ٢٢٦٥٩٧-٩٨
المكتب الفرعي ٥٢١٣٢٥

التسديد مقدما

[illegible]

بسم الله الرحمن الرحيم

بلغ العلى بكماله   كشف الدجى بجماله

حسنت جميع خصاله   صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

اليقين انترنيشنل

على عتبة عامها الثاني والأربعين

الحمد لله رب العالمين والصلاة والسلام على رسوله الكريم
الذي لا نبي بعده وعلى آله واصحابه اجمعين .

تدخل اليقين انترنيشنل بهذا العدد في عامها الثاني والأربعين ـ هذا أمر يبعث في قلوبنا الغبطة والسرور .

ذلك لان المجلة لم تحد في مسيرتها عن المسار المقرر والمصمم لها من بانيها رحمه الله منذ واحد واربعين سنة مضت ، في مجال نشر الدين الحنيف الاسلام ورسالة القرآن المجيد وارساء أسس الفلاح والصلاح وازالة مصادر الشر والفساد لتسود الحياة البشرية السعادة والسكينة ليس للمسلمين فحسب وانما الكون كلها بدون تفريق بين انسان وانسان .

وتنوي المجلة الاقبال على مسيرتها الجديدة المنتظرة في الايام المقبلة بحماسة متزائدة ونشاطات ومجهودات مكثفة حتى لا تنقص بل تزيد في بركاتها وخيراتها . ومن المتوقع ان تصل الى هدفها بجدارة ومهارة وتذلل كل ما تاتي في طريقها من عقبات وحواجز . لذلك فان أسرة المجلة تأمل ان لن يبخل قراء المجلة ومعاونيها في داخل الوطن وخارجها عن مساعداتهم المادية والمعنوية حتى نتمكن من توسيع دائرتها وتعميق وتعميم فوائدها لخدمة الدين والبشرية اكثر فاكثر .

والله ولي التوفيق وما علينا الا البلاغ المبين .

المساواة في الاسلام

الاسلام لم يفرق فى المعاملات بين عظيم وحقير . ولا بين غنى وفقير ولا بين كبير وصغير ، الكل أمام الله سواء . فالكل خلق الله والكل عبيد الله . أنزل شرعه ليكون حكما بين الجميع ، ولا تفريط فى شرع شرعه الله ، ومن هذه الأحكام قطع يد السارق لنشر الأمن والأمان فى المجتمع ويقدم لنا الدكتور عزت على عطية ، هذه الصورة الحية . فى قصة المخزومية فيقول :

من مظاهر المساواة فى الاسلام وعدم التفرقة بين الشريف والوضيع . والقوى والضعيف ما روى عن عائشة رضى الله عنها أن قريشا أهمهم شأن المرأة المخزومية التى سرقت . فقالوا : من يكلم رسول الله ﷺ ؟ فقالوا : ومن يجترىء عليه الا أسامة حب رسول الله ﷺ فكلمه أسامة . فقال . أتشفع فى حد من حدود الله ؟ ثم قام فاختطب ثم قال . إنما أهلك الذين من قبلكم أنهم كانوا إذا سرق فيهم الشريف تركوه ، وإذا سرق فيهم الضعيف أقاموا عليه الحد ، وأيم الله لو أن فاطمة بنت محمد سرقت لقطع محمد يدها .

فهذا الحديث يصور موقفا من المواقف الرائدة لرسول الله ﷺ فى عام الفتح ويتلخص هذا الموقف فى أن امرأة من قريش من بنى مخزوم أقوى قبائل قريش سرقت قطيفة فيها حلى من بيت من بيوت الرسول ﷺ وتوفرت الشروط اللازمة لتحقيق السرقة فيما فعلت ، وثبتت سرقتها باقرارها بذلك . وبلغ أمر هذه السرقة إلى الرسول ﷺ ، وتم أمامه الاقرار ولم يبق الا تنفيذ الحد وهو قطع يد هذه المرأة . .

وحد السرقة من الحدود المقررة فى القرآن الكريم بما لا يقبل التأويل أو يجوز معه للحاكم حتى ولو رغب إيقاف التنفيذ ، فالله تعالى يقول . والسارق والسارقة فاقطعوا أيديهما جزاء بما كسبا نكالا من الله والله عزيز حكيم . .

ذلك لأن السرقة لو لم تجابه بهذا الحد الحاسم لفسدت الحياة الاقتصادية للناس ، ولم يأمنوا على أموالهم وأمتعتهم ، وفقدوا الحافز على الجد والعمل . وعجزوا عن المحافظة على ما يملكون . . واختلت موازين التعامل بين الناس ، واستمرأ الناس السرقة كوسيلة للحصول على المال بلا تعب ولا مجهود .

وتنفيذ حد السرقة استجابة لله تعالى فيما أمر به ، واستسلام لمقتضى العبودية ، ومسايرة لحكم الله . . وما دامت قد ثبتت أمام الحاكم فلا يمكن التوقف عن التنفيذ ، حتى ولو عفا صاحب المال وتنازل عما سرق منه . لأن الحد حينئذ حق الله ، وصاحب المال ليس له أثر فى ايقافه . . ولا يملك العفو إلا إذا لم يصل الأمر للحاكم . ولم تثبت السرقة على السارق . .

ولما قبض صفوان بن أمية على من سرق رداءه وقدمه إلى الرسول ﷺ فاعترف السارق أمر النبي ﷺ بقطع يده، فقال صفوان : قد عفوت عنه . فقال الرسول ﷺ ، « هلا كان ذلك قبل أن تأتيني به . . وقطعت يده . . »

ومادام الحد قد وصل إلى الحاكم وثبت عنده انتفت الشفاعة لأنها توجه لمن لا يملك الاستجابة لها ، ولأنها حينئذ تعتبر ضغطا على الحاكم أو وسيلة للحيلولة بينه وبين تنفيذ واجبه الذى أمره الله بتنفيذه . .

ومع ذلك ، فقد شفع بنو مخزوم فى هذه المرأة . . ذلك لأن لهم مكانهم المتميز ومكانتهم المتفردة بين القبائل . ولأن هذه الحادثة كانت أول موقف تتعرض فيه امرأة من أشراف العرب لاقامة الحد عليها . .

وكان العرف الجاهلى يقتضى محاسبة الضعيف . وعدم معاقبة الشريف ، ومثل هذه المرأة ما كانت تمتد اليها يد بعقوبة لما صدر منها من سوء . .

ورأى بنو مخزوم أن يحاولوا انقاذ المرأة من قطع يدها ولو أدى الأمر إلى بذل أضعاف ما سرقت مثلا يلحقهم عار من ذلك .

ويظهر أن المنع من الشفاعة فى الحدود لم يكن قد سبق نهى عنه قبل هذه الحادثة ؟ أو صدر نهى لكنهم فهموا أنه يمكن أن يكون معه استثناء . . أو يمكن أن يستبدل الحد بما ينوب عنه من عقاب تتصل بالمال . .

وعرضوا الفداء . . تعويضا للمسروق ، واشعارا بالرضوخ للعقوبة ، ورغبة فى أن يكون لهم بعض الامتياز . . ولكن الرسول ﷺ أجابهم بجواب هادىء حازم مبينا لهم العلة فى عدم أمكان ذلك فقال : تطهر خير لها . .

أن الحد انما شرع لحكم كثيرة . . وأن من هذه الحكم بتر الاعضاء الفاسدة من المجتمع ، ونشر الأمان والاطمئنان بين أركانه ، وحفظ المال والعرض والعقل والنفس ، لأضافة إلى حفظ الدين .

ومن حكم الحدود علاج المجرم بما يقطع جرمه ، ويزيل داءه . ويحرمه ، دوافع الجريمة وبواعثها . . ويكون ذلك أحيانا بقطع الجزء الذى تمت به الجناية إذا تيسرت له وسائل العيش بغيره . أو بعقوبته عقوبة مؤلمة تذكرة بما سيلاقى وتنسيه نشوة اللذة المحرمة . وقد تكون بقتله والقضاء عليه اذا تعارض وجوده مع حياة المجتمع . ولم تتيسر الفرصة له للعيش على ما يقتضيه الاسلام . .

ومن الفوائد التى تتحصل لمن أقيم عليه الحد أنه يكفر عنه سيئته ، ويزيل عنه إثم معصيته ، فالله تعالى أكرم من أن يعاقب عبده فى الدنيا على جريمته ثم يعيد معاقبته عليها فى الآخرة وفى الحديث الصحيح . ومن أصاب من ذلك شيئا فعوقب فى الدنيا فهو كفارة له . . أى من ارتكب ما يستوجب الحد فأقيم عليه الحد كفر الله عنه ما وقع منه من الأخطاء .

ومن هنا كان امتناع الرسول ﷺ من قبول الفداء .

ولم ييأس بنو مخزوم ، ولم يتوقفوا عن المحاولة . . لقد ارجعوا عدم قبول الفداء إلى ضعف فى الشافع ، أو بعد فى الصلة بينه وبين الرسول ﷺ أو إلى تخوف الرسول ﷺ من أن يستجيب لرغبته الأشراف فيظن بعض الناس أنه استجاب لضغط أو تخوف من بأس الكبار . .

ورأوا أن يستعينوا فى الشفاعة بمن لا تمثل الاستجابة اليه شيئا من ذلك . .

لابد أن يكون من أقرب الناس إلى الرسول ﷺ ولابد من أن يكون من غير قبائل العرب الكبيرة التى يمكن

أن يكون لها وزن واعتبار . . أنه ليس من أقاربه ولو كان من أقاربه لما رضوا باستجابته له لأن منزلتهم تجعل استجابته لهم أقرب من استجابته لأقرب قريب اليه .

وليس من الكبار على وجه من هو أكبر منهم فى المكانة أو الاعتبار

فليكن ممن لا تمثل الاستجابة اليه الا رعاية لخاطر حبيب لا يربطه به بعد الاسلام غير عطفه عليه وحبه اياه.

انه اسامة الحبيب ابن زيد الحبيب .

لقد استشهد أبوه بمؤتة ، وكان يرى فى الرسول ﷺ بعده نعم الأب ونعم الحبيب . ولعل قبول شفاعته يعوضه عن فقد أبيه بعض التعويض .

وطلبوا من أسامة أن يشفع ، وألحوا فى الطلب . ووجد أسامة نفسه بين موقفين

الأول أن يرفض .

والثانى أن يتحمل تبعات القبول

وإذا رفض ، فانه سيكسر نفوس هؤلاء الكبار . وقد يعاتبه الرسول ﷺ على عدم القبول وخاصة وأنه لا يزال فى بداية الشباب .

واذا قبل فما الذى سيكون ؟ . . إن قبلت شفاعته فذلك المراد ، وإن لم تقبل فقد قطع العذر ، وأزال ما علق بنفوس القوم من أوهام . .

وبحماس الشباب اندفع يشفع القوم عند الرسول ﷺ مبديا الحاح القوم وحرج موقفه فى هذا الاختيار . . ولكن الرسول ﷺ يخاطبه كمنفذ لحكم الله لا يملك الاختيار . .

إن لطف جانبه . ولكن هذا الجانب لا يتعدى اطاره ، ولا يتدخل فى جوانب الحسم واتخاذ القرارات . .

وكان التقريع . أتشفع فى حد من حدود الله ؟

إنه ليس حقى أتنازل عنه ، ولكنه حق الله ، وأمام حقوق الله تمحى أى حقوق يمكن أن تكون لغيره ، ولا يبقى لها فى مقابله وجود . . فحق الله أقوى الحقوق ، وأوجب ما يستحق الأداء .

ومع ذلك فلابد من زيادة التوضيح قطعا لكل محاولة ومنعا من تكرار الاحراج .

إن الحوادث التى تقع فى عهد النبوة ينبغى أن تكون سراجا للأجيال يضيء على مر الدهور .

ما الداعى إلى هذا الحسم ، وعدم التردد فى التنفيذ ؟ ولماذا لا يقبل فداء المفتدين ؟ ولا يابه لشفاعة الشافعين والحاح الطالبين الراغبين ؟

لأن فى قبول ذلك هلاك المحاولين ، وهلاك المساعدين والمستجيبين ، والمثل موجود فى أحوال السابقين .

✱ ✱ ✱ ✱ ✱

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما أبدا ... على حبيبك خير الخلق كلهم

هو الحبيب الذى ترجى شفاعته ... لكل هول من الأهوال مقتحم

53. *A-ta-waa-sau bih. Bal hum qau-mun-taa-ghoon*	53. What! Did this they bequeth (to one another)? but they are a transgressing people	أَتَوَاصَوْا بِهِ بَلْ هُمْ قَوْمٌ طَاغُونَ
54. *Fa-ta-wal-la 'an-hum fa-maa an-ta bi-ma-loom*	54 So, turn away from them (O Muhammad), and you are not blameworthy,	فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ
55. *Wa zak-kir*	55 and (continue to) remind (them),	وَذَكِّرْ
fa in-naz-zik-raa tan-fa-'ul-mu'-mi-neen	for indeed the reminding benefits the believers.	فَإِنَّ الذِّكْرَىٰ تَنْفَعُ الْمُؤْمِنِينَ
56 *Wa maa kha-laq-tul-jin-na wal-in-sa*	56. And I created not JINN (genii) and men	وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ
il-laa li-ya'-bu-doon.	but they serve Me	إِلَّا لِيَعْبُدُونِ
57 *Maa u-ree-du min-hum-mir-riz-qinw-*	57 I do not desire from them any provision,	مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ
wa maa u-ree-du ainy-yut-'i-moon.	and nor I desire that they should feed Me.	وَمَا أُرِيدُ أَنْ يُطْعِمُونِ
58. *In-nal-laa-ha hu-war-raz-zaa-qu*	58 Surely, it is Allah, Who is the only Provider,	إِنَّ اللَّهَ هُوَ الرَّزَّاقُ
zul-quw-wa-til-ma-teen	the Mighty, the Strong.	ذُو الْقُوَّةِ الْمَتِينُ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

46. *Wa qau-ma noo-ḥim-min qabl.*	46 And (it seized) the people of NOOH (Noah) before them.	وَقَوْمَ نُوحٍ مِّن قَبْلُ
In-na-hum kaa-noo qau-man faa-si-qeen.	indeed, they were a transgressing people	إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ
RU-KOO' 3	SECTION 3	
47 *Was-sa-maa-a ba-nai-naa-haa bi-ai-dinw-*	47 And (there is a sign in) the heaven, and We created it with (Our) power,	وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ
wa in-naa la-moo-si-oon	and surely We are All-Reaching (i.e. every thing is within Our reach)	وَإِنَّا لَمُوسِعُونَ
48. *Wal-ar-ḍa fa-rash-naa-haa*	48 And (there is a sign in) the earth We spread it forth,	وَالْأَرْضَ فَرَشْنَاهَا
fa-ni'-mal-maa-hi-doon	and an excellent Spreader are We	فَنِعْمَ الْمَاهِدُونَ
49 *Wa min kul-li shai-in kha-laq-naa zau-jai-ni*	49 And all things We created in pairs,	وَمِن كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ
la-'al-la-kum ta-zak-ka-roon	so that you may give thought	لَعَلَّكُمْ تَذَكَّرُونَ
50. *Fa-fir-roo i-lal-laah*	50 Therefore, hasten towards Allah.	فَفِرُّوا إِلَى اللَّهِ
In-nee la-kum min-hu na-zee-rum-mu-been	Indeed, I am to you from Him a plain warner	إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ
51. *Wa laa taj-'a-loo ma-'al-laa-hi i-laa-han aa-khar.*	51 And do not set up alongwith Allah another god;	وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَٰهًا آخَرَ
In-nee la-kum-min-hu na-zee-rum-mu-been	indeed I am to you from Him a plain warner.	إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ
52 *Ka-zaa-li-ka maa a-tal-la-zee-na min qab-li-him-mir-ra-soo-lin*	52. Similarly, no Messenger came to those who were before them,	كَذَٰلِكَ مَا أَتَى الَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ
il-laa Qaa-loo saa-ḥi-run au maj-noon.	but they called (him) sorcerer or mad.	إِلَّا قَالُوا سَاحِرٌ أَوْ مَجْنُونٌ

39. *Fa-ta-wal-laa bi-ruk-ni-hee*	39. But he turned away due to (pride in) his might	فَتَوَلّٰى بِرُكْنِهٖ
wa-qaa-la saa-ḥi-run au maj-noon.	and said. He is a sorcerer or a madman.	وَقَالَ سٰحِرٌ اَوْ مَجْنُوْنٌ
40 *Fa-a-khaz-naa-hu wa ju-noo-da-hoo*	40. So, We seized him and his hosts	فَاَخَذْنٰهُ وَجُنُوْدَهٗ
fa-na-baz-naa-hum fil-yam-mi wa hu-wa mu-leem.	and cast them into the sea; and he was blameworthy.	فَنَبَذْنٰهُمْ فِى الْيَمِّ وَهُوَ مُلِيْمٌ
41 *Wa fee 'aa-din iz ar-sal-naa 'a-lai-hi-mur-*	41 And in (the case of) 'AAD (Ad) (there was a sign) when We sent upon them	وَفِىْ عَادٍ اِذْ اَرْسَلْنَا عَلَيْهِمُ
ree-ḥal-'a-qeem	the wind without good,	الرِّيْحَ الْعَقِيْمَ
42 *Maa ta-za-ru min shai-in a-tat 'a-lai-hi*	42 that spared not any thing it blew over	مَا تَذَرُ مِنْ شَىْءٍ اَتَتْ عَلَيْهِ
il-laa ja-'a-lat-hu kar-ra-meem.	but rendered it like powdered rot.	اِلَّا جَعَلَتْهُ كَالرَّمِيْمِ
43. *Wa fee sa-moo-da*	43 And in (the case of) SAMOOD (Thamud),	وَفِىْ ثَمُوْدَ
iz qee-la la-hum ta-mat-ta-'oo ḥat-taa ḥeen.	(there was a sign) when they were told· Enjoy for a little while	اِذْ قِيْلَ لَهُمْ تَمَتَّعُوْا حَتّٰى حِيْنٍ
44. *Fa-'a-tau 'an am-ri rab-bi-him*	44 But they defied the command of their RABB (Lord).	فَعَتَوْا عَنْ اَمْرِ رَبِّهِمْ
fa-a-kha-zat-hu-muṣ-ṣaa-'i-qa-tu	so the thunder-blast seized them	فَاَخَذَتْهُمُ الصّٰعِقَةُ
wa hum yan-zu-roon	and they stared on (helplessly).	وَهُمْ يَنْظُرُوْنَ
45. *Fa-mas-ta-ṭaa-'oo min qi-yaa-minw-*	45. Then, they were neither capable of standing up,	فَمَا اسْتَطَاعُوْا مِنْ قِيَامٍ
wa maa-kaa-noo mun-ta-ṣi-reen.	nor of being helpful (to themselves)	وَّمَا كَانُوْا مُنْتَصِرِيْنَ

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=s	ح=h	ز=z	ص=s	ض=d	ط=t	ظ=z	ع='	ـْ (Jerk)	
Bold	Madd	آ=aa	و=oo	ى=ee	Fine	Madd	ا=aa	و=oo	ق=qa

31	Qaa-la fa-maa khat-bu-kum	31	Said he (IBRAAHEEM-Abraham), Now, what is your errand	قال فما خطبكم
	ay-yu-hal-mur-sa-loon		O you the sent ones?	أيها المرسلون
32	Qaa-loo in-naa ur-sil-naa i-laa qau-mim-muj-ri-meen	32	They said Indeed we have been sent to a guilty people,	قالوا إنا أرسلنا إلى قوم مجرمين
33.	Li-nur-si-la 'a-lai-him hi-jaa-ra-tam-min tee-nim-	33	that we may send upon them stones of clay	لنرسل عليهم حجارة من طين
34	mu-saw-wa-ma-tan 'in-da rab-bi ka lil-mus-ri-feen	34	marked, from your RABB (LORD) for the wanton	مسومة عند ربك للمسرفين
35	Fa-akh-raj-naa man kaa-na fee-haa mi-nal-mu'mi-neen	35	So, we evacuated whoever was therein of the believers	فأخرجنا من كان فيها من المؤمنين
36	Fa-maa wa-jad-naa fee-haa ghai-ra bai-tim-mi-nal-mus-li-meen	36	And we did not find therein but one household of Muslims,	فما وجدنا فيها غير بيت من المسلمين
37	Wa-ta-rak-naa fee-haa aa-ya-tal-lil-la-zee-na	37	And we left therein a sign for those	وتركنا فيها آية للذين
	ya-khaa-foo-nal-'a-zaa-bal-a-leem.		who fear the painful torment	يخافون العذاب الأليم
38.	Wa fee moo-saa- iz ar-sal-naa-hu	38	And in (the case of) MOOSA (Moses) (there was a sign) when We sent him	وفي موسى إذ أرسلناه
	i-laa fir-'au-na bi-sul-taa-nim-mu-been.		to FIR'AUN (Pharaoh) with evident authority,	إلى فرعون بسلطان مبين

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which he completed during his travels. Ghazali has expounded the principles of religion, morality, and mysticism, depending upon traditional proofs, sayings and anecdotes relating to the most respected personalities in the theology of Islam.

The **Ihya** has been an important factor in the stability of Islam because it established Muslim orthodoxy at a time when there was a definite need for clearly stated beliefs. Moreover, this chief work of Ghazali partially reconciled theologians and mystics, who had often been violently opposed to one another In this work, Ghazali asserted that only the way of the Mystics would lead to real knowledge of Allah and consequently to the correct interpretation of all phenomena.

In his another celebrated work, **"Tahaful al-Falasifah"** (Overthrow of the Philosophers), Ghazali has pointed out the vanity and futility of pure reason and claimed to prove that all scholastic argument was fraught with error and therefore incapable of proving the most fundamental truths, such as the existence of Allah. He used this work against metaphysical propositions where they metaphysical propositions where they were opposed to Islamic orthodoxy He further protested against the rationlist theologians, and declared that reason as the basis of proof appealed only to the highest intellects and not to the masses in general.

His other works include the **"Tibral Masbuk"** (Molten Gold), a politico-ethical handbook for royal guidance, which was meant for Ghiyasuddin Abu Shuja Muhammad, son of his patron Malik Shah His another work, the **"Sirrul 'Alamain"** (Mystery of the Two Worlds), was written at the instance of a "number of kings of the earth in order that I might compose an unrivalled work to facilitate the fulfilment of their ambitions", to quote the words of Ghazali.

"Fatihatul 'Ulum" (Introduction to Sciences), containing the division of sciences into different branches and their definitions **"Kimiya-i-Saadat"** (Alchemy of Goodness), **"Iqtisad fil I'tiqad"** (Moderation in Belief), and **"Kitabul Wajiz"**, a handbook on **Fiqh**, are some of his other works Ghazali was one of the most prolific writers that Islam has produced He was a poet both of the Arabic and Persian languages ethics, philosophy and even on astronomy

In the sphere of political science also, Ghazali made a respectable contribution He held the view that politics is a necessary adjunct to one's life and therefore closely allied to ethics, a science which deals with human values and norms of goodness He defines politics as a science "which deals with the proper order for the State affairs of the mundane category" He advocated that politics, as the first of the three practical sciences the other two being economics and ethics, aims at "man's welfare in the world, and bliss in the next attainable only if the government is rooted in the legal and completed by the political sciences, that is **'Ulum Shariah** and **'Ulum Siyasiyah"**. He indicated that there are two aspects of human conduct—individual and social—and it is only when man is regarded as a social being that the need of such sciences as Law and Politics arises

HIS SUCCESS

Montgomery Watt attributes three qualities which largely contributed to Ghazali's success—his passion for truth, his thoroughness in his studies, and the accord between his life and his belief. As Ghazali himself writes in his **autobiography, he had, from an early age, wanted to understand** the reality **of things. In particular,** he was **ready to search for grains** of truth in **most unlikely places,** even in the **writings of men whom** his **contemporaries despised,** or considered **dangerous. He considered** it the duty **of Muslim intellectuals** to enter **fearlessly into any** field of study where **something of** the truth might be **learnt.**

The thought and **works of Al-**Ghazali exerted a profound **influence** on Jewish and **Christian scholasticism** and also **brought orthodox** speculation to its **culmination point** Skilled as he was in the art **of argument** he could **easily outwit his** opponents

The intensity of his feeling **for** the reform of Muslim society **may** be observed from this **prayer of** Ghazali **"I pray to Allah to reform me first, and then to reform through me, to guide me, and then to guide through me."**

- The worst blindness is that error into which a person relapses after having received the right guidance
- The best actions are those that bring (righteous) gain
- The best path is that (right path) which is easy to follow
- The crown of wisdom is fear of Allah the Exalted
- The best thing to inclucate in the heart is firm belief in Allah
- Doubt is an offshoot of infidelity

SALAAT is the pillar of Faith we Muslims should be steadfast in maintaining **SALAAT, which is** our sheet-anchor in the storms of life When the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

blue sky studded with myriad of stars on a moonless night, the ripples of a gentle sea, a bed of colourful flowers, the soft flutter of the wings of a bird overhead, or even a clod of freshly-turned earth-soft and scented. What comes to the mind immediately is that how neat and clean, pure and simple is Nature. The impact is instantaneous and overwhelming One is lost in the captivating thoughts of Nature The Holy Qur'an in many of its glorious passages repeatedly invites us to have a look at Nature for its ennobling effect on one's heart and mind.

How is it that one feels so greatly inspired? What happens that one is so lifted up Why is it that one enjoys the sights and smells of Nature It is all due to the contact of Nature within us and the Nature around us. It is the fusion of the two that causes ecstacy and brings unbounden joy. If one tries to make use of such happy moments to capture the love of God, Who is the True Creator of all Nature, he would try to do everything possible to seek His pleasure. It should make his task easy and keep his eyes and ears wide open and fixed on Him. In His company with the constant sense of His Presence, he shall feel more confident about his Future—and would be assured of a Promising Future indeed!

——:o:——

AL-GHAZALI : The Great Theologian

By M. Aminuddin

Abu Hamid Muhammad Ibn Muhammad Al-Tusi Al-Shafi'i Al-Ghazali, entitled **Hujjat al-Islam** (The proof of Islam) was a great theologian of the eleventh century, and the most original thinker and philospher that Islam has produced.

Born in 1058 C.E. in Ghazalah near Tus in Tehran, Ghazali studied law at an early age In the course of just 53 years of his life, he made a mark on erudite thought which has been the lot of few men in the history of the world

Due to his outstanding intellectual gifts, he was appointed as a lecturer in Canon Law at the Academy of Nizamal-Mulk in Baghdad, where he became a sceptic. After a study of the various schools of thought, however. he accepted the mystic doctrines of Sufism.

It is related that, while at Baghdad. Ghazali lectured, addressing himself to the task of reasserting Islamic doctrines against Greek influence, before audiences of about five hundred great lawyers and learned men of his days. He had an nuquestionable thirst for investigation, which he proudly attributed to Allah who had implanted in his soul an urge and temperament of research.

After about twelve years of retirement in various places, including Syria, Egypt. Makkah and Madinah, and after performing the holy pilgrimage. he was recalled to preach and teach at the academy at Nishapur in 1105 Finally, he retired to his native town Tus, whereby founded a school for jurists. He died there in 1111

EARLY LIFE

Although Gazali's early life was led in an atmosphere of mysticism, his mind was attracted by the problems of theology and jurisprudence. Before he was twenty years old. he was investigating theological differences and devoting his attention at the same time to the study of the subjects like law, science, philosophy, logic and mysticism.

Ghazali, who reproduced in his religious experience all the spiritual phases developed in Islam, has related in his autobiography **"Munqidh min al-Dalal"** (Deliverance from Waywardness) how he was struck by the waning of faith and religious sentiment among Muslims of the day, and consecrated himself to the task of reviving the true spirit of Islam and sought to free it from uninspiring formalism. He saw clearly that if Islam was to continue as a force effectively guiding the lives of the people, there must be an abandonment of worldliness and a return to genuine belief in Allah To this revival of religion, he devoted the remaining years of his life As a first step, he himself gave up the distinguished position that he had attained. W. Montgomery Watt says that it is perhaps chiefly because of his courageous abandonment of worldly position, success and influence. that al-Ghazali has been so much admired by the West. Even when he was still in his teens, he bagan to ponder over the intricate problems of life and death His ethics, his way of life, his outlook of the things around him, began to be deeply influenced by the writings and sayings of prophets, saints and savants in whom he pinned his faith. Thinking about the problems of life and death in depth, he clearly perceived the hollowness of the worldly life and the eternity that was in store after death.

The pivot of all his philosophical argument, says H. K. Sherwani, is that he replaces the role of intellectual perception by personal human experience, and rank materialism by spiritual elation.

HIS WORKS

In his voluminous treatise, **"Ihya 'Ulum ad-Din"** (Renaissance of Religious Sciences), in four volumes,

severely handicapped, on account of our environmental preoccupations, in the appreciation of Life and its opportunities The best that we try to do is to make our temporal life richer and happier

The life to come is the concern of a very few of us and little thought is bestowed on providing for the Future that awaits everyone irrespective of his Faith and Ideology

Islam teaches us that life does not cease after death. The grave is only a cradle for the life to come. The realisation of this Truth comes when one has crossed the Rubicon or has reached the point of No Return The die is cast at the time of death Before the fatal or the final hour every thing in the matter of redemption, reconciliation, rehabilitation and/or reconstruction is possible God is the Most Great He is there to grant Pardon for the asking If one were even to whisper to himself in his last moment his regrets for his life-long misdeeds and ask for pardon with a resolve to be good. if his life were to be spared, he will gain His pardon. He will be forgiven, for "God is ever Forgiving, likes to forgive and we should therefore always ask Him for His forgiveness".

There are signs in abundance of His bountiful Mercy for one who wishes to see. What a pity it is to waste precious time in running after the transitory comforts of this life, obvious of the *heavenly pleasures which are in store for the repentant, and for those who love and fear Him. It is also to be greatly lamented that how easily people fall a prey to false creeds and ruin their future.*

We have not tried to argue the case for Resurrection and the life to come for the simple reason that followers of all the revealed religions believe in it as a common article of Faith, others have also come to believe in it directly or indirectly Hence it is a moot point However, there is need to bring it to the forefront and to keep it upper most in our minds so that the inherent instinct in us, of providing for the Future, can be made use of to provide for the everlasting life in the next world The thought of Future makes one much more sober and wiser and also lessens his anxiety to have more and more for the 'present' The urge to embelish the 'present' is the root cause of so much of disappointment and discontentment that we experience today and expect in alarming dimensions in the years to follow

This world is a place one has to leave and whatever may be his gains, in material terms have to be left behind Even his body is to be interned somewhere here or disposed of otherwise It is only his spiritual assets which survive and bring credit to him The people talk of his munificence and not of his riches, his kind heartedness and not of his authority his piety and not of the power that he possessed. his good deeds and not of his Bank balance

All this shows that no sooner a man departs, fellow men become acutely and suddenly conscious of the importance of spiritual merit and worth So why would it not be that the departed soul would be the first and foremost beneficiary *of the reward for the good and meritorious deeds of which his friends and admirers give him credit for*

It should not be difficult for us to avail ourselves of such experiences in our life as serve to remind us of the Great Future and the need to make amends for the past and to make ample provision for it as long as we live. It is as simple and practical as any other lesson that we are capable of drawing out daily life. There is, however, a hidden hand, a dark shadow and a clever clique which keep us involved in our immediate environments and deprives us of the capacity to think of the Future.

We ourselves in the midst of our family and friends are probably the worst culprits to put up barriers so that we may not think of the Future That's why in the days of the Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) the companions used to recite to each other, after the exchange of usual greetings chapter No 103, entitled *'al-'Asr'* (the Time) translation given below, just to remind one another, of the need to remove the stains of dust and rust as are likely to gather in course of time over the true realisation of the aim and the purpose of Earthly Life

> "By (the token of) time (through the Ages). Verily man is in loss, except those who have Faith, Belief in oneness of Allah and all thing attributed and in Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) and do righteous deeds. and (join together) in the mutual teaching of Truth, and of Patience and Constancy"

The Companions rendered to each other a yoeman's service. by *reciting the above quoted chapter to constantly keep in view the something worth while to make it a Promising one"*

When you happen to have some spare moments and also the peace of mind, do have a look, even a passing glance, at Nature—be it a grove of green trees, the rays of the morning sun falling on a snow covered mountain peak, the clear

at a happy face.. He appeared to be worried; and not merely worried but acutely unhappy, with eyes staring vacantly ahead and the corners of his mouth drawn in as in pain—but not in bodily pain. Not wanting to be rude, I turned my eyes away and saw next to him a lady of some elegance. She also had a strangely unhappy expression on her face, as if contemplating or experiencing something that caused her pain; nevertheless, her mouth was fixed in the stiff semblance of a smile which, I was certain, must have been habitual. And then I began to look around at all other faces in the compartment—faces belonging without exception to well-dressd, well-fed people; and in almost every one of them I could discern an expression of hidden suffering so hidden that the owner of the face seemed to be quite unaware of it.

This was indeed strange. I had never before seen so many unhappy faces around me; or was it perhaps that I had never before looked for what was now so loudly speaking with them? The impression was so strong that I mentioned it to Elsa, and she too began to look around her with careful eyes of a painter accustomed to study human features. Then she turned to me astonished, and said. 'You are right. They all look as though they were suffering torments of hell. . . . I wonder, do they know themselves what is going on in them?

I knew that they did not—for otherwise they could not go on wasting their lives as they did without any faith in binding truths, without any goal beyond the desire to raise their own standard of 'living', without any hopes other than having more material amenities, more gadgets, and perhaps more power.....

THE GREAT FUTURE

When we talk of the Future, we generally have in view either a short term or a long term plan or a project in our (life time).

Similarly, when we predict a bright or a promising future for someone, we have in mind his successful career in the life. Thus we invariably think of our life-time prospects when speaking of the Future.

Our imagination rarely crosses the borders of our earthly existence and it is seldom that we try to look beyond the horizon.

The idea of gain and loss is similarly linked with the ups and downs in life In short we are

QUR'ANIC ANSWER

When we returned home, I happened to glance at my desk on which lay open a copy of the Koran I had been reading earlier. Mechanically, I picked the book up to put it away, but just as I was about to close it, my eyes fell on the open page before me, and I read:

> You are obsessed by greed for more and more
> Until you go down to your graves. Nay, but you will come to know! Nay but you will come to know!
> Nay if you but knew it with the knowledge of certainty.
> You would indeed see the hell you are in.
> In time, indeed, you shall see it with the eye of certainty.
> And on that Day you will be asked what you have done with the boon of life.

For a moment I was speechless I think the book shook in my hands Then I handed it to Elsa. Read this. Is it not an answer to what we saw in the subway?

It was an answer, an answer so decisive that all doubts were suddenly at an end I knew now, beyond any doubt, that it was a God-inspired book I was holding in my hand; for although it had been placed before man over thirteen centuries ago, it clearly anticipated something that could have become true only in this complicated, mechanized. phantom-ridden age of ours.

At all times people had known greed but at no time before this had greed outgrown a mere eagerness to acquire things and become an obsession that blurred the sight of everything else an irresistible craving to get, to do, to contrive more and more—today than yesterday, and more tomorrow than today a demon riding on the neck of men and whipping their hearts forward toward goals that tauntingly glitter in the distance but dissolve into contemptible nothingness as soon as they are reached, always holding out the promise of new goals ahead—goals still more brilliant, more tempting as long as they lie on the horizon, and bound to wither into further nothingness as soon as they come within grasp and that hunger, that insatiable hunger for ever new goals gnawing at man's soul Nay if you but knew it you would see the hell you are in...

This. I saw, was not the mere human wisdom of a man of a distant past in distant Arabia. However wise he may have been, such a man could not by himself have foreseen the torment so peculiar to this Koran spoke a greater than twentieth century. Out of the Koran spoke a vice greater than the voice of Muhammad *(Sallallahu 'alaihi wa sallam)*.

THE QURA'N A MESSAGE FROM GOD

(Muhammad Assad)

Muhammad Assad, formerly (Leopold Weiss) tells of his experience in a Berlin subway that drew him closer to Islam).

My old literary friends were glad to see me back in Berlin, but somehow it was not easy to take up the threads of our former relations at the point where they had been left dangling when I went to the Middle East. We had grown estranged; we no longer spoke the same intellectual language. In particular, from none of my friends could I elicit anything like understanding for my preoccupation with Islam. Almost to a man they shook their heads in puzzlement when I tried to explain to them that Islam, as an intellectual and social concept, could favourably compare with any other ideology. Although on occasion they might concede the reasonableness of this or that Islamic proposition, most of them were of the opinion that the old religions were a thing of the past, and that our time demanded a new 'humanistic' approach. But even those who did not so sweepingly deny all validity to insitutional religion were by no means disposed to give up the popular Western notion that Islam, being overly concerned with mundane matters, lacked the 'mystique' which one had a right to expect from religion.

It rather surprised me to discover that the very aspect of Islam which had attracted me in the first instance—the absence of a division of reality into physical and spiritual compartments and the stress on reason as a way to faith—appealed so little to intellectuals who otherwise were wont to claim for reason a dominant role in life, it was in the religious sphere alone that they instinctively receded from their habitually so 'rational' and 'realistic'

ORBIT OF CHRISTIAN THOUGHTS

In time, however, I came to understand where their difficulty lay I began to perceive that in the eyes of people brought up within the orbit of Christian thought—with its stress on the 'supernatural' allegedly inherent in every true religious experience—a predominantly rational approach appeared to detract from a religion's spiritual value This attitude was by no means confined to believing Christians Because of Europe's long almost exclusive association with Christianity even the agnostic position And in this respect I could discern no difference whatever between those few of my friends who were religiously inclined and the many to whom religion had ceased to be more than an outmoded convention

Europeans had subconsciously learned to look upon all religious experience through the lens of Christian concepts, and would regard it as 'valid' only if it was accompanied by a thrill of numinous awe before things hidden and beyond intellectual comprehension Islam did not fulfill this requirement it insisted on a coordination of the physical and spiritual aspects of life on a perfectly natural plane In fact, its world-view was so different from the Christians, on which most of the West's ethical concepts were based, that to accept the validity of the one inescapably led to questioning the validity of the other.

As for myself, I knew now that I was being driven to Islam; but a last hesitancy made me postpone the final, irrevocable step. The thought of embracing Islam was like the prospect of venturing out onto a bridge that spanned an abyss between two different worlds: a bridge so long that one would have to reach the point of no return before the other and became visible. I was well aware that if I became a Muslim I would have to cut myself off from the world in which I had grown up No other outcome was possible One could not really follow the call of Muhammad (*Sallallahu 'alaihi wa sallam*) and still maintain one's inner links with a society that was ruled by diametrically opposed concepts But—was Islam truly a message from God or merely the wisdom of a great but fallible, man ?

AN EXPERIENCE IN THE SUBWAY

One day—it was in September 1926—Elsa and I found ourselves travelling in the Berlin subway It was an upperclass compartment. My eyes fell casually on a well-dressed man opposite me, apparently a well-to-do businessman, with a beautiful brief-case on his knees and a large diamond ring on his hand, I thought idly how well the portly figure of this man fitted into the picture of prosperity which one encountered everywhere in Central Europe in those days, a prosperity the more prominent as it had come after years of inflation, when all economic life had been topsy-turvy. Most of the people were now well dressed and well fed, and the man-opposite me was therefore no exception But when I looked at his face, I did not seem to be looking

In Islam, the only decisive norm with reference to which forced life to the community can be organised is to highlight commonality of the tie of faith being the nexus that constitutes the basis of its Integration, *Social Solidarity,* Economic Solvency as also its Spiritual Fraternity.

This tie of faith operates in its own right as is evidenced by what happened in the early history of Islam when Prophet of Allah *(Sallallahu 'alaihi wa sallam)* played the historical role of bringing about the transformation of pagan Arab Society.

In this context, it is essential to emphasize the significance of the Makkan period of his career as a Prophet. The success of the political institution of the Madinian State was made possible, thanks to the discipline to which the Muslim elements like the Muhajireen and Ansar were subjected before they entered into the compact of the Madinian State.

This Discipline is another word of their having witnessed within themselves a basic inward change, a sort of inner moral, mental and spiritual transformation. They found their interior consciousness conditioned by a sort of Theocentric ethos that was the off-spring of their having assimilated the quaintessence of Shahadah.

There is no god but Allah and *Muhammad is His Prophet* This is the way that leads to unity and unision, solidarity and consolidation, cohesion and cooperation, among the ummah.

FAITH AND SHAHADAH

There is, no doubt, the binding force, whereas differences based on Regionalism, Race and Language, work to turn us into a house divided against itself. They weaken the fibre of the Ummah. They eat into the very vitals of our unity.

Islam provides a complete code of life in all its bearings And this is undoubtedly a correct assessment. It is easy to see that in Islam *even the most ordinary facts of* life have something religious in them.

Islam, by no means, offers something restricted, narrowly bounded, or occupying a place apart, without any comprehensive influence On the contrary, it penetrates the whole being of man Rather it embraces within its domain everything which constitutes his existence, particularly his social and political life, so much so that there is practically nothing left that is to be taken for "mundane" or "secular"

In the circumstances, we can look back to our tradition with full confidence in order to find solution of all our affairs of the moment in the light of our own past

Let us realise that the Muhajireen in Pakistan are after all an integral part of our common history, our common movements, our joint efforts and attainments, and our one State They cannot be set aside as a mere catelystic agent that has already brought about a desired change. They are the basic elements in our political social, cultural and national synthesis. They were not the camp-followers but the vanguard of our movement. They burnt their boats for the sake of this homeland of ours. On their part, the *Muhajireen* have to work for a selfless merger all the interests, including their own, Separation is the killer, not cure.

The politics of our own time cannot afford to ignore the value of Madinian chapter of Prophet's life. But the life of our Prophet *(Sallallahu 'alaihi wa sallam)* in Makkah before his Hijrah to Madina is more important, if only because the triumph of Madinan State is not unconnected with the moral and spiritual transformation that Islam had brought in the heart and soul of the believers who had accepted Islam in Makkah, and who when the call for Migration was made, left their Hearth and Home, their Kith and Kin, and renounced everything in order to be blessed in the company of Prophet of Islam *(Sallallahu 'alaihi wa sallam)* at Madinah

This call for a serious consideration today is our case, and in our cirumstances Let us draw our lesson from the Hijrat of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and the position of the first Muhajireen of Islam Let us lend our ear to the ever-echoing call of Allah, the Almighty

> "The believers are but a single Brotherhood, so make peace and reconciliation between your two (contending) brothers, and fear Allah so that you may receive Mercy" (49 10).

The concept of Muslim Brotherhood as preached by Islam is the greatest social ideal of mankind It ensures peace and tranquillity *for the world at large.* May we therefore care to understand and practise the teaching of Islam. May we obey the edicts of Qur'an Majeed, the Book of Allah. May we sincerely follow the Sunnah of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam).*

So help us Allah and guide us to the Straight Parth. Ameen!

——:o:——

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

ANSAR - MUHAJIR AMITY

Praise be to Allah the Almighty that Yaqeen International entering into the Forty-second year of its continuous Publication, since 1952 —soon after the fifth year of Pakistan.

We are obliged to Him that He has made us to move towards yet another Milestone on the path of Islam that we chose for ourselves, when we set on to take this long and arduous journey

HIJRAT—MIGRATION:

We propose to deal today with this problem with a view to putting the issue in its Islamic perspective to avoid confusion being confronted by us now Revolutions and wars do give rise to problems arising out to Migration (*Hijrat*), *Refugees etc*, *etc*.

Islam is the most magnificent Revolution that has ever taken place on the earth It also has an equally magnificent tradition of Hijrat and Muhajireen Let us, therefore, go back into this noble tradition of our early days in order to find a way out of our present dilemma

When the grievous atrocities of Makkan Pagans went on unabated for twelve long years, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* was permitted by Allah, the Almighty, to migrate His Migration to Madinah also created the problem of exodus of his followers and their rehabilitation and settlement

A well-thought out strategy for this purpose had to be adopted by the Holy Prophet. His Migration comprises the greatest turning point in the early history of Islam. It presents to us even today a Model to work out a fair and just solution in our context The Muhajir problem has to be viewed in the light of our own history.

BROTHERHOOD—FRATERNIZATION

The Muslim Migrants from Makkah came to Madinah practically without anything of their own They had to leave their belongings behind The Madinian Ansar received them with open arms The Holy Prophet *(Sallallahu 'alaihi wa sallam)* thought it expedient to fraternize the Muhajireen with the Ansar He called the Ansar to a meeting and said to them, "These are your brothers" Then he called one each from either side and said to them, "Each of you is a Brother unto the *Other*"

Thus they became like Real Brothers The Ansar took them to their house and shared their hearth and home with them

The Major Assets of the Ansar comprised oases Money was not then much in circulation They requested the Holy Prophet *(Sallallahu 'alaihi wa sallam)* to divide their grooves between them and their Muhajir Brothers The Muhajireen, however, used to be Traders They knew little of agriculture In the circumstances, the Ansar offered to give half of the produce to the Muhajireen The new fraternity was regarded as true kinship, so much so that, for sometime, when one of the Ansar died, his property was inherited by his own kinsmen as well as his Muhajir brother It was in this context that the following Qur'anic verse was revealed

> "Those who believed, and adopted exile, and fought for the Faith, with their property and their persons, in the cause of Allah, as well as those who gave (them) asylum and aid, these are (all) friends and protectors one of another. " (8.72)

ANSAR-MUHAJIR AMITY

It became deep-rooted in the midst of the budding Muslim Society in Madinah, the city which turned into the nucleus state of Islam The relative aptitudes and respective capabilities of the Muhajireen and Ansar played an important role in the body politic of Islam There were no dissensions, rivalries or enmities between the Madenian locals and the Makkan emigrants Let us turn back to the year 8 A H The affairs of the Ummah, it will be noted were decided on merit, Tribunal or Regional consideration were not at all the criterion The Muhajireen were dealt with liberally and judiciously because the overall circumstances demand so for the sake of equity

Let us revert to our present day situation Regional, linguistic, and ethnic dissensions have overwhelmed us They only go to weaken our belief in our unity and solidarity, awakening thereby incessantly the hopes of our exterior enemies who are always out to find accomplices among traitors ready to betray their own mother land in order to serve their own selfish motives.

AND SURELY IT QURAN IS TRUTH OF ASSU...

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The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

نَزَلَ بِهِ الرُّوحُ الأَمِينُ

اليقين

انترنيشنل

مجلة

دار التصنيف (پرائيويت) لميتيد

المجلد ٤٢ — ٢٩ ذى القعده ، ١٤١٣هـ — الموافق ٢٢ مايو ، ١٩٩٣م — العدد ٢

كيف اسلموا :

قصة اسلام السيدة جى جلكيرو

— اشعر فى سريرة نفسى بان كل شخص مدين الى الله ان يحاول اتباع أوامره وان يعيش فى حدود شريعته

— يا ايها الذين آمنوا استعينوا بالصبر والصلاة : ان الله مع الصابرين (القرآن)

— المواظبة على الصلاة تكسب المصلى الشعور بالسكون والحضور بين يدى الله

— المثول امام الله فى الصلاة بمثابة الوصول الى عين ماء عذب صاف

بسم الله الرحمن الرحيم

عن ابى هريرة رضي الله عنه قال : قال رسول الله ﷺ : قال الله تعالى :
يشتمنى ابن آدم وما ينبغى له ان يشتمنى - ويكذبنى وما ينبغى لـــه .
اما شتمه فقوله : ان لى ولـــدا ، واما تكذيبه فقوله : ليس يعيدنى
كما بدأنى (رواه البخارى)

يدل الحديث دلالة واضحة على ان الذى يدعو البنوة لله يشكك فى اعادة الحياة مرتكب لجريمة الكفر ، وإن زعم انه يؤمن بالخالق ، كما يحذر تحذيرا شديدا من الاعتقادات الباطلة لانها تؤدى لصاحبها الى الهلاك والخذلان ، فضلا عن ان تكون وسيلة نجاة او فلاح

التحرير

بسم الله الرحمن الرحيم

بلغ العلى بكماله　　كشف الدجى بجماله

حسنت جميع خصاله　　صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وصحبه وسلم

كيف اسلموا ؟

قصة اسلام السيدة جي جلكيريز بقلمها

(جي - ان - جلكيريز من اهالى فورتورث تيكساس. مازالت تعمل لدى البنك الاهلى الاول بفورتورث خلال السنوات العشر الماضية . اما الآن فهي مسلمة . كانت السيده جلكيريز معلمة فى مدرسة " كنيسة صنداى بابتست " ، عازفة على بيانو الكنيسة ومديرة للموسيقى ، (سبتمبر ، ١٩٧٣م) .

اما حديث عهد بالاسلام وكنت من قبل من منتمى كنيسة " بابتست فندامينتل ". تلقيت دروسي المسيحية بطريق حضور كنيسة ٢٠ سنة وشغلت وظيفة معلمة للاطفال فى مدرسة صنداى نحو ١٠ سنوات . وانا واثقة بان هذه البيانات ستثير فى ذهنك السؤال : لم غادرت " المجتمع المسيحى " بعد ٢٠ سنة ؟

اشعر فى سريرة نفسى بان كل شخص مدين الى الله ان يحاول اتباع أوامر الله وان يعيش فى حدود شريعته تعالى . بحكم ولادتى وتعليمى وثقافتى فى ظل بلد مسيحى كنت احاول ، بطريقة فعالة ، ان اوفى بواجباتى تجاه الله فى الاسلوب الوحيد المتاح . على انه بمرور الزمان وتقدم عمرى صادفت عقائد لم استطع ان ابررها فى ضوء التعليمات المسيحية ومشاعرى الشخصية . دراساتى التى قمت بها فى الشرق الاوسط اثارت فى نفسى اهتماما بدين الاسلام . قرأت كل ما وقع بيدى عن الاسلام ما جعلنى ارغب فى القراءة اكثر فاكثر

عند محادثة شخص غير مسلم واجب علينا ان نشعر بان من واجباتنا نشر كلمة الاسلام وتوضيح معتقداتنا توضيحا صريحا مع بيان اسباب تلك المعتقدات . ان معلوماتنا عن القرآن واحاديث النبي ﷺ ناقصة ما لم نتمكن من عرض موقفنا من الاسلام بدلائل قوية ومقنعة . كيف يمكن شخصا غير مثقف فى دين الاسلام ان يوضح للعالم المسيحى والمشركين ان الطريق الوحيد الى الخير وفلاح الآخرة هو الاسلام .

يجدر بنا ان ناخذ بعين الاعتبار ان اكثرية ساحقة من المسيحيين تلقوا دروس الاناجيل فى طفولتهم فى مدارس صنداى . ان ادليت ببيان دون تأييده بمصدر مرجعكم ووجهة نظر منطقى ما لبثت ان وجدت ان ما تعلموا فى خلال طفولتهم سيخلق فراغا لا تستطيع ان تملأه .

من المستحسن جدا ان نفتتح الحديث مع غير مسلم بموضوع الايمان أى :

امنت بالله وملئكته وكتبه ورسله واليوم الآخر والقدر خيره وشره من الله تعالى والبعث بعد الموت .

اعتقد ان معظم المسيحيين سيقبلون لك انهم يصلون

نفس العقائد الاساسية ماعدا واحدة منها حول الرسول محمد ﷺ . ويقول القرآن المجيد .

يا ايها الذين امنوا استعينوا بالصبر والصلاة
ان الله مع الصابرين (البقرة ١٥٣)

الصابرين

عامل ابعد فارق من حيث الدين بين العالم الاسلامى والمسيحية هو نظرية ابنية المسيح (عليه السلام) ورسالة محمد ﷺ لا يعلم المسيحيون فى الغالب ان عقيدة ابنية المسيح (عليه السلام) ونظرية الثالوث لم تتحقق كعقيدة كهنوتية الا بعد اقرار مجلس " نيقيا " فى سنة ٣٢٥ م على الرغم من هذه الحقيقة التاريخية ان معظم المسيحيين لن يكرسوا بعض اوقاتهم او مساعيهم فى بحث هـذه الحقيقة كل ما يمكنهم هو تكرار ما يقرأونه فى الانجيل الذى يملكونه طبعات الانجيل المقدس التى تعتبر المصدر الاوسع استشهادا بها نصوص الاحكام المسيحية هى طبعات الملك جيمس والقديس يوسف الكاثوليكى وقليل فى العالم غير الاسلامى من بذل وقته وجهوده لمعرفة تاريخ الذى اجتازه الانجيل حتى وصل الى شكله الحالى ولمعرفة مراحل التغيرات التى طرأت عليه

من المهم جدا ملاحظة الفارق الشاسع بين الاحاديث النبوية المدونة بعناية والاناجيل الاربعة الاولى من العهد الجديد . ان الاناجيل الاربعة متى ، مرقص ، لوقا ويوحنا تخبر باعمال الرسول المسيح (عليه السلام) خلال فترة رسالته سيتبين من مطالعة هذه الاناجيل الاربعة . بوجه جلى . الفرق بين وجهات نظر مختلف المؤلفين

قد كتبت كتب الاناجيل والاحداث المدونة فيها بعد المسيح بـ ٥٠ ـ ٦٠ سنة ومع ذلك فانها تقبل كالكلمة الالهية الحقة هذه هى قليلة من البيانات التى ستحدونكم بها

اما طبيعة الاسلام بالذات فهى شئ اجنبى وغريب لدى غير مسلم متوسط والسبب هو قلة المواد المتاحة فى بلدنا . والعامل الآخر الذى يعرقل الموقف ويحدث حاجزا لغويا امام معظم الناطقين بالانجليزية هو ان الصلوات تقام بالعربية بدلا من الانجليزية . لذلك فلا يمكن ملأ الفراغ وخلق جو مقبول إلا بتقديم تفسير واضح لديننا لغير المسلمين .

الصلوات

بعد تقديم تعريف لغير مسلم بمبادئ الدين تأتى الخطوة التالية الصلاة او العبادة وهى العماد الثانى للاسلام .

يبدو نظام الصلوة الخمس يوميا فى الاسلام فكرا غريبا للسادة عند الذين هم اعضاء فعالون او غير فعالين فى كنيسة غربية جزء من المسائل التى يواجهها العالم الغربى يتمثل فى السرعة التى يسير بها المجتمع المعاصر فى مضمار الحياة . تعطيل جميع النشاطات من اجل الصلاة خمس مرات كل يوم هو فى رأى كثير من الناس اضاعة الوقت ثمين عمل وصف لاشكال ، سلسلة الافعال والحركات والتلاوة يساعد الرجل غير المسلم على فهم سبب اهمية كسب مشاعر الخضوع بطريقة الصلاة . المواظبة على الصلاة تكسب المصلى الشعور بالسكون والحضور بين يدى الله والقوة بتحمل اعباء الحياة اليومية . من اللازم التأكيد على اننا لا نستطيع البقاء بدون بركاته وهدايته تعالى ، بينما ليس هو فى حاجة الى صلواتنا . يقول القرآن المجيد :

يايها الذين امنوا استعينوا بالصبر والصلوة .
ان الله مع الصابرين (البقرة ، ١٥٣)

اوضح لى احد اصدقائى المسلمين . باسلوب جيد ، حقيقة الصلاة بقوله : المثول امام الله فى الصلاة بمثابة الوصول الى عين ماء عذب صاف . اذا كان العطش

قد اشتد عليك . عند ما تستيقظ من النوم فى الصباح المبكر قد تشرب وتستفيد من الماء البارد ، ولكن عند الظهر يحتاج بدنك الى سائل اكثر فحان الوقت لعودتك الى المياه المنعشة . وبعد ذلك عند العصر والمساء يصرخ بدنك لماء اكثر . ومثل الصلاوة كمثل هذا الماء وارواحنا تصرخ والشرور من حولنا تمزق ارواحنا ما دمنا لا نعود الى الله .

كثير من الناس تدهشهم الحقيقة ان المسلمات والمسلمين يصلون على حدة وبعكس ذلك تسمح جميع الكنائس فى بلدنا لاعضائها بالجلوس اينما شاءوا من اجل قداس الكنيسة واداء الصلاة بالجماعة ، الا ان الكنيسة الكوكرية هى الوحيدة التى تفصل اعضاءها فى هذه المناسبات حسب اجناسهم على انه عدد المسيحيين الكوكريين فى منطقة غرب الوسط الجنوبى للولايات المتحدة ليس بكبير .

من الممكن ان يكون اكبر دين من حيث عدد منتميه فى هذه المنطقة من البلد هو كنيسة " بابتست " بجميع فروعها . انا اسكن فى ورث ورث وهناك ٤٠ نوعا من الكنائس مسجلة فى دليل التليفون . فنرى ان هذا البلد ليس فى اى حاجة ماسة لكنيسة أخرى او عقيدة والذى يقصده هو تجديد ايمانه بالله الواحد الاحد .

وفارق آخر كبير بين الاسلام والمسيحية هو يكمن فى هيكل الهيئة الكهنوتية . ان هيكل الكنائس المسيحية عظيم جدا بما فيه آلاف من مناصب قائمة قانونيا للقساوسة ، يتم التعيين فيها على اساس الاختيار او الانتخاب وهم يشغلونها اما مقابل رواتب اوعلى طواعية .

ليس فى الاسلام اى هيكل قائم لمثل هؤلاء العمال ولا حاجة فيه الى هذا العدد الكبير من القساوسة لتوضيح الاحكام والعقائد الكنيسية يوما بعد يوم او اسبوعا بعد اسبوع لاعضائه . يقوم الله بتوجيه حياة المسلمين من خلال القرآن الذى يتلونه كل يوم . وهناك جماعات عديدة من المسلمين يعقدون جلساتهم ايام العطلة لاقامة صلواتهم وارشاد اطفالهم فى مبادئ الدين . من المستحسن فى رأيى ان تستغل ايام العطلة لزيارة الاصدقاء والاقرباء ونشر رسالة الاسلام بوسيلة الوعظ او العمل .

اعتقد بانه من المهم بمكان ان لا نؤمن باحكام الاسلام فحسب وانما نجعل من حياتنا قدوة لامة وذلك لاثبات ان الاسلام حق ويستطيع ان يقدم الحلول الصحيحة لشتى المسائل العالمية . ان الله يرى اعمالنا ، وتوثر حياتنا فى حياة من يحيطون بنا . وفى خلال فترة ١٠ سنوات كنت عضوا فعالا لكنيسة " بپتست " اعلم تلامذتى فى مدرسة صنداى . والفقرة الاكثر ترددا على لسانى : ان لقيت شخصا ولم يقل لك ذلك الشخص فى خمس دقائق : انك مسيحى طيب فانك لا تقدم الصورة الصحيحة . وانا اعتقد بكل امانة ان نفس الفلسفة ينطبق على حياتى اليوم . ان افلحت فى حياتى اليوم يكون لذلك وقع حسن حول سيرتى ، دينى وشخصى عند من لقيته .

ارى حاجة ملحة الى تقديم معلومات عامة اكثر عن الاسلام . ونواجه فى هذا البلد نقصا بينا فى المعلومات عن الاسلام والتفسير عن وجهة النظر الاسلامى . وادى هذا النقص فى المعلومات الى التحيز ، ضيق الفكر ، وحتى العداء ازاء المجتمع المسلم .

قد حاول العلماء ابراز صفوة الفكر وبلاغة اللسان فى القرآن المجيد . ما ان نزل وحى القرآن الى الرسول ﷺ حتى تم تدوينه وكثير من اتباع الرسول ﷺ من حفظوا الآيات عن ظهر قلب وفى وقت لاحق بعد وفاة الرسول ﷺ تحمل الخليفة الاول المسئولية عن اعداد نسخة مصدقة للتنزيلات باسرها وذلك بمقارنة النصوص المكتوبة والموجودة لدى مختلف الاتباع بكل عناية بالنصوص

الذي كان الاتباع قد حفظوها عن ظهر قلب . واحدى النسخ المجلدة المدعوة " المصحف " موجودة حتى الآن في طاشقند (روسيا) . وقد ثبت من نسخة لهذا النص نشرت في ١٩٠٠م ان القرآن الكريم نزيه وصادق اليوم كما كان يوم نزوله .

نتعلم من تعليمات الانبياء من امثال ابراهيم ، وموسى وعيسى (عليهم السلام) حقائق الحسنات كالتقوى والعدل والعزة والامانة والصبر والجرأة الروحانية . وخلاصة كل هذه التعليمات ان الله واحد ولا اله الا هو ، من الواجب العمل على شريعته . وتقع على عاتق الانسان مسئولية ادبية حتمية تجاه الخالق .

ان العالم العربي يحمل افكارا خاطئة عديدة حول عقيدة الاسلام الاساسيه والمعنى الحقيقي للاسلام . فعلينا جميعا ان نبذل الجهود ونتقاسم فيما بيننا المعلومات المشتركة ، المعلومات التي ستكشف صداقة اتباع الصراط المستقيم .

ينبغي علينا نحن المسلمين ان نكون اكثر الناس فرحا ، عملا ، جهادا واجتهادا بين مجتمعنا وفي المدن . وذلك لان الله الرحمن الرحيم قد وعدنا ان يجزى جهودنا جزاءه حسنا لو اطعنا الله في مرضاته .

بعد ان بحثت الموضوع وأديت الصلوات ارجو ان تعليقاتي، وان كانت متواضعة، ستؤدي الى حسن تفاهم: كيف انا - حديث عهد بالاسلام وملايين من الناس غيري يفتخرون باعلان . نحن مسلمون ونحيا في حدود شريعة الاسلام .

مجلة استريت باث

تعريب : اقبال حسين انصارى

الظلم يذهب البركة

روى عن عبد الله بن عباس رضى الله عنهما ان ملكا خرج يسير في مملكته مستخفيا بمكانه ، فنزل على رجل له بقرة ، فراحت البقرة فحلبت قدر ثلاثين ، فعجب الملك لذلك وحدث نفسه بأخذها ، فلما راحت من الغد حلبت على النصف ، فقال الملك ، ما بال حلابها قد نقص ، ا رعت في غير مرعاها بالامس ؟

قال : لا ، ولكن اظن ان ملكنا هم باخذها فنقص لبنها ، فان الملك اذا ظلم او هم بالظلم ذهبت البركة ، فعاهد الله في نفسه ، فراحت من الغد ، فحلبت حلاب ثلاثين فتاب الملك ، وعاهد ربه لا عدلن ما بقيت .

قال الطرطوشي وهكذا تتعدى سائر اعمال الملوك وعزائمهم ومكنون ضمائرهم الى الرعية ، ان خيرا فخير وان شرا فشر .

بشكر مجلة الامة

علماء المسلمين و التاريخ

و اول من نظم نقد الروايات التاريخية ، ووضع القواعد لذلك علماء الدين الاسلامي ، فانهم اضطروا الى الاعتناء باقوال النبي ﷺ وافعاله لفهم القرآن . . . . فانبروا لجمع الاحاديث ودرسها وتدقيقها . فاتحفوا علم التاريخ بقواعد لا تزال في أسسها وجوهرها محترمة في الاوساط العلمية حتى يومنا هذا .

(مصطلح التاريخ)

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يا رب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم

هو الحبيب الذي ترجى شفاعته لكل هول من الأهوال مقتحم

	Wa zaw-waj-naa-hum bi-hoo-rin 'een.		and We shall marry them with Fair Damsels of big (attractive) eyes	وَزَوَّجْنَاهُم بِحُورٍ عِينٍ ۝
21.	*Wal-la-zee-na aa-ma-noo*	21	And those who believed	وَالَّذِينَ آمَنُوا
	wat-ta-ba-'at-hum zur-reey-ya-tu-hum bi-ee-maa-nin		and whose offspring followed them in faith,	وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ
	al-haq-naa bi-him zur-reey-ya-ta-hum		We shall join with them their offspring,	أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ
	wa maa a-lat-naa-hum min 'a-ma-li-hum- min shai'		and We shall not deprive them of (the reward of) their deeds in the least,	وَمَا أَلَتْنَاهُم مِّنْ عَمَلِهِم مِّن شَيْءٍ
	kul-lum-ri-im-bi-maa ka-sa-ba ra-heen		every man is pledged for what he earns.	كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ۝
22.	*Wa am-dad-naa-hum bi-faa-ki-ha-tinw-wa lah-mim-*	22.	And We shall provide them (in abundance) with fruits and meat,	وَأَمْدَدْنَاهُم بِفَاكِهَةٍ وَلَحْمٍ
	mim-maa yash-ta-hoon.		such as they desire	مِّمَّا يَشْتَهُونَ ۝
23.	*Ya-ta-naa-za-'oo-na fee-haa ka'-sal-*	23.	They will snatch therein (rejoicingly) from one another a cup (of wine)	يَتَنَازَعُونَ فِيهَا كَأْسًا
	laa lagh-wun fee-haa wa laa ta'-seem.		in which shall be neither vain talk nor sin.	لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ ۝
24.	*Wa ya-too-fu 'a-lai-him ghil-maa-nul-la-hum*	24.	And hovering around them shall be their youthful servants,	وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ
	ka-an-na-hum lu'-lu-um-mak-noon.		as if they are pearls well-guarded,	كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

13. *Yau-ma yu-da'-'oo-na i-laa naa-ri ja-han-na-ma da'-'aa.*	13	The day they shall be driven to the Fire of Hell with (irresistable) drive.	يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ۝
14. *Haa-zi-hin-naa-rul-la-tee kun-tum bi-haa tu-kaz-zi-boon.*	14	(They shall be told) This is the Fire which you used to deny.	هَٰذِهِ النَّارُ الَّتِي كُنتُم بِهَا تُكَذِّبُونَ ۝
15. *A-fa-sih-run haa-zaa am an-tum laa tub-si-roon*	15	Is this magic, or is it that you do not see?	أَفَسِحْرٌ هَٰذَا أَمْ أَنتُمْ لَا تُبْصِرُونَ ۝
16 *Is-lau-haa*	16	Get (to burn) into it,	اِصْلَوْهَا
fas-bi-roo au laa tas-bi-roo		and whether you endure it or do not endure it,	فَاصْبِرُوا أَوْ لَا تَصْبِرُوا
Sa-waa-un 'a-lai-kum		it is all the same to you	سَوَاءٌ عَلَيْكُمْ
In-na-maa tuj-zau-na		Surely, you will be recompensed	إِنَّمَا تُجْزَوْنَ
maa kun-tum ta'-ma-loon.		for what you used to do	مَا كُنتُمْ تَعْمَلُونَ ۝
17. *In-nal-mut-ta-qee-na fee jan-naa-tinw-wa na-'eem*	17	Indeed, the God-fearing shall be in Gardens and Bliss,	إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ۝
18. *Faa-ki-hee-na bi-maa aa-taa-hum rab-bu-hum*	18	Enjoying what their RABB (Guardian-Lord) has bestowed upon them,	فَاكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ
Wa wa-qaa-hum rab-bu-hum.		and their RABB has saved them from	وَوَقَاهُمْ رَبُّهُمْ
'a-zaa-bal-ja-heem		the torment of Hell	عَذَابَ الْجَحِيمِ ۝
19 *Ku-loo wash-ra-boo ha-nee-am-*	19	(Then it shall be said to them) Eat and drink with whole-some appetite	كُلُوا وَاشْرَبُوا هَنِيئًا
bi-maa kun-tum ta'-ma-loon		because of what you used to do;	بِمَا كُنتُمْ تَعْمَلُونَ ۝
20 *Mut-ta-ki-ee-na 'a-laa su-ru-rim-mas-foo-fah*	20	Reclining upon couches ranged in rows	مُتَّكِئِينَ عَلَىٰ سُرُرٍ مَّصْفُوفَةٍ

	SURA-TUT-TOOR			
	Mak-keey-yah		Revealed at Makkah	
	Ru-koo-'aa-tu-haa 2		SECTIONS 2	سورة الطور مكية
	Aa-yaa-tu-haa 49		VERSES 49	
	Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.		In the name of Allah, the All--Compassionate, the Most Merciful	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
	RU-KOO' 1		SECTION 1	ركوع ١
1	*Waṭ-ṭoor,*	1	By the (Mount of) TOOR,	وَالطُّوْرِ
2	*Wa ki-taa-bum-mas-ṭoor,*	2	And the Recorded Book	وَكِتٰبٍ مَّسْطُوْرٍ
3	*Fee raq-qim-man-shoor,*	3	In outspread scroll,	فِيْ رَقٍّ مَّنْشُوْرٍ
4	*Wal-bai-til-ma'-moor,*	4	And the BAI-TIL-MA'-MOOR .	وَّالْبَيْتِ الْمَعْمُوْرِ
5.	*Was-saq-fil-mar-foo'.*	5	And the Lofty Roof (of heaven); ;	وَالسَّقْفِ الْمَرْفُوْعِ
6	*Wal baḥ-ril-mas-joor*	6	And the Swollen Sea,	وَالْبَحْرِ الْمَسْجُوْرِ
7	*In-na 'a-ẓa-ba rab-bi-ka la-waa-qi'.*	7	Surely, the punishment of your RABB (Guardian-Lord) has to happen,	اِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ
8.	*Maa la-hoo min daa-fi'*	8	There is none to avert it	مَّا لَهٗ مِنْ دَافِعٍ
9	*Yau-ma ta-moo-rus-sa-māā-u mau-raa*	9	The day the sky will shake in a (disintegrating) shake	يَّوْمَ تَمُوْرُ السَّمَآءُ مَوْرًا
10	*Wa ta-see-rul-ji-baa-lu sai-raa*	10	And the mountains will move in (self-destroying) movement;	وَّتَسِيْرُ الْجِبَالُ سَيْرًا
11	*Fa-wai-lumy-yau-ma-i-ẓil-lil-mu-kaz-zi-been*	11	Then woe shall be on that day to the beliers	فَوَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ
12	*Al-la-zee-na hum fee khau-ḍeeny-yal-'a-boon.*	12	Who sport (plunging) in vain discourse,	الَّذِيْنَ هُمْ فِيْ خَوْضٍ يَّلْعَبُوْنَ

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ṯ=ث	ḥ=ح	ẓ=ز	ṣ=ص	ḍ=ض	ṭ=ط	ẓ=ظ	'=ع	'=ء (Jerk)	
Bold	Madd	آ=āā	ūū=وٗ	ēē=یٰ	Fine	Madd	آ=āa	ōō=وٗ	ēē=ق

RU-KOO' 3 (Contd)	SECTION 3 (Contd)	رکوع ۳ (متبع)
59 Fa-in-na lil-la-zee-na ẓa-la-moo za-noo-ban-	59 And surely, as for those who did wrong, their pail (of sins) is	فَاِنَّ لِلَّذِیْنَ ظَلَمُوْا ذَنُوْبًا
mis-la za-noo-bi aṣ-haa-bi-him	like the pail (of sins) of their fellows (of earlier generations),	مِّثْلَ ذَنُوْبِ اَصْحٰبِهِمْ
fa-laa yas-ta'-ji-loon.	so let them not ask Me to hasten (to punish them)	فَلَا یَسْتَعْجِلُوْنِ ﴿۵۹﴾
60 Fa-wai-lul-lil-la-zee-na ka-fa-roo	60 So, woe to those who disbelieve	فَوَیْلٌ لِّلَّذِیْنَ كَفَرُوْا
meeny-yau-mi-hi-mul-la-zee yoo-'a-doon	on account of the Day which they are promised	مِنْ یَّوْمِهِمُ الَّذِیْ یُوْعَدُوْنَ ﴿۶۰﴾

CHAPTER 51 AZ-ZAA-RI-YAAT ENDS HERE تمت هنا بحمد الله السورة ۵۱ ـ الذّٰریٰت

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scholars should meet in great conference and select from all the schools of thought the opinions and rulings that suit our time best. This is by no means a new suggestion. But it is unwise to condemn a great part of Islamic scholarship over the centuries to oblivion. Moreover, it militates against flexibility which is the great asset Islamic knowledge enjoys and which has helped Muslim generations maintain a proper Islamic course in the way they live, despite the inevitable changes that take place in every society with the passage of time. This point of flexibility was highlighted by Imam Malik when the idea of 'a unified' school of thought was advocated by no lesser an authority than the Caliph himself.

Abu Jafar Al Mansour, the second Caliph of the Abbasid dynasty asked Malik to write a book which could be promulgated as the law of the state all over the Islamic world. It would be used as a guide for judgement in all disputes and a constitution for government. Anyone who differed from it would be prosecuted. Imam expressed disagreement with the suggestion, explaining to the caliph that the companions of the Prophet went to different areas and settled in many towns and cities all over the Muslim world. It was the second Caliph, Umar ibn Al Khattab who used to send them as teachers, assigning one or two of the Prophet's companions to each city and town which came under the Muslim rule, so that the local population would be able to learn about Islam at first hand from the compaions of the Prophet *(Sallallahu 'alaihi wa sallam)*. Every succeeding generation learnt from the previous one, in many cases, there is more than one choice in practicing Islam. One of the aspects of Islam has been emphasised by some scholars while others opted for other aspects. As a result a variety of methods of leading an Islamic life has been established. Most are of equal status. Therefore, if anyone tries to force the local population of any area to change their ways from what they have known to what they do not know, they will view this attempt as a heresay Hence, it is better to leave every city with what ever knowledge it has of Islam Al Mansour appreciated Malik's farsightedness and abandoned his suggestion

Imam Malim was a scholar who highly valued the honour of devoting one's life to Islamic scholarship This was a tradition maintained by those among scholars who considered that to study the Qur'an and the Hadith and disseminate their knowledge helping people steer their course away from anything which could incur Allah's displeasure was the most honourable pursuit A scholar derived dignity from his scholarship Hence, it was his duty to make it clear that all people, including rulers, must view Islamic scholarship with the high esteem it deserved We can clearly discern this attitude in the position Imam Malik took when Caliph asked him to read his famous book Al-Muwatta', to the princess. The scholar answered "knowledge does not come to people but people come to it." The caliph agreed that the princess should come to the Imam in order to study, but he requested that her tuition should be private and no other students should be allowed to join the class. Again, Imam Malik refused to grant that. It was his duty to disseminate Islamic knowledge and no one would ever be barred from learning. Anyone who cared to come would sit where he found an empty place.

Imam Malik lived all his life in Madinah, devoting his time entirely to Islamic learning until he died in 179 A.H. He wrote a number of books and pamphlets. The fate of most of these are unknown. He is however, most famous for the school of thought he founded, his personal character and scholarship and the greatest of his work, Al-Muwatta'.

Al-Muwatta', *records the Hadiths* of the Prophet and the legal decisions of scholars of Madinah. Earlier, a famous scholar called Abdulaziz Al-Majshoon compiled a book containing only the legal rulings of earlier scholars Malik criticised work and said that if he had compiled such a work he would have begun by the Hadiths and followed them by the legal rulings This was the pattern Malik followed in his Al-Muwatta' which is not a purely Hadith book It contains Hadiths as well as rulings and legal opinions of the companions of the Prophet *(Sallallahu 'alaihi wa sallam)* and learned scholars of the succeeding generations and some later authorities Moreover, he frequently refers to the commonly accepted views of the scholars of Madinah on subjects where there is no specific Hadith by the Prophet *(Sallallahu 'alaihi wa sallam)*, on either understanding the Hadith and its application.

The Maliki school of thought is predominant in many African Islamic countries.

Courtesy: THE STRAIGHT PATH

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He would counsel to recite in the same terms for the evening. Another invocation that he preached for the morning is.

"O Allah! Behold, I begin this morning. I call You to bear witness, and I call the bearers of Your Throne, Your angels, and the whole of Your Creation to bear witness that, in truth, Allah is You, that there is no god save You, that you are alone, that You have no partner, and that, in truth, Muhammad Your servant and Your Messenger." (Mishkaat).

Some books of Traditions contain a likewise recitation for the evening as well.

The Holy Prophet would invariably recite the following in the morning and in the evening:

"O Allah Behold, I beg to Your peace in this world and in the Hereafter. O Allah Behold. I beg to You for forgiveness, and safety in my Faith, in my world, in my household, and in my wealth O Allah! Cover my defects, and give me peace from my apprehensions. O Allah! Guard me from my front and from my rear, from my right and from my left, and also from above me, and I seek refuge in Your Might lest I be taken unawares from beneath me." (Mishkaat).

The diction, the beauty, the spontaneity, the warmth, and the comprehensiveness of these as well as other prayers of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* speak for themselves. They seek to pay to Allah the humble tribute of His servant. They seek His protection. They beseach His Mercy. They beg for His pardon; They establish a direct communion with Almighty Allah.

HIS PRAYER AFTER FAJR SUNNAHA

Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was a seeker and dispenser of Light from Allah The invocation that he made at the end of two *Rakaa't* of morning (*Fajr*) prayer was as follows:

"O Allah! Make Light in my heart, Light in my eyes, Light in my ear, Light on my right, Light on my left, Light above me, Light beneath me, Light in front of me, Light behind me, and make You for me Light, Light in my tongue, Light in my sinews, Light in my flesh, Light in my blood, Light in my hair, Light in my skin; and magnify for me Light! O Allah bestow upon me Light!" (Bukhari).

His prayer is a piece of beauty and a source of spiritual joy at the time when the stars are bidding farewell, heralding the dawn of a new day for striving in the way of Allah, for seeking our sustenance from Him and for courting the good and shunning the evil.

There is a very rich and comprehensive collection of the Holy Prophet's prayers (Ad'iyah) contained in the books of Traditions and numerous other compilations on the subject. Our readers will be well advised to consult one of these *in order to enlighten themselves* and to learn and practise the prayers of the Holy Prophet for the good of this world and the blessings of the Hereafter.

—:o:—

IMAM MALIK IBN ANAS

By Adil Salahi

Imam Malik ibn Anas Al-Asbahi was most probably born in the year 93 of the Islamic calendar His great grandfather was a companion of the Prophet *(Sallallahu 'alaihi wa sallam).* His family came from Yemen and settled in Madinah at the time of the Prophet He had three children, Yahya, Muhammad and Hammad born to him by his wife Fatima.

It seems his father carefully looked after his son and used to revise his lessons with him. Once Malik made a mistake in answer to his father's question, upon which his father told him that it must be owing to the time he spent playing with pigeons. That was a good lesson for Malik and heneceforth he concentrated all his attention on his studies He did not go abroad for learning, as was the custom of all young scholars who travelled from one centre of learning to another in order to meet the great scholars of their day Malik, however, had a very good opportunity to learn from the famous scholars of the world, as most of them visited Madinah. The number of his own students exceeded a thousand.

His relations with the political authorities were amicable, though he did not do them any favour When asked about his relations with the Caliphs and governors, he replied that they were in need of sincere advice. It is the duty of every learned person to meet and direct them toward good and forbid them from doing evil, he added.

The question of having one school of thought, rather than four, often comes to the force. Often readers express the view that it may be much more helpful if all Muslims followed the same school of thought Some people suggest that Muslim

idea that Jesus, son of Mary, was God or the son of God. Thus it sets at naught the misconceived doctrine of Trinity and establishes the unity and oneness of Godhead without any doubt.

The last verse emphatically suggests that the qualities of Allah are unique and unparalleled. He does not resemble any other person or thing that we know or can possibly imagine. The verse contains a plain warning against the inclination to conceive Allah after our own pattern. To think so is an insidious tendency that creeps in at all times and among all people. Allah has therefore warned to guard against it.

CONCLUSION

This short Qur'anic Chapter nullifies all possible aspects of associating partners with Allah It explains His absolute existence as well as His attribute of oneness. It epitomises the whole Islamic conception of Oneness of Allah and Unity of Godhead which is the basic plank of the religion of Islam.

SAYINGS OF THE PROPHET

It is reported that a person came to the Messenger of Allah and said that he very much loves Soora-tul-Ikhlaas. The Messenger *(Sallallahu 'alaihi wa sallam)* told the man that, on account of this love, he has entered paradise (Ibn Kaseer).

It is reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* once asked the people to gather together and then he would recite to them one third of Qur'an. When the people gathered, he recited Soora-tul-Akhlaas and said this Soorah is equal to one-third of Qur'an (Muslim).

There are several other sayings of Holy Prophet which point to the importance and virtues of Soora-tul-Akhlaas.

Some of Holy Prophet's Prayers (AD'IYAH)

(M. M. ANSARI)

Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* not only explained that man, the servant of Allah, can make his prayers directly to Allah, but also he brought home a more sublime understanding that Allah was ever in-waiting for His servants to invoke His help. Such acts of prayer please Allah and make him agreeable towards His servant. If the disposition of His servants be otherwise, He gets displeased with them Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is reported to have said

> "He who does not beg of Allah, Allah is displeased with him" (Mishkaat)

Qur'an Majeed gives the assurance that Allah responds to the prayers of His servants The verse in this connection reads thus

> "'And your Lord says Call on Me I will accept your (prayer): But those who are too arrogant to serve Me, will surely enter into Hell in humiliation!" (40·60)

Holy Prophet Muhammad *(Sallallahu 'alahi wa sallam)* was in constant remembrance *(Zikr)* of Allah He humbly beseached Him day in and day out. He had a prayer *(D'ua)* for all occasions: for example, when waking up in the night; on hearing the Call to Prayer *(Azaan)*; while coming forth from the house; when entering or coming out of the mosque, etc. We shall confine ourselves here to quoting some of his prayers pertaining to the morning and the evening.

PRAYERS AND ZIKR IN THE MORNING AND EVENING

The Messenger of Allah prescribed the following for recitation at day-break:

> "We begin the morning as followers of the nature of Islam (complete submission to Allah), with the doctrine of oneness (of Allah), with the religion of Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, with the creed of our father (Ibrahim alaihis salaam), who was upright and was not the polytheists" (Mishkaat).

When he rose up in the morning, he would say

> "We and the Creation of Alalh begin the morning To Allah belongs the praise, to Allah belongs the majesty and the magnificence. The creation and the command, the night and the day, and whatsoever rests in them also belong to Allah O Allah! Make You the first part of this day (a time of) righteousness, its middle part (a time of) attainment, and its last part (a time of) success O You the Most Merciful of all those who show mercy." (Mishkaat)

He advised that when one begins the morning let him say:

> "We begin the morning and so does the Creation of Allah. Lord of the Worlds. O Allah! Behold, I beg of you the good of this day, the victory, its help, its light, its blessing. and its guidance. And I seek refuge in You from the evil that is in it, and the evil that be after it." (Mishkaat).

ONENESS OF ALLAH (Tauhid)

This *Soorah* (No. 112) of Qur'an Majeed is among the early revealed Chapters. It sums up in a few succinct words the Oneness of Allah. It explains precisely the basic attributes and distinctive qualities of Allah.

When Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* set about preaching Islam as revealed to him by Allah, he had to face staunch opposition from Arab polytheists who were his immediate audience. Besides physical torture, they tried to vex him by putting intriguing questions. They would ask, for example, who was his God, what was he made of—gold, silver, or something else; who was his progenitor? Such questions were the product of the depraved and vicious mind of mischief-mongers.

Guidance came from Allah as to how His Messenger should deal with such queries of the polytheists who were deeply involved in debasing superstitions and degrading practices. Allah directed Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* thus:

> "Say He, Allah, is *Ahad*— Allah is *Samad* — He begot none, nor was He begotten And no one is equal to Him.." (112: 1-4).

MEANING OF THE VERSES

'Ahad' is an attribute of Allah. His existence is absolute and its acceptance is an essential part of Faith The word *Ahad* means "One" It carries the sense of Oneness (*Tauhid*), that is freedom from any synthesis of analysis, number, likeness, or similarity. The essence of Oneness is that there is One and Only One God (Allah). He is indivisible and without any partners whatsoever.

Allah is the Supreme Being, the Creator, Sustainer, and Master of the Worlds. The existence and oneness of Allah was divinely revealed to the very first man, Adam *(alaihis salaam)*. This original concept of monotheism, however, degenerated into polytheism, that is belief in, and worship of, multiple gods, deities, or idols. As in the Vedic hymns and the mythology of ancient Greece, it was polytheism that led to deification of the forces of nature An offshoot of polytheism is Deism which means a system of monotheism wherein although god is regarded as the Creator, he is at the same time taken as functioning only through the laws of nature. Theism, on the other hand, holds that God himself is still actively controlling, and He shall ever control, the whole of His Creation in which He has an abiding interest.

Zoroastrianism propounded a theology of dualistic God, that is the good God or Ormuzd; and the evil God or Ahriman. Buddhism, if not altogether atheistic did not at least in its earliest form, give a place to god or gods. Christian theologists advanced the doctrine of Trinity. which is purported to convey that God comprises three distinct persons the Father, the Son, and the Holy Ghost.

Allah sent His Apostles from time to time to teach His Oneness. Eventually, through His last Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, the concept of Oneness of Allah was established, warding off for ever the human degradation inherent in the concepts of multiple gods, dualism, or trinity.

'Samad' means independent lord and Master who is not in need of anyone whereas the whole of His Creation needs Him. The *Samad* can be interpreted in several ways. It is not easy to put it in a single English word. The words Absolute and Eternal give some idea of this attribute of Allah in the sense that absolute existence belongs to Him while all other existence is only temporal, and that He is dependent on no person or thing whereas all persons or things are dependent on *Him* This negates the ideal of making offering to gods, deities, or idols in order to satisfy their supposed needs and to receive, in return, favours or gifts from them. *Samad* points to One to whom people refer their needs and necessities and He is such in His greatness that no one else can measure up to it. Ibn Kaseer sums up that *Samad* means that all should depend on Allah but Allah be dependent on none.

The third verse is in reply to those who asked for God's genealogy or lineage. Allah can not at all be conceived as a creature that has come into existence through any process of procreation. He is realised by His attributes. No one has given birth to Him, nor had He given birth to anyone. This concept about Allah negates the

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SERMONS

Compared to Friday sermons (*Khutbah*), 'Id sermons have two differences. First, 'Id sermons are delivered after the Prayer. Second, 'Id sermons are not obligatory (*Farz*) but essential (*Waajib*). The listening of 'Id sermons is as essential as those of Friday.

CHANGE OF ROUTE

It is *Sunnah* to go out for 'Id prayer by one way and to return by another route. (Tirmizi).

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'ID-UL-AZHA

"'Id-ul-Azha is the day of remembrance of the unparalleled submission of Hazrat Ibrahim (*alaihis salaam*) who, in deference to a Divine Command, got ready to sacrifice in the way of Allah his then only son Isma'il (*alaihis salaam*).

In Qur'an Majeed, Allah has sworn by ten nights. (89.2). It is believed that the reference is to the first ten nights of Zilhijjah. For the same period, Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said that the first ten days of Zilhijjah comprise a period for worshipful performances. (Tirmizi/Ibn Majah).

During these ten days fall the Hajj, 'Id-ul-Azha, and Qurbani. The climax is reached on the 9th Zilhijjah when the Pilgrims have to perform in Makkah the most fundamental function of Wuqoof-e-Arafaat (the camp in the valley of Jabal-e-Rahmat), without which there can be no Hajj. After sunrise on that day when the sunshine is spread over, they set out from Mina for Arafaat and stay there until the sunset, engaged in prayer and devotion.

The next day, that is 10th Zilhijjah, is a thanksgiving day by way of offering special 'Id-ul-Azha Prayer and sacrifice. Allah says in Qur'an Majeed.

> "... to your Lord turn in prayer and Sacrifice." (108 2)

'Id-ul-Azha is therefore a day of feast and rejoicing, in the name of Allah.

We now restate certain Percepts and practices relating to 'Id-ul-Azha, according to Hanafite *Fiqh*.

TAKBEER-I-TASHREEQ

It is a declaration of exaltation and glory of Allah. It is to be recited after every obligatory (*Farz*) Prayer, in congregation or alone, beginning from the morning (*Fajr*) Prayer of the 9th Zilhijjah, that is synchronising it with the time when the pilgrims in Makkah start their performance of Hajj their march for camping in Mina, and upto the late afternoon (*Asr*) Prayer of the 13th of Zilhijjah.

It has to be recited slowly on way to 'Idgah or mosque for 'Id-ul-Azha Prayer on the 10th Zilhijjah.

It reads:

الله اكبر الله اكبر لا اله الا الله والله اكبر
الله اكبر ولله الحمد ٥

Transliteration:

Al-laa-hu Ak-bar Al-laa-hu Ak-br Laa i-laa-ha il-lal-laa-hu wla-laa-hu-Ak-bar Al-laa-hu Ak-bar wa-lil-laa-hil-Hamd.

Translation:

Allah is Most Great, There is no god save Allah, and Allah is Most Great, and all praises are for Allah.

FAST AND NIGHT VIGIL

Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) is reported to have said that during the first nine days of Zilhijjah, optional (*Nafl*) fasting for one day stands for fasting for one year, and the reward for remembrance of Allah during one of the ten nights is equal to the reward and blessings to be had in the Esteemed Night of Ramazaan (*Laila-tul-Qadr*) (Tirmizi/Ibn Majah)

The faithful generally keep fast on the 9th of Zilhijjah and keep awake in remembrance of Allah and for His worship during the night preceding the day of 'Id-ul-Azha

SUNNAH BEFORE PRAYER

After getting up early in the morning of the day of 'Id-ul-Azha, it is commendable to take bath, to use tooth stick (*Miswaak*) to cleanse the teeth, to put on the best, neat and clean dress, to apply perfume, and to defer the breakfast till the meat of *Qurbani* is available for that purpose This is by way of a token of fast from Allah

PRAYER

'Id-ul-Azha Prayer is identical to that of 'Id-ul-Fitr It comprises two units (*rak'at*) It is essential (*Waajib*) It has to be offered in congregation on the 10th Zilhijjah in early hours of the day

METHOD OF PRAYER

The way of Prayer for 'Id-ul-Azha has only one departure from an ordinary two unit (*Rak'at*) Prayer It has six extra *Takbeerat* three in each *Rak'at*. (For details, one had better refer to a guide book on Prayer) 'Id-ul-Azha prayer cannot be performed individually There is no delayed (*Qaza*) prayer for 'Id-ul-Azha. There is no call (*Azaan*) or *Aqamah* to this Prayer.

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and to the eye. The pilgrim's spiritial elation is well placed, for he is here the guest of Allah Himself. Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) is reported to have said:

> "He who makes Hajj and he who makes 'Umrah are guests of Allah. If they invoke Him, He responds to them...." (Ibn Majah).

How sublime! How great! Praise be to Allah that the Day of Hajj, blessed for ever, has come again Let those who have been called, and those who are still longingly waiting for their turn, praise Allah and feelingly proclaim His Oneness and Glory. May He bestow on us the blessings of Hajj. Ameen!

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mind how Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* went round with a stick in his hand, knocking off the idols one by one as he passed, and reciting the Quranic verse:

> "....Truth has come and falsehood has vanished away. Lo! falsehood is ever bound to vanish." (17:81).

Then the mind is seized of the Last Pilgrimage of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. It was on a day of Zeeqa'd of the tenth year after Hijrah that he announced that he would be proceeding to Makkah on Pilgrimage. He had not been there for pilgrimage since his emigration to Madinah. The news spread fast and prompted a vast multitude of believers, men and women, to accompany him to Makkah. On the occasion of this Pilgrimage, Islam visibly stood for the first time in its full majestic bloom, wiping out for ever the evil traditions of the Days of Ignorance. The place was resounding with Talbiah:

> *(Lab-bai-ka al-laa-hum-ma lab-baik. Lab-bai-ka laa-sha-ree-ka la-ka lab-baik. In-nal-ham-da wan-ni'-ma-ta laka wal-mulk. Laa sha-ree-ka-lak.*

Translation:

> Here I am, O Allah, here I am At Your service, here I am! You have no partner; Here I am at your service. Verily to You belong all Praise, and Benevolence, and the Sovereignty. You have no partner!

It was here, and on this occasion, that Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* delivered his Farewell Sermon giving the Charter of Human Rights by proclaiming aloud, inter alia, the equality of mankind which is the first fundamental human right:

> "O people! You all have one Allah, and one father Adam, and Adam was made of clay. There is no preference for an Arab over a non-Arab, nor for a non-Arab over an Arab nor for the reds over the blacks, nor for the blacks over the reds, but that based on piety. In the sight of Allah, the nobler is he who fears Him more."

The Muslims perform the Pilgrimage to this day and they shall continue to do so till the world lasts, in the tradition of Prophet Abraham and the Prophet of Islam. Muhammad *(Sallallahu 'alaihi wa sallam)* The touching words with which he prefaced his Farewell Sermon, still ring in the ears:

> "Listen, O people! May be I see you not after this year, at this place and in this town."

One is reminded how at the end of the Farewell Sermon, Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* asked his audience.

> "You shall be interrogated by Allah regarding myself What answer will you make?"

They said, "We shall declare that you delivered the Divine Message and acquitted yourself of your duty." Raising his finger to the sky, the Prophet then uttered thrice the words:

"You shall stand witness, O Allah! And prompt came the approbation from Almighty Allah Himself in the following Qur'anic verse:

> "....Today I have perfected your religion for you; completed My favours upon you and chosen Al-Islam as a religion for you...." (5.3).

This is the last revealed Verse, to the last of the Prophets, relating to the last Religion.

Drawing a parallel with the League of Nations, the precursor of today's United Nations, Professor Hurgronji said. "The League of Nations founded by the Prophet of Islam put the principle of international unity and human brotherhood on such universal foundation as to show candle to the nations. The fact is that no nation of the world can show a parallel to what Islam has done towards the realisation of the idea of League of Nations."

The purpose of the Pilgrimage is to purify one's self. Allah has given a clear warning in Qur'an Majeed to those who intend to proceed for Hajj:

> " .so whoever undertook to perform Hajj therein, then no initiatives to sex, no exceeding of limitations (imposed during Hajj) and no altercation is allowed...." (2.197).

A pilgrim once said, "I have been several times to Makkah. I went with one idea, and came back with another I looked forward to seeing the places where the Prophet lived and worked. I found more than that the vast concourse of people from many lands, all the same. all equal; and their yearning for Allah, as all move round the Ka'bah, hundreds of thousands of us together" A lady once gave her impression of the Pilgrimage thus "It is like a rehearsal for Resurrection Day—Everybody equal all kinds of people together, the whole of humanity before Allah."

The Pilgrimage creates the tendency to divert man from the hurly-burly of this worldly life and, instead, to develop in him the most ecstatic feeling to glorify Allah, thus giving satisfaction to the soul

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

THE HAJJ PILGRIMAGE

The life journey of a Muslims is marked with five mileposts, or Fundamentals, by which he leads his way.

The first fundamental is to affirm Oneness of Allah and the Apostleship .of Muhammad *(Sallallahu 'alaihi wa sallam)* in the words which constitute **Kalima-tush-shahaddah:**

> "I bear witness that there is no god but Allah, and I bear witness that Muhammad is the Messenger of Allah "

This fundamental constitutes the very foundation of Faith, or Islam which brings the whole Ummah to a common spiritual footing. It is also an open and standing invitation for acceptance by the whole mankind.

The second fundamental is the daily canonical Prayer, that is **Salaat.** It is a way of purifying one's self from the shameful and unjust deeds and, at the same time, to generate a spirit of fellow-feeling through congregation in the Mosque five times a day.

The third fundamental is regular charity, that is **Zakaat.** It means to give in alms compulsorily one-fortieth portion of one's income yearly provided it reaches the prescribed limit. Its practical purpose is to relieve poverty. While satisfying a social need, it works also to purify one's worldly wealth by putting the needy before one's self

The fourth fundamental is the obligatory Fasting, that is **Saum,** during the month of Ramazaan. It provides for a multiple common discipline of body and soul. It is accompanied by alms-giving also

The fifth fundamental is the Pilgrimage, that is **Hajj** to Holy Makkah once in lifetime by every Muslim, male or female, who has the wherewithal to pay for the journey Its object is to bring together the global Muslim brotherhood, amidst blissful surroundings and in a state of unity and equality, to celebrate the praises of Allah on the Days appointed for the Pilgrimage (Hajj)

The immediate thought that the Pilgrimage brings to the mind is the grandeur and antiquity of Holy Ka'bah which transcends the known history Allah says obout it in Qur'an Majeed

> "Verily, the First House founded for mankind to worship God is that at Bakka (Makkah), a blessed place and a source of guidance to the people of the world " (3 96)

In course of ages, the rigour of time and clime obliterated from eye the foundation of Holy Ka'bah Prophet Abraham (Ibrahim **alaihis salaam**) was commanded by Allah to rebuild Ka'bah on its foundation that already existed He was assisted in this task by his son Isma'il **(alaihis salaam)** who with his mother was already residing in Makkah Abraham had to journey all the way from Syria in order to fulfil the Command of Allah Qur'an Majeed refers to the incident as follows.

> "And when Abraham and Ishmael were raising the foundations of the House (Ka'bah) they said O our Lord (Creator and Sustainer)! Accept (this) from us, surely You are All-Hearing All Knowing" (2 127)

This is the second thing that comes to mind. The rebuilding of the walls of Ka'bah was followed by the Command of Allah for the Pilgrimage given to Abraham as the following Qur'anic verse says

> "And proclaim unto mankind the Pilgrimage They will come unto you on foot and on every lean camel, they will come from every deep ravine." (22 27).

Then the mind conjures up the Conquest of Makkah. Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* entered the sacred precincts of **Haram,** and looked at the vanquished Quraysh who were waiting for him and his order about them. He put to the Quraysh the question "What do you think I am going to do to you today?" They pleaded with one voice "You are a generous brother and the son of a generous brother. Only mercy is expected of you " Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* said with unparalleled grace and generosity "Today, I say to you those very words which Joseph (Yousuf **alaihis salaam**) said to his (hostile) brethren "This day there is no blame on you Go! You are free "

At that time, Holy Ka'bah was infested by no less than 360 idols installed by the Arab pagans in its premises including the central sanctuary itself It comes to

AND SURELY IT (QURAN) IS TRUTH OF ASSURED CERTAINTY

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ARABIC TEXT, ITS TRANSLITERATION AND TRANSLATION INTO ENGLISH, Part 27 Chapter 51 Verses 59 to 60 and Chapter 52 Verses 1 to 24

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

اليقين

انترنيشنل

مجلة

دار التصنيف (برائيويت) ليمتيد

المجلد ٤٢ ٢٩ ذي الحجة ، ١٤١٣ ، ٢ محرم ، ١٤١٤هـ الموافق ٧ ، ٢٢ يوليو ، ١٩٩٣ م العدد ٣ ـ ٤

كيف اسلموا

قصة اسلام راجا جارورى ، الفيلسوف المعروف الفرنسى

— لم اكن فى يوم من الايام ملحدا ، حتى عند ما كنت عضوا فى اللجنة المركزية للحزب الشيوعى الفرنسى .

— يروضنا القرآن الكريم على اعتبار الكون والبشرية وحدة واحدة .

— ان ذكر الله فى الصلاة يكسبنا وعيا بمركزنا وبدورنا .

— يدعو القرآن الكريم الى ان نكتشف فى كل حدث اشارة للخالق . . .

بسم الله الرحمن الرحيم

عن جبير بن مطعم قال : انشق القمر على عهد رسول الله ﷺ
فصار فرقتين فرقة على هذا الجبل وفرقة على هذا الجبل فقالوا : سحرنا
محمد فقالوا : ان كان سحرنا فانه لا يستطيع ان يسحر الناس كلهم .
(رواه احمد والبيهقى)

ان انشقاق القمر قد وقع آية لرسول الله كما بين ذلك القرآن الكريم « اقتربت الساعة وانشق القمر » وقد روى الائمة الاثبات وقوع انشقاق القمر آية لرسول الله . روى ذلك الامامان الجليلان البخارى ومسلم .

التحرير

بسم الله الرحمن الرحيم

بلغ العلى بكماله　　كشف الدجى بجماله

حسنت جميع خصاله　　صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وصحبه بعدد كل معلوم لك

كيف اسلموا

قصة اسلام راجا جارودى ، الفيلسوف المعروف الفرنسى

(فيما يلى بعض تفاصيل مقابلة مع الفيلسوف اجراها مجلة الامة)

بالنسبة لى ، لا يعتبر الامر تحولا من الالحاد الى الايمان ، فلم اكن فى يوم من الايام ملحدا ، حتى عند ما كنت عضوا فى اللجنة المركزية للحزب الشيوعى الفرنسى فى عام ١٩٣٣م ، فقد كنت فى الوقت نفسه رئيس الشبان المسيحيين البروتستانت ، وانتسبت للحزب الشيوعى كمسيحى ، وفى الحقيقة لم اكن مسيحيا بالميلاد لان ابوى لم يكونا كذلك . لقد كانا ملحدين ، ليس بسبب ارتباطهما بالشيوعية او اى مذهب آخر ولكنهما كانا من الاجيال التقليدية . . .

فى عام ١٩٣٣م عانت اوروبا من ازمة كبيرة ، استمرت حتى عام ١٩٣٩م ، وهى الفترة نفسها التى شهدت صعود هتلر الى السلطة . وشهدت اختيارى الاول ـ وكنت فى هذه المرحلة لا ازال طالبا ـ ويرجع السبب فى اختيارى النصرانية الى رغبتى فى ان اعطى لحياتى معنى فى وقت كنا نعتقد ـ لشدة الازمة ـ اننا نعيش نهاية العالم ، اما الشيوعية فقد كانت الاختيار الوحيد الذى يطرح بديلا للخروج من ازمة الراسمالية ، كما انه كان افضل جبهة تقاوم هتلر والنازية فى هذه الفترة . .

فى فرنسا ـ على سبيل المثال ـ كان معظم المشتغلين بالكتابة والفنون واساتذة الجامعات ، وحائزى جائزة نوبل اما اعضاء فى الحزب الشيوعى او اصدقاء للشيوعيين وذلك بسبب الحالة السيئة التى نشأت عن ازمة الراسمالية وتيار المقاومة لنازية هتلر .

وقد أدى بى موقفى ـ فى ذلك الوقت ـ الى السجن لمدة ثلاث سنوات ، حيث اعتقلت فى سبتمبر ١٩٤٠م وبقيت رهن الاعتقال حتى نهاية الحرب العالمية الثانية فى معسكر بالصحراء الجزائرية . وهناك وقع حادث عجيب فعلا .

فقد زعمت تمردا فى معسكر الاعتقال واجرى الكوماندور الفرنسى قائد المعسكر محاكمة سريعة واصدر حكما باعدامى رميا بالرصاص ، واصدر اوامره بتنفيذ ذلك الى الجنود الجزائريين المسلمين ، وكانت المفاجأة عندما رفض هؤلاء تنفيذ اطلاق النار ، ولم افهم السبب لاول وهلة لاننى لا اعرف اللغة العربية ، وبعد ذلك عادت مع بعض رفقائى فى الجيش ان شرف المحارب المسلم يمنعه من ان يطلق النار على انسان اعزل وكانت هذه اول مرة اتعرف فيها على الاسلام من خلال هذا الحدث الهام

حياتى ، وقد عشت الكثير من دراسة عشر سنوات فى السوربون .

وعندما اطلق سراحى ، بقيت فى الجزائر مدة عام وخلاله التقيت برجل عظيم ، كان له اكبر الاثر فى نفسى هو الزعيم الاسلامى الشيخ البشير الابراهيمى - رئيس رابطة العلماء المسلمين الجزائريين وقد قمت بزيارته - بصحبة عمار اوزيجان (صاحب كتاب الجهاد الافضل) . وفى مقر الشيخ الابراهيمى لاحظت صورة كبيرة لرجل مهيب ولاول مرة اتعرف على صاحبها عندما شرح لى الشيخ البشير جوانب من حياة الامير عبد القادر الجزائرى - عدو فرنسا - كبطل محارب و عابد ناسك . بل واحد من اعظم الابطال فى القرن التاسع عشر . ويعتبر هذا الدرس - من الشيخ الابراهيمى - المرة الثانية التى التقيت فيها بالاسلام .

وبعد ذلك عدت الى فرنسا ، وكانت المرة الثالثة ابان الحرب الجزائرية ، واذا اعتبر الجزائر وطنى الثانى ، وقد اتخذت موقفا ضد الدعاية الفرنسية - كما هو معلوم - ونشرت موضوعات كثيرة عن الممارسات المطيعة التى كان يباشرها قادة الحرب

اما آخر و اطول اتصالى بالاسلام فقد بدأ عام ١٩٦٨م عندما ظهرت فى اعتقادى - اول بادرة تغير عند الاوروبيين بشكل عام ، وفى السياسة الفرنسية بشكل خاص ، ولم يكن هذا التعبير ثوريا بطبيعة الحال ، ولكنه كان فعالا لانه يتعلق بمعتقدات وافكار الناس ، من الطلبة والعمال - وقد كنت فى هذه الفترة - اعمل استاذا بالجامعة ، ولكننى تعلمت من طلبتنا وعمالنا درسا كبيرا ، مفاده ان بعض الانظمة قد يشكل خطورة كبيرة بنجاحه ابعد من الخطورة التى تنتج عن فشله . . ويتمثل هذا النظام فى النمط الغربى فى التقدم والنماء ، سواء كانت تعبر عنه

رأسمالية تفرز الاستعمار والحروب والازمات الداخلية المميتة ، او اشتراكية سوفيتية تضطهد شعبها وتستغل العالم الثالث وتتسابق الى التسلح الرهيب والسيطرة ، ذلك لانهم فى الاتحاد السوفيتى يتبنون النمط ذاته . ولنتذكر شعارات استالين ومن بعده خروتشوف التى تركز على حتمية اللحاق بالراسمالية وسباقها . . وفى الحقيقة لا ادرى اى نوع من الاشتراكية هذه ؟ هل تهدف الى اثبات ان الراسمالية افضل من الراسماليين القائمين عليها ؟

لاننى عبرت عن اعتقادى بانه فى ظل هذا النمط من التوسع والنماء يستحيل اقامة بناء اشتراكى . . وان الاشتراكية ليس لها وجود فى اى مكان فى العالم . . طردت فورا من الحزب الشيوعى ، وكان ذلك فى عام ١٩٧٠م اى منذ ثلاثة عشر عاما .

بعد ذلك قمت بالتعاون مع مسئول منظمة اليونسكو بتاسيس المعهد الدولى لحوار الحضارات ، بهدف ابراز دور البلاد غير العربية واسهامها فى الثقافة العالمية . حتى يتوقف الحوار ذو البعد الواحد من جانب الغرب او " المونولوج " الذى يقوم على وهم وعقدة التفوق عند الانسان العربى - وقمت بنشر عدة كتب فى هذا المجال تبرهن ان الحضارة الغربية التى تمجد الفردية وتبتر من الانسان ابعاده الانسانية ، وتفصله عن السمو الروحى ، وتغتال الفكرة الجماعية ، وتضع حاجزا بين العلم والتقنية من ناحية وبين الحكمة من ناحية أخرى . . هذه الحضارة قد استنفدت اغراضها ولم تعدلها ضرورة .

واخيرا نشرت عدة كتب تدحض زعمهم بعدم اسهام العالم غير الغربى فى الثقافة والحضارة الغربية منها كتاب " مبشرات الاسلام " . . او " الاسلام يسكن حضارتنا " .

وهكذا ترون كيف كنت قريبا من الاسلام ، لانى بدأت السير عن طريقة الموصلة بشكل مبكر .

اذا حكمت على الأمور فى ضوء تجربتى الشخصية ، فانى اقول بان ما كان يشغلنى هو البحث عن النقطة التى يلتقى فيها الوجدان بالعقل ، او الابداع الفنى والشعرى بالعمل السياسى العقيدى ، وقد مكتنى الاسلام بحمد الله من بلوغ نقطة التوحيد بينهما ، فى حين ان الاحداث فى عالمنا تبدو عمياء متطاحنة وقائمة على النمو الكمى والعنف ، ويروضنا القرآن الكريم على اعتبار الكون والبشرية وحدة واحدة ، يكتسب فيها الدور الذى يسهم به الانسان معنى . وفى حين ان نسيان الله يجعل منا عبيدا ها مشين خاضعين لضرورات وصدف خارجية ، فان ذكر الله فى الصلاة يكسبنا وعياً بمركزنا وبموردنا : الذى هو اصل الوجود . . .

ويدعو القرآن الكريم الى ان نكتشف فى كل حدث اشارة للخالق ورمزا اواقع بعلو النظام الفريد الذى يسوس الطبيعة والمجتمع الانسانى والنفس البشرية . . فطرة الدين الاساسية هى فطرة التناسق والواحدة الصادرة عن الله والراجعة اليه .

ان ما يجعل الانسان انسانا هو امكانية تحقيقه للمقاصد الالهية ، وفى استطاعته ان يلتزم بالعهد او ان ينقض العهد ؛ فعلى حين ان الاسلام لا يدخل فى نطاق ارادة المخلوقات الأخرى من نبات وحيوان وجماد ، اذ لا تستطيع الهروب من القوانين التى تسوسها ، نجد ان الانسان وحده يستطيع عدم الامتثال ، فيصبح مسلما بقرار حر و باختيار كامل ، عند ما يعى نظام الوحدة والكل الذى يكسب الحياة معنى وهو مسئول مسؤولية كاملة عن مصيره طالما باستطاعته ان يرفض او يستسلم للارادة الالهية . . . وقد ارسل الله تعالى الرسل الى كل الامم ، يدعونهم الى الله تعالى والملة الاولى التى دعا اليها ابراهيم وموسى وعيسى . . . وغيرهم من رسل الله عليهم السلام ، وقبل ان يحمل الرسالة الخالدة فى تمام كمالها النهائى الذى جاء به محمد ﷺ فالعقل الكامل الذى لا يقتصر على ربط العلة بالعلة وانما يرتقى من غاية الى آخرى ليرجع كل شئ الى الغاية القصوى ، هذا العقل لا يتعارض مع الوحى بل يستنير به .

عقدت منظمة اليونسكو مؤخرا فى باريس ندوة تحت عنوان : هل يستطيع الاسلام المهيمنة على مستقبل الغرب ؟ فطرح ، اجابة عن هذا السوال ، فكرة امكانية قراءة التاريخ من وجهة نظر وحدوية على اساس ان ابراهيم والمسيح عليهما السلام ومحمد ﷺ يكمل بعضهم بعضا ، قائلا :

هذا التكامل فى نظرى عبارة عن حلقات تاريخية ، فكل نبى ارسل فى مرحلة تاريخية قد مهد لمن جاء بعده وانتهت اصول هذه الديانات السماوية الى الرسالة الكاملة الخاتمة كما جاء بها محمد ﷺ باعتبار ان الاسلام قد اكتمل بنزول القرآن الكريم والقرآن قد اورد هذا وسمى الانبياء السابقين كلهم مسلمين .

وبالنسبة للاسلام فهو الدين الوحيد الذى يعترف بالاديان السابقة ويعتبر ابراهيم وموسى وعيسى عليهم الصلاة والسلام كلهم انبياء مسلمين . . ورسول الله محمد ﷺ - كما جاء - فى القرآن لم يقل فى الاحاديث الشريفة انه جاء بعقيدة جديدة ولكنه اوضح انه جاء ليذكر بملة ابينا ابراهيم كما بين ان تعاليم هولاء الانبياء المسلمين من قبله قد حرفت . وان التحريف بدأ من ايام اليهودية .

وعن الخيارات الممكنة المطروحة امام انسان اليوم فى هذا الخصوص قال : ها نحن - كما اوضحت - امام بعد آخر من ابعاد الحرية ونوع آخر من انواع الدول التى يمكن ان نؤسسها وهذه الطريقة البديلة فى تصور الحرية وممارستها هى ثمرة مباشرة لرؤية أخرى

للانسان ... ومن اعتقادى ان الانسان ليس امامه سوى احد خيارين ، فهو اما ان يكون فى طليعة تطور الكائنات الحية ، اى اكثر الحيوانات تقدما ، وفى هذه الحالة لا يكون الفرق بينه وبين الحيوانات الاخرى سوى فرقا كميا ، باعتبار ان دماغه يحتوى على عدد اوفر من الخلايا وان يده اكثر براعة فاصبحت بذلك اكثر مهارة ، الامر الذى يمنحه وسائل اكثر لتحقيق رغباته الحيوانية التى يشترك فيها مع سائر الحيوانات الاخرى ، واعنى بذلك الغذاء والمسكن والتكاثر والدفاع عن النفس ولكنه يبقى حيوانا يصنع لنفسه ادوات واسلحة وتقاس حريته على مدى ارادته فى النمو والقوة امام الطبيعة وامام البشر .

والخيار الثانى يتمثل فى ان لا يكون التمييز بين الانسان والحيوان على اساس قدرة الانسان على صنع ادواته واسلحته وان يحاول الانسان الانتقال من مرحلة ما هو رمى الى ما هو اولى ؛ ومن مرحلة الفعل الى مرحلة المعنى ، معنى حياته وموته ، حيث ينفرد الانسان بين الكائنات الحية بقدرته على طرح تساؤلات عن معنى الحياة والموت ، والانسان هو الوحيد بين الكائنات الحية الذى لديه القدرة على قطع ما يربطه بالحتميات القديمة ونزعاتها وصياغة مستقبله الجديد واقتحام المجهول ، مهما كانت الاخطار المترتبة على ذلك

وعن الدور الذى يمكن ان يوديه المعهد الدولى لحوار الحضارات والمشروعات التى يضطلع بتنفيذها فى المرحلة الحالية قال : فى المرحلة الحالية . وبالنظر الى ان الدعاية الصهيونية منظمة تنظيما محكما فى الغرب ، وهى تمثل احدى العوائق الاساسية امام تفهم العالم الغربى الحقائق وفهمه الصحيح للاسلام فان المعهد قد رسم لنفسه مهمتين :

الاولى : ايجاد جواب مقنع للدعاية الصهيونية .

والثانى : ابراز صورة امينة للاسلام فى لغة تمكننا من تحقيق اكبر اشعاع ممكن فى العالم الغربى وقد بدأنا هذا العمل بكتابين اثنين - كمرحلة الاولى لمشروع كبير - صدر احداهما تحت عنوان « مبشرات الاسلام » اما الكتاب الثانى فهو عبارة عن ملف عن الصهيونية وقد حرصت فيه على اظهار الحقيقة التى تتمثل فى ان الصهيونية تلاقى اليوم خيبة عميقة فى العالم الغربى لانها قدمت ادعاءات اسطورية فى قالب الحقيقة الواقعة ، معتمدة فى ذلك على التعاليم النصرانية القديمة . . اولا : مسألة " ارض الميعاد " بدعوى اضفاء رؤية توراتية وتاريخية لملكية ارض فلسطين بتشريع الهى ، مبررين بهذا الوعد المزعوم احتقارهم للحقوق الانسانية للشعب الفلسطينى .

وثانيا . مسألة " شعب الله المختار " حتى يكون هذا الشعب هو القدوة فى العالم . ان الاسطورة الصهيونية تستخدم المبرر التاريخى التوراتى للسياسة التوسعية ، ليس فقط من النيل الى الفرات ، ولكن الى الدردنيل والسويس ، والخليج والمغرب ....

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما أبدا — على حبيبك خير الخلق كلهم
هو الحبيب الذى ترجى شفاعته — لكل هول من الأهوال مقتحم

	la-yu-sam-moo-nal-ma-laa-i-ka-ta		name the angels	ليسمون الملئكة
	tas-mi-ya-tal-un-saa.		with female names.	تسمية الأنثى
28.	*Wa maa la-hum bi-hee min 'ilm.*	28.	But they have no knowledge about it;	وما لهم به من علم
	Eeny-yat-ta-bi-'oo-na il-laz-zann.		they follow nothing but conjecture,	إن يتبعون إلا الظن
	Wa in-naz-zan-na		and, surely, conjecture	وإن الظن
	laa yugh-nee mi-nal-haq-qi shai-aa.		does not avail anything against the Truth.	لا يغني من الحق شيئا
29.	*Fa-a'-rid 'am-man ta-wal-laa*	29	So, ignore him who turns away	فأعرض عن من تولى
	'an zik-ri-naa		from Our Rememberance	عن ذكرنا
	wa lam yu-rid il-lal-ha-yaa-tad-dun-yaa.		and desires nothing but the worldly life.	ولم يرد إلا الحيوة الدنيا
30	*Zaa-li-ka mab-la-ghu-hum-mi-nal-'ilm.*	30	This is their farthest approach to knowledge.	ذلك مبلغهم من العلم
	In-na rab-ba-ka hu-wa a'-la-mu		Surely, your RABB (Creator and Sustainer), is the best Knower	إن ربك هو أعلم
	bi-man dal-la 'an sa-bee-li-hee		of him who strays away from His path,	بمن ضل عن سبيله
	wa hu-wa a'-la-mu bi-ma nih-ta-daa.		and He is the best Knower of him who goes right	وهو أعلم بمن اهتدى

CERTIFICATE

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Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

22. *Til-ka i-zan qis-ma-tun dee-zaa.*	22 This then is a division unfair.	تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ ۝
23. *In-hi-ya il-lāa as-māā-un*	23 These are nothing but only names	إِنْ هِيَ إِلَّا أَسْمَاءٌ
sam-mai-tu-moo-hāa an-tum wa aa-bāā-u-kum-	which you and your fore-fathers have named	سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ
māa an-za-lal-laa-hu bi-haa min sul-taan	Allah has not revealed for them any authority	مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ
Eeny-yat-ta-bi-'oo-na il-laz-zan-na	They follow nothing but conjecture	إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ
wa maa-tah-wal-an-fus.	and that which their souls desire;	وَمَا تَهْوَى الْأَنْفُسُ
Wa la-qad jāā-a-hum-mir-rab-bi-hi-mul-hu-daa	And guidance has indeed come to them from their Lord	وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَىٰ ۝
24 *Am lil-in-saa-ni maa ta-man-naa*	24 Or, is there for man what he wishes?	أَمْ لِلْإِنْسَانِ مَا تَمَنَّىٰ ۝
25 *Fa-lil-laa-hil-aa-khi-ra-tu wal-oo-laa*	25 To Allah belongs the life Hereafter and the life Here	فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ ۝
RU-KOO' 2	SECTION 2	ركوع ٢
26 *Wa kam-mim-ma-la-kin fis-sa-maa-waa-ti*	26 And how many Angels are there in the heavens,	وَكَمْ مِنْ مَلَكٍ فِي السَّمَاوَاتِ
laa tugh-nee sha-faa-'a-tu-hum shai-an	whose intercession shall not avail at all,	لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا
il-laa mim-ba'-di ainy-ya'-za-nal-laa-hu	except after Allah has given leave	إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ
li-mainy-ya-shāā-u wa yar-daa.	for whomsoever He will	لِمَنْ يَشَاءُ وَيَرْضَىٰ ۝
27. *In-nal-la-zee-na laa yu'-mi-noo-na bil-aa-khi-ra-ti*	27. Surely, those who do not believe in the Hereafter,	إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ

8.	*Sum-ma da-naa fa-ta-dal-laa.*	8	Then he drew near and hovered over,	ثُمَّ دَنَا فَتَدَلّٰى ۝
9.	*Fa-kaa-na qaa-ba qau-sai-ni au ad-naa*	9	And he was at a distance of two bows or even nearer	فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنٰى ۝
10	*Fa-au-haa i-laa 'ab-di-hee maa au-haa.*	10	So, Allah revealed to His 'ABD' (Servant), what He revealed	فَأَوْحٰى إِلٰى عَبْدِهٖ مَا أَوْحٰى ۝
11	*Maa ka-za-bal-fu-aa-du maa-ra-aa*	11	The (Prophet's) heart did not lie of what he saw	مَا كَذَبَ الْفُؤَادُ مَا رَأٰى ۝
12	*A-fa-tu-maa-roo-na-hoo 'a-laa maa ya-raa*	12	Do you now dispute with him about what he saw?	أَفَتُمٰرُونَهٗ عَلٰى مَا يَرٰى ۝
13.	*Wa la-qad ra-aa-hu naz-la-tan ukh-raa*	13	And indeed, he saw him (Jibreel) descending another time.	وَلَقَدْ رَاٰهُ نَزْلَةً أُخْرٰى ۝
14	*'In-da sid-ra-til-mun-ta-haa*	14	By the Sid-ra-til-mun-ta-haa. (the farthest Lote Tree)	عِنْدَ سِدْرَةِ الْمُنْتَهٰى ۝
15.	*'In-da-haa jan-na-tul-ma'-waa.*	15	Near it is the Paradise of Repose—	عِنْدَهَا جَنَّةُ الْمَأْوٰى ۝
16.	*Iz yagh-shas-sid-ra-ta maa yagh-shaa*	16	When covered the Sidra that which covered (it)	إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشٰى ۝
17	*Maa zaa-ghal-ba-sa-ru wa maa ta-ghaa.*	17	Neither his sight swerved, nor did it exceed the limit	مَا زَاغَ الْبَصَرُ وَمَا طَغٰى ۝
18.	*La-qad ra-aa min aa-yaa-ti rab-bi-hil-kub-raa.*	18	Indeed, he beheld the greatest signs of his RABB (Creator and Sustainer)	لَقَدْ رَأٰى مِنْ اٰيٰتِ رَبِّهِ الْكُبْرٰى ۝
19.	*A-fa-ra-ai-tu-mul-laa-ta wal-'uz-zaa.*	19	Have you seen al-Laat and Al-'Uzza,	أَفَرَءَيْتُمُ اللّٰتَ وَالْعُزّٰى ۝
20.	*Wa ma-naa-tas-saa-li-sa-tal-ukh-raa.*	20	And Manaat, the other third?	وَمَنٰوةَ الثَّالِثَةَ الْأُخْرٰى ۝
21	*A-la-ku-muz-za-ka-ru wa la-hul-un-saa.*	21	What! for you, are the males and for Him (Allah) the females!	أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنْثٰى ۝

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ṡ=ث ḥ=ح ż=ز ṣ=ص ḍ=ض ṭ=ط ẓ=ظ '=ع ء=ʼ (Jerk)

Bold *Madd* آ=āā ـُو=ōō ـِى=ēē Fine *Madd* ا=āa و=ōo ى=ēe

	SOO-RA-TUN--NAJM	*SOO-RA-TUN-NAJM*	سورة النجم
	Mak-keey-yah	Revealed at Makkah	
	Ru-koo-'aa-tu-haa 3	SECTIONS 3	
	Aa-ya-tu-haa 62	VERSES 62	
	Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem	In the name of Allah, the All--Compassionate, the Most Merciful	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
	RU-KOO' 1	SECTION 1	
1	*Wan-naj-mi i-żaa ha-waa*	1 By the star when it sets,	وَالنَّجْمِ إِذَا هَوٰى ۞
2.	*Maa ḍal-la saa-ḥi-bu-kum wa maa gha-waa*	2 Your Companion neither erred nor did he deviate	مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوٰى ۞
3	*Wa maa yan-ṭi-qu 'a-nil-ha-waa.*	3 Nor does he speak out of (his own) desire	وَمَا يَنْطِقُ عَنِ الْهَوٰى ۞
4.	*In hu-wa il-laa waḥ-yuny-yoo-ḥaa.*	4 It is not but a Revelation, revealed (by Allah),	إِنْ هُوَ إِلَّا وَحْيٌ يُّوْحٰى ۞
5.	*'Al-la-ma-hoo sha-dee-dul-qu-waa*	5 Which one mighty in power (Jibreel) taught him—	عَلَّمَهٗ شَدِيْدُ الْقُوٰى ۞
6.	*Zoo-mir-rah Fas-ta-waa*	6 The strong one Then he (Jibreel) straightened up,	ذُوْ مِرَّةٍ فَاسْتَوٰى ۞
7.	*Wa hu-wa bil-u-fu-qil-a'-laa.*	7 And he was on the higher horizon;	وَهُوَ بِالْأُفُقِ الْأَعْلٰى ۞

46.	*Yau-ma laa yugh-nee 'an-hum kai-du-hum shai-anw-*	46 The day when their plotting shall not avail them in the least.	يوم لا يغني عنهم كيدهم شيئا
	wa laa hum yun-ṣa-roon	and neither will they be helped;	ولا هم ينصرون
47	*Wa in-na lil-la-zee-na ẓa-la-moo 'a-zaa-ban doo-na zaa-li-ka*	47 And surely, for those who did wrong, there is a punishment besides that,	وإن للذين ظلموا عذابا دون ذلك
	wa laa-kin-na ak-ṡa-ra-hum laa ya'-la-moon.	but most of them do not know (that)	ولكن أكثرهم لا يعلمون
48.	*Waṣ-bir li-ḥuk-mi rab-bi-ka fa-in-na-ka bi-a'-yu-ni-naa*	48 And wait patiently for the command of your RABB (Lord), surely you are before Our eyes,	واصبر لحكم ربك فإنك بأعيننا
	wa sab-biḥ bi-ḥam-di rab-bi-ka ḥee-na ta-qoom	and celebrate the praise of your RABB (Lord) when you rise,	وسبح بحمد ربك حين تقوم
49	*Wa mi-nal-lai-li fa-sab-biḥ-hu wa id-baa-ran-nu-joom*	49 And in the night, celebrate His holiness, and at the setting of the stars	ومن الليل فسبحه وإدبار النجوم

CHAPTER 52 AT-TOOR *ENDS HERE* تمت بها بحمد الله السورة ٥٢-الطور

CERTIFICATE

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Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

38. *Am la-hum sul-la-muiny-yas-ta-mi-'oo-na feeh*	38. Or, is there for them a ladder (to the heaven) whereon they may overhear?	أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ
Fal-ya'-ti mus-ta-mi-'u-hum bi-sul-taa-nim-mu-been.	Then let their listener bring a clear proof	فَلْيَأْتِ مُسْتَمِعُهُم بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾
39. *Am la-hul-ba-naa-tu wa la-ku-mul-ba-noon*	39 Or, has He daughters, while you have sons?	أَمْ لَهُ الْبَنَاتُ وَلَكُمُ الْبَنُونَ ﴿٣٩﴾
40 *Am tas-a-lu-hum aj-ran*	40 Or, do you (O Muhammad) demand from them a return	أَمْ تَسْأَلُهُمْ أَجْرًا
fa-hum-mim-magh-ra-mim-mus-qa-loon.	so they are weighed down with a levy?	فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٠﴾
41 *Am 'in-da-hu-mul-ghai-bu fa-hum yak-tu-boon*	41 Or, is with them the knowledge of the unknown, and they write it down?	أَمْ عِندَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾
42. *Am yu-ree-doo-na kai-daa*	42 Or, do they intend to plot?	أَمْ يُرِيدُونَ كَيْدًا
Fal-la-zee-na ka-fa-roo hu-mul-ma-kee-doon	But those who disbelieve, will themselves be caught in the plot	فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٤٢﴾
43 *Am la-hum i-laa-hun ghai-rul-laah*	43 Or, is for them a god other than Allah?	أَمْ لَهُمْ إِلَٰهٌ غَيْرُ اللَّهِ
Sub-haa-nal-laa-hi 'am-maa yush-ri-koon	Exalted is Allah above what they associate with Him	سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾
44 *Wa eeny-ya-rau kis-fam-mi-nas-sa-maa-i*	44 Even if they see a piece of the sky (ie, a cloud)	وَإِن يَرَوْا كِسْفًا مِّنَ السَّمَاءِ
saa-qi-tainy-ya-qoo-loo sa-haa-bum-mar-koom.	falling down they say These are clouds in masses	سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾
45. *Fa-zar-hum hat-taa yu-laa-qoo*	45 So, leave them (to their fate) (O Muhammad) until they meet	فَذَرْهُمْ حَتَّىٰ يُلَاقُوا
yau-ma-hu-mul-la-zee fee-hi yus-'a-qoon	their day, in which they shall be thunder-stricken	يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٥﴾

	na-ta-rab-ba-su bi-hee rai-bal-ma-noon.		for whom we are (keenly) waiting for the accidents of time?	نَتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ
31.	*Qul ta-rab-ba-soo*	31	Say (to them): Do wait,	قُلْ تَرَبَّصُوا
	fa-in-nee ma-'a-kum-mi-nal-mu-ta-rab-bi-seen.		and surely I am with you among those who wait.	فَإِنِّي مَعَكُم مِّنَ الْمُتَرَبِّصِينَ
32.	*Am ta'-mu-ru-hum ah-laa-mu-hum bi-haa-zaa*	32	Or do their intellects bid them to do this,	أَمْ تَأْمُرُهُمْ أَحْلَامُهُم بِهَٰذَا
	am hum qau-mun taa-ghoon		or are they a transgressing people?	أَمْ هُمْ قَوْمٌ طَاغُونَ
33.	*Am ya-qoo-loo-na ta-qaw-wa-lah.*	33	Or do they say?: He has made it (the Qur'an) up himself;	أَمْ يَقُولُونَ تَقَوَّلَهُ
	Bal-laa yu'-mi-noon		no, but they do not believe	بَل لَّا يُؤْمِنُونَ
34	*Fal-ya'-too bi-ha-dee-sim-mis-li-hee*	34	Then, let them bring a discourse like it,	فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ
	in-kaa-noo saa-di-qeen		if they are true.	إِن كَانُوا صَادِقِينَ
35.	*Am khu-li-qoo min ghai-ri shai-in*	35	Or, were they created out of nothing,	أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ
	am hu-mul-khaa-li-qoon		or are they the creators?	أَمْ هُمُ الْخَالِقُونَ
36.	*Am kha-la-qus-sa-maa waa-ti wal-ard.*	36	Or, did they create the heavens and the earth·	أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ
	Bal-laa yoo-qi-noon		no but they do not believe with certainty?	بَل لَّا يُوقِنُونَ
37	*Am 'in-da-hum kha-zaa-i-nu rab-bi-ka*	37	Or are with them the treasures of your RABB (Guardian-Lord),	أَمْ عِندَهُمْ خَزَائِنُ رَبِّكَ
	am hu-mul-mu-sai-ti-roon.		or are they the governors (of His affairs)?	أَمْ هُمُ الْمُصَيْطِرُونَ

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Bold	*Madd*	آ=āā	ؤ=ōō	ئ=ēē	Fine	*Madd*	أ=ãa	أُ=õo	ئ=ēe

Part 27 Qaa-la Fa-maa Khaṭ-bu-kum ٢٧-قال فما خطبكم *Chapter 52 Aṭ-Ṭoor* ٥٢- الطور

RU-KOO' 1 (Contd)	SECTION 1 (Contd)	ركوع ١ (مسلسل)
25. *Wa aq-ba-la ba'-ḍu-hum 'a-laa ba'-ḍiny-ya-ta-sāā-a-loon*	25 And some of them shall turn towards some others asking one another	وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ۝
26 *Qaa-lōo in-naa kun-naa qab-lu*	26 They shall say Surely, we were before	قَالُوا إِنَّا كُنَّا قَبْلُ
fēe ah-li-naa mush-fi-qeen	among our families, feeling afraid	فِي أَهْلِنَا مُشْفِقِينَ ۝
27 *Fa-man-nal-laa-hu 'a-lai-naa*	27 So, Allah has been gracious to us	فَمَنَّ اللَّهُ عَلَيْنَا
wa wa-qaa-naa 'a-ẓaa-bas-sa-moom,	and has saved us from the chastisement of the Burning Wind	وَوَقَانَا عَذَابَ السَّمُومِ ۝
28 *In-naa kun-naa min-qab-lu nad-'ooh*	28 Surely, before this we used to call Him	إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ
in-na-hoo hu-wal-bar-rur-ra-ḥeem	Indeed, He is All-Benign' Most Merciful	إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ۝
RU-KOO' 2	SECTION 2	ركوع ٢
29. *Fa-ẓak-kir fa-māa an-ta bi-ni'-ma-ti rab-bi-ka*	29 Therefore, (O Muhammad), warn (them), for by the grace of your RABB (Guardian-Lord)	فَذَكِّرْ فَمَا أَنتَ بِنِعْمَتِ رَبِّكَ
bi-kaa-hi-ninw-wa laa maj-noon.	you are neither a soothsayer nor a madman	بِكَاهِنٍ وَلَا مَجْنُونٍ ۝
30. *Am ya-qoo-loo-na shaa-'i-run-*	30 Or do they say (He is) a poet	أَمْ يَقُولُونَ شَاعِرٌ

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Tameem got inquisitive and he inquired who he was Can you describe him? Umm M'abad described extempore the person of the Prophet *(Sallallahu 'alaihi wa sallam)* in words as follows.

"I saw a person who gave an immediate impression of extreme neatness. His face was lustrous. The build of his body was most comely, neither too fleshy nor too bony. He was beautiful in face and graceful in looks. His eyes were large and black. His eyelashes were long. He had a ringing voice His neck was elegantly long. He had a thick beard. His eyebrows were well set like a bow. His silence was magnanimous like a mountain. His speech was clear, interesting, and delightful. Unsurpassed indeed was his beauty! Seen from a distance, he looked most pretty Viewed from near, he inspired affection and looked most handsome. His talk was soft and sweet He would not utter a word without purpose and would not keep quiet when the occasion so demanded His words were like pearls strung in a string. He was of medium stature, neither disagreeably tall nor grotesquely short. If there were three fresh branches of a tree, his freshness excelled the combined freshness of all those branches and what they were worth His devoted companions surrounded him all the time. When he speaks, a hush falls upon all of them. When he gives an order, they all rush in right earnests to comply with it He is the master of all of them and they are his obedient servants. He is not tart tempered. He is free from any exceptionable talk." (Tabrani)

Blessed be Umm M'abad who had to brief chance of witnessing the irresistible charm and affection of Holy Prophet Muhammadd *(Sallallahu 'alaihi wa sallam)*. Blessed be she who in her humble surroundings had the fortune to play host to an unknown traveller who was none else but Muhammad, the Prophet of Islam *(Sallallahu 'alaihi wa sallam)*. Praiseworty is the keenness of her sense of observation and beautiful is the spontaneous narration she has left about the person of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*.

The poet, Bedil perhaps, has deftly summed up the personality of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* in the following couplet

From head to foot,
Wheresoever I look,
The glance beacons my longing heart:
That the place you are looking for,
It is here! It is here!

—:0:—

DID YOU KNOW THAT....

• That Ka'bah was the first House of Allah on earth It has been called in the Qur'an as Al-Bait Al-'Atiq (the oldest house).

• It is called the Ka'bah because it resembles a cubical structure The mosque of the Ka'bah was given the name by Allah as Al-Baitul Haram or Al-Masjid Al-Haram (the sacred Mosque) the Ka'bah is centrally located in the Mosque Both are of course located in Makkah

• This House is a place of blessing and a place of guidance to mankind

• Whoever enters the House attains peace, harmony, concord, and tranquility

• This place was made by Allah to be a place of multiple rewards for the visitors, residents and pilgrims.

• Allah called Himself as the Lord of This House as it is shown in Surah Quraish (106:3). He also mentioned that "This House is My House" as it is demonstrated in Surat Al-Hajj (Pilgrimage 22:26).

• It was reported that the Blackstone at the Ka'bah descended from Heaven It was whiter than the colour of milk. The sins of the children of Adam made it to be black Narrated by Ibn Abbas that the Prophet *(Sallallahu 'alaihi wa sallam)* said "The Blackstone descended from heaven while it was whiter than the colour of milk. The sins of the children of Adam made it to be block"

Touching the blackstone washes the sins of the individuals Reported by Ibn Habban in his authentic summary book that the Prophet *(Sallallahu 'alaihi wa sallam)* said "Wiping the (black) stone and the right corner (of the Ka'bah), mashes the sins one after the other"

•Islam endorsed what the Arabs before Islam had done concerning clothing the Ka'bah with "kiswah"

• The House of Allah is to be cleaned regularly as a sign of its purity It has to be perfumed as well with the scent "Tieb" The following is reported by Aisha *(Razi Allahu 'anha)* "Add fragrance (Tieb) to the House (The Ka'bah), as it is part of its cleanliness"

They were round, fleshy, and hairy. His arms were well proportioned; his wrists were thin and hairy; and the palms of his hands were large and plump. His heels were delicately small. His soles were arched *to let water pass underneath.* (Tirmizi/Bukhari). He was the most perfect embodiment of human beauty and grace.

PROPHETIC SEAL

Between his shoulders, there was the Prophetic Seal. It semed to be a fleshy growth, reddish in colour Hazrat Jabir bin Samurah *(Razi Allahu.'anhu)* has reported:

> "I had a look at the Prophetic Seal between the Prophet's shoulders, which was a red excrescence equal in size to the egg of a pigeon." (Muslim/Tirmizi).

Another report gives the impression that close to his left shoulder a cluster of moles had assumed a *circular form and it was this* that was called the Prophetic Seal (Muslim). The various reports on the subject lead to the conclusion that between his shoulders there was a protruded growth of flesh covered with moles and hair. It was termed the Prophetic Seal.

MANNER OF SPEECH

Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* used to walk at a brisk pace, like he were moving down a slope. He seemed to be in a hurry for the time at his disposal to complete his mission was limited. All the same, he was *never in a hurry* while explaining the concept of Islam. His speech was punctuated with pauses. He delivered each sentence separately in order that his audience could easily retain it in memory. To lay emphasis where necessary, he would usually repeat his words three times, or even more, He more *often* looked upward while engaged in conversation. Where necessary, he talked with a loud voice.. Umm Hani *(Razi Allahu 'anha)* said that the people could hear him in their beds at home *while he was reciting Qur'an* Majeed at Ka'bah (Ibn Majah).

IN ORATION

Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is reported to have once said:

> "I am the most eloquent of all of you, for I belong to the Quraysh and speak the language of Banu Sa'd " (Tabaqat Ibn Sa'd).

He was most vehement while conveying a Command of Allah. 'Abdullah bin 'Umar *(Razi Allahu 'anhu)* has vividly described a scene of the dispositions of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. Said he:

"I heard the Prophet speak from his pulpit. He was saying that Almighty Allah shall hold in His hand the earth and the firmaments, and while he thus spoke, he clenched his hand and opened it again His body leaned now to the left, now to the right, so much so that *the pulpit seemed shaking to its* very pedestal " (Muslim).

At times, he would speak with emotion, greatly agitated, his voice rising considerably high, fingers in motion, and eyes sparkling red, as if he was exhorting a force of warriors to go into action. (Muslim). His body swayed in the vehemence of delivery. (Ibn Majah). His *joints could be heard cracking* as he moved his hands. (Masnad Ahmad).

His speech had unique attraction and sweetness. Hind, the son of Hazrat Khadejah *(Razi Allahu. 'anha)* from her former husband, once said: "The Prophet was always thoughtful, mostly reticent, and he never spoke unless he felt it was necessary to do so. Each sentence was uttered by him distinctly and it used to be unequivocal and clearly worded. Whenever he had to make a sign with his hand, he *would lift the whole arm. A turn* of the palm of hand was the mark of his surprise, and while engaged in conversation, he would sometime pat one hand with the other. His eyes were cast down when he felt pleased. Seldom, if ever, did he laugh He only smiled when amused, and that was the limit " (Tirmizi).

UMM M'ABAD'S VERSION

Writing about the features of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* one would not miss a lively narration by Umm M'abad. In the course of his *Migration to Medina,* he happened to stop over at the tented abode of a Bedouine named Tameem bin Abdul 'Uzza, in a small locality called Qudaid. Tameem was a shephered and was out, grazing his herd, while the Prophet *(Sallallahu 'alaihi wa sallam)* was gracing his abode. His wife Umm M'abad who was known for her proverbial Arab hospitality, received and played host to the Prophet *(Sallallahu 'alaihi wa sallam),* and his party, without knowing who he was. She had a reputation of playing a kindly host indeed. After his brief stop-over, Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* departed to continue his onward journey. When Tameem returned, he saw the vessels in his home filled to the brim with fresh milk When he inquired about it, Umm M'abad said that a kind-looking passerby visited them Reaching for the lean nanny goat, he sought permission to milk it She added that the abundant milk was the bounty of his blessed hands.

Let us now turn to the life of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* to understand how he communicated with the people in his multi-functional position of a refomer, a missionary, a preacher, a military commander, a conqueror, and a judge. His assigned function was to guide all the people to the path of Islam He was not to confine his dialogue to basically simple and righteous persons alone He had to reach deeper into the mind and heart of evil-doers, mischief-mongers, ill-intentioned, and hypocrites who were not receptive, but who nevertheless needed all the more to be pulled out of darkness into the light Communication by word of mouth was essential for creating correct impressions and suggestions and right ideas in the mind of the masses

Among the audience of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* were the arrogant Arabs who were proud of their high attainments in the literary skill and art of speech Arabic is the richest language in so far as its vocabulary goes Its diction is full of most delicate nuances To face these "learned ones", there was the "un-lettered" Muhammad *(Sallallahu 'alaihi wa sallam)*! However, God provided him the gift of outstanding oration He also taught him how to conduct himself- vis-a-vis the opposing and adversary forces

Qur'an Majeed says

> "Of all the communities raised among mankind you are the best, (for) you bid them do good and you forbid them doing wrong, and you believe in God." (3:110)
>
> "And We send not any messenger but he speaks the language of his people that he may make (things) clear to them." (14 4)
>
> "Call towards your Lord's path with wisdom and with goodly exhortation And refute them in the best way " (16·125)
>
> "And dispute not with the people of the Book except in the best manner, barring those who do wrong among them " (29·46)

These were the principles laid down by God Himself for the guidance of Prophet Muhammad (Sallallahu 'alaihi wa sallam)!!

(To be continued)

PROPHET MUHAMMAD

(Sallallahu 'alaihi wa sallam)

His Features

May Allah be pleased with, and grant His numberless blessings upon, those who had the fortune to see Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. They have left behind a treasure of his traditions, his teachings and preachings, his practices and his orations. Also have they preserved his physical features couched in vivid prose as well as narrative verse Hazrat Abu Bakr Siddiq *(Razi Allahu 'anhu)* described him as follows

> As there is no darkness in a moonlit night,
> So is Mustafa, the well-wisher, bright

Centuries later, the Persian poet-saint Sa'di penned down his feelings about the Prophet *(Sallallahu 'alaihi wa sallam)* thus

> He reached the highest place by means of his perfection,
> He dispelled darkness by his beauty,
> Beautiful are all his attainments,
> Send blessings upon him and his family.

(O Allah! Shower Your blessings on Muhammad and upon the Progeny of Muhammad as You showered Your blessings on Ibrahim and upon the progeny of Ibrahim Verily, You are the Praiseworthy, the Glorious O Allah! Bless Muhammad and his progeny, as You blessed Ibrahim and the progeny of Ibrahim Verily, You are the Praiseworthy, the Glorious)

PHYSICAL FEATURES

The perfection of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was not limited to soul alone It embraced his body as well. He was the comliest man of medium stature The build of his body was proportionate and symmetrical His complexion was fair ruddy His chest was wide and expanded His face looked neither lean nor chubby It was rather oblong in shape His head was large and his forehead broad His eyes were dark, his eyelashes long, and his eyebrows close-knit His nose was longish in proportion He had a fairly broad mouth His lips were tender His teeth were not very closely set, but somewhat interspaced His neck was slender and long The hair on his head were slightly curly not altogther straight, and neither too bushy nor shaggy The locks of his hair flowed down to his shoulders and reached the lobes of his ears His beard was thick. A thin line of hair ran on his chest down to the naval. His shoulders had large blades of bones

PROPHET MUHAMMAD

(Sallallahu 'alaihi wa sallam)

HIS SERMONS

(I)

(M M. ANSARI)

A prophet is God's spokesman unto his creatures. Preaching is part of a prophet's life-time activity whereas oration goes together with preaching. Oratory in its wordly sense means "art of making speeches", and an orator is defined as "an eloquent public speaker". In religion, oration comprises spiritual discourses meant to convey the Divine truth to the listeners ranging from the very illiterate to the highly learned human beings. It has, therefore, to be in plain and effective words capable of attracting and persuading one and all to accept the Divine truth.

In the case of preaching of Muhammad *(Sallallahu 'alaihi wa sallam)* there are two distinct and fundamental differences compared to the apostles of God who preceded him, Firstly, his audience was the humanity at large, and not limited merely to a single nation Secondly, he had to deliver the very last Divine message given and perfected by God for the entire mankind, for all time to come. There was no more Divine Message to come. There was no next prophet to follow. Because of their finality and universality, the Sermons of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* have a special import. Undoubtedly, he has delivered the greatest sermons ever given in human history, as we shall see a little later

Prophet Moses (Musa 'alaihis salaam) had burnt his tongue during childhood. He was, on that account, unable to speak clearly Let us recall that when he was assigned by God the job of carrying the Divine Message to Pharaoh, he prayed to God and sought His assistance in the following words as contained in Qur'an Majeed

> "He said 'O Lord! open out my breast for me, and make my affair easy to me, and release the knot of my tongue (that) they may understand what I say. And grant me a helper from my family—Haroon my brother—Gird up my loins by his means, and make him a partner in my affair, so that we may glorify you much, and we may remember you much; surely you are well aware of us" He said: "You are indeed granted your request, O Moses!" (20·25-36)

Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* did not suffer any lingual impediment like Moses (Musa 'alaihis salaam). His being was God's message personified. His breast was wide open to receive and spread God's word He did not, therefore, need any partner to assist in discharging his Divine duties.

Looking to Jesus Christ ('Isa 'alaihis salaam), we hardly get any correct account of his sermons because they have been mutilated by his disciples, or under the name of his disciples, Be it as it may, it is an accepted fact that Jesus Christ ('Isa 'alaihis salaam) himself heralded the dawn of Islam through the prophethood of Muhammad *(Sallallahu 'alaihi wa sallam).*

Almost every tribe in Arabia bragged of its high reputation for oratory, but the Quraysh and the Hawazin enjoyed particular distinction in this regard. Muhammad *(Sallallahu 'alaihi wa sallam)* was a descendant of the Quraysh and had sucked on the breast of one belonging to Hawazine Tribe

Muhammad *(Sallallahu 'alaihi wa sallam)* once said

> "I am the most eloquent of all of you, for I belong to the Quraysh and speak the language of Banu Sa'd" (Banu Sa'd was a branch of Hawazin) On another occasion, he said, "Of all the Arabs, I am the most eloquent of speech " Yet on another occasion he said· "I have come with words of comprehensive content "

These utterances show the inbuilt self-confidence of Prophet Muhammad *(Sallallahu 'alaihi wa sallam).* Otherwise, he was "unlettered" in the sense that he underwent no formal schooling, whatsoever, from anybody He did not know how to read He did not know how to write God the Almighty was his sole Teacher Divine Guidance was his only source of Knowledge and Wisdom. Qur'an Majeed says to him·

> "And you did not recite any book before this, nor did you transcribe one with the right hand." (29 48)
>
> " . . .And God has revealed to you the Book and the Wisdom, and He has taught you what you did not know. And God's grace unto you is immense." (4:113)

important function of Islam. We are to pray, or offer obligatory Namaz five times every day. It has been ordained for us for our good.

Rich or poor; old or young; black or white; all Muslims pray behind an Imam (one who leads the prayer). Thus we learn to stand together, to love each other, to work in a team for the sake of goodness and to obey our leader Prayer also makes us rise early in the morning and remain neat and clean, and also be punctual The best of them, however, is the one who prays standing most submissively and respectfully before Him He stands before Allah like His true servant. The more one submits to Allah's Will the nearer he becomes to Him He finds more and more pleasure in prayers He becomes bolder and bolder At last he fears Allah alone, and no one else He does not like to be the slave of man or any other power He has ever to remain the servant of Allah.

3. **Fasts of Ramazan:** Islam requires its followers to fast for full one month in a year Only sick persons and men in journeys may postpone fasts for some other time after their recovery or the end of the journey, as the case may be During fasts one has to abstain from food, drinks, quarrels, foul works and words from dawn to dusk One has to keep his body, mouth and mind clean..

The advantages of fasts are varied and many For instance in our hunger and thirst we are reminded of the hunger and thirst of others. We learn to curb our evil passions. We improve our health We learn to control ourselves

4. **Zakkat:** Islam also teaches us to earn an honest livelihood. It does not put a brake on our honest earnings. We are free to earn as much as we can by honest means and spend in good ways At the same time we are to share our income with the poor and the needy of the community Those of us who save enough over each year have to part with the fortieth part of their savings This they are to give away in charity This particular part of one's saving given away in charity as ordered by Allah is known as **Zakaat.** More may be given But the **Zakaat** must be given

Truly speaking this is also for our own good The amount collected by means of **Zakaat** makes up the public treasury of the Muslims Through this public treasury, or **Baitul Maal**, the neady boys and girls, men and women, sick and the poor of the community are helped The crippled and maimed are maintained The widows and the orphans are helped, clad and fed Public welfare institutions are established and maintained In emergencies and wars armies are raised and retained If the income got through **Zakaat** alone is realised in full and utilised properly no Muslim child can remain illiterate, no man or woman can remain uncared for and jobless.

5. **Hajj:** Last but not the least is **Hajj**, or the Pilgrimage to Makkah Muslims who have saved enough wealth to undertake the journey to Makkah are required to perform **Hajj** at least once in life time. In the first place, we must perform **Hajj** because it is Allah's Command The biggest advantage is the submission to His Command, but then there are some other advantages which we can realise easily

Muslims live in almost all countries of the world. The world brotherhood comes together at the time of **Hajj**. Muslims from different parts of the world present a sight which no other congregation of the world does There are black Muslims, there are white Muslims, there are the saffran Chinese. Yet in 'Arafaat (the place where **Hajj** is performed) they stand shoulder to shoulder, all in white seamless dress of the **Hajj**. The difference of status, colour, race* or clime is obliterated All stand submissively praying to their Allah.

> 'O, my Lord, I am before Thee! No one is Thy partner! I am before Thee! All Gifts are for Thee, every country is Thine! None is Thy partner!"

The plane of 'Arafaat echoes and re-echoes with the prayers of the faithful

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ATTENTION READERS

You are aware that the cost of paper, printing etc has gone high The present foreign Postage rates have increased to such an extent that it is becoming difficult for us to maintain the supply of our Journal at the existing rates

We hope our Readers will not mind this unavoidable increases and continue their support and cooperation

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IN READING LIES WISDOM

and established through human efforts. The Prophets of God, as we are asked by Islam to believe, were all human beings and not semi-gods or 'Sons' of god or gods in themselves. The text of the Message should be vouchsafed free from the art and craft of human hand. The reason being, and it is at once so simple and logical, the human beings have nothing to do with its contents as is the case of the patient and the prescription given to him by his physician. No one in his senses can ever think of changing any item of it Precisely same is the case with Divine Guidance (Religion) which cannot brook any changes in it It is effective and efficacious only in its pristine purity Islam alone, of the religions of the world, can rightly claim this virtue. Islam satisfactorily explains the three principles of human existence, namely life, death and the hereafter It explains the truth in an abundant manner Taking the three one by one we shall try to put forward the Islamic philosophy about each

Life is the greatest gift of God, that is why it is forbidden (Haraam) for a Muslim to take it (commit suicide) It is meant to be lived in a balanced way keeping on to the straight path with submission and obedience to the Will of God It is God's trust with man and has therefore to be respected, even animal life is to be protected and not cruelly treated.

Death is not the end, it is the gateway to a glorious life ahead as a reward for those who are careful to abide by Divine laws. It is nothing to be feared but is to be held dear to one's heart; for it is a means to the coveted end of seeking eternal peace!

Hereafter is the guarantee for man's accountability No one will escape with sins on his head and none will go unrewarded for the service rendered by him in earthly life in the name of God and His creation It is the final goal and the end Man has to keep it in view so that he always keeps to the path of justice and peace It is a corollary of the first two principles—one follows the other and the two come to rest in the Hereafter!

ISLAM AND ITS FIVE PILLARS

Islam is my faith. It is your faith It is an old, old faith. It exists since the first man was born. It will exist till this world lasts. Allah sent His chosen men to different countries at different times in this world to teach this faith. These were prophets who came to teach Islam to the people. Now you might ask, "What is Islam?"

Islam consists of five basic principles Here are these. Remember them well.

1 **Unity of God and truthfulness of His Prophets:** Allah is One All His prophets are truthful Islam tells us that this earth which we live on, the mountains that stand on this earth; the rivers that flow into the surrounding seas; the forests that grow here and there, the animals and birds that we see every day, trees and plants that grow on the plains, all these have been created by Him He has created the skies, the sun, the moon, and the stars and planets. All these have not been created by themselves The creator of these and other things which we can think of, is Allah

Allah is One. He is alone. He has no partner. He has created this world and all that is in it. He is the Master of all. He gives life. He sustains He kills. We are all His creatures He must be worshipped **None else is to be worshipped.**

Allah sent His messengers to make his servants good and pious These messengers or prophets prevented people from doing bad things No one knows the number of the prophets who came to this world. They came to all countries of the world in all ages Islam tells us to regard all these Prophets as good and truthful The greatest and the last of all these prophets is our prophet Muhammad *(Sallallahu 'alaihi wa sallam). He taught us all that other prophets* had taught He taught us something more He taught us all that Allah wanted His men to know.

Islam tells us to believe that no Prophet will be born after Prophet Muhammad *(Sallallahu 'alaihi wa sallam).* It tells us that Muhammad is the greatest of all prophets Muhammad completed the teachings of the faith Islam will now prosper till the day of reckoning Islam teaches that the Qur'an is the last revealed book World will need no other Gospel for guidance

Islam teaches us to believe in all the Prophets from Adam to Muhammad *(Sallallahu 'alaihi wa sallam)* and to honour them is our faith. May Allah be merciful to them and shower His blessings on all of them

2. **Salaat or Namaz (Prayer)** Islam teaches us to bow our heads before Allah to the exclusion of all others It teaches us to pray to Him. **Salaat** or **Namaz** is the most

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

RELIGION AND REASON

If there is anything which can truly be said to be a 'matter of life and death' for us, it is Religion. Religion tells us how to live and how to prepare for death and the Hereafter; these three principles are most intimately related to our existence in this world. Everyone of us believes in life and death. It is no wonder because our powers of observation and perception leave us no option. The Hereafter is, however, hidden from us and is beyond the powers possessed by us, except that particular quality of our heart which may be termed as Faith, Belief or Trust, call it by whichever name you please. Once a man has such a cordial inclination to entertain a belief in things concealed from him—that is spiritual realities, as distinct from the physical ones—his mental powers also come to his help to strengthen his belief. What we have in mind is reason, the prodigal child of human intelligence; for reason can be righteous as well as pervert. In order to keep reason to the right path, once again the particular quality of the human heart of which we have spoken, comes into action. Faith, belief or trust is, therefore, the sublime product of action and reaction of the qualities of one's head and heart. In this sense, faith is something which is both natural and rational. No one can deny having a faith. It can be of any type and may change any minute. Faith goes on rising and falling. It is mercurial in its 'properties'. Its quantum and quality can only be judged by the actions prompted by it.

As we have said, faith dwells in every heart and no mind is empty of it. But these two parts of the human machine are as fallible as parts of any machine can be. It will, therefore, not be unjust for us to assert that an important matter like the faith cannot be left to their tender mercies or their whims and vagaries. In short man cannot be his own judge nor any of his faculties a criterion for determining his faith. Here comes the crux of the problem and we shall try to suggest a breakthrough. Obviously no one likes groping in the dark, and, dabbling in things hidden from him is just like that. Hence by all the canons of common sense one is expected to seek guidance from the source which can elighten him on matters beyond his comprehension, that is, matters which lie outside the human domain. It is neither defeat nor it is a matter bringing any blame to one to own and acknowledge an inherent disability. Why should we try or claim to see through a thick wall? Will it not be clearly absurd, if not ridiculous for any one to assume such a responsibility.

Faith is as natural to man as love. He must rack his head to answer the thousand and one questions which cross his mind and the countless apprehensions which ravage his heart. But it is futile, nay fatal for him to do so without being fully armed and equipped to undertake the coveted exercise of finding a way to the faith, for which his soul (heart and mind) panteth so! The Kind Providence, knowing man's quest for faith, sent down guidance. There is a galaxy of His prophets whom He chose for this important Mission and revealed to them His Words to provide guidance to their fellow-men.

Here we are back to religion. We cannot do without it. There have been many religions thought out by man himself with the help of his own faculties. Some are still lingering. They are all meant to perish. The religion with God, that is Islam, remains. It is the religion of the days of the Prophet Adam and was perfected in the life time of the last of the Prophets Muhammad *(Sallallahu 'alaihi wa sallam)*. It has survived though mercilessly assailed by the followers of the rival camps, simply because it is firmly rooted and its reach is upto Heaven itself, the others so called religions raised their heads, as it were from sand dunes and have fallen flat to the utter dismay of their followers.

RELIGION OF MANKIND

Islam, the religion for mankind from the begining to the end, has been keeping pace with it, guarding the sapling of human society throughout the ages till it blossomed into full bloom in the time of Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. We have good reasons to make this statement. Mankind, being essentially of one permanent trait and character, the guide lines should also bear the same stamp and possess the same attributes? Those who brought the Message should be of the same stock and come from the same source. The truth about life, death and the Hereafter should be fully explained in terms acceptable to human nature

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AND SURELY IT (QURAN) IS TRUTH OF ASSURED CERTAINTY (69:51)

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The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

إن هذا لهو حق اليقين

انٹرنیشنل

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مجلة

دار التصنيف (برائیویت) لمیتد

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مقابلة مع يوسف اسلام

* دراستي للقرآن جعلتني أوقن ان هذا هو الطريق الوحيد .

* انا نحن نزلنا الذكر وانا له لحفظون .

* حفظ القرآن هو حفظ الاسلام .

* ان الاسلام شعاره الحب والسلام .

* ان الغربيون في امس الحاجة الى الاسلام

بسم الله الرحمن الرحيم

عن عبد الله بن عمر رضي الله تعالى عنهما ، عن النبي ﷺ انه قال : ان الله عز وجل كتب مقادير الخلق قبل ان يخلق السموات و الارض خمسين الف سنة وكان عرشه على المـــاء

رواه مسلم

وعن العرباض - بكسر العين - ابن سارية رضي الله عنه عن النبي ﷺ قال . انى عبد الله فى ام الكتاب لخاتم النبيين ، و ان آدم لمنجدل فى طينته

رواه الامام احمد والحاكم

فى قدم نبوته ﷺ على نفخ الروح فى آدم ﷺ وفى كونه ﷺ خاتم النبيين

التحرير

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله

حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وعلى آله وصحبه بعدد كل معلوم لك

مقابلة مع يوسف اسلام :

دراستي للقرآن جعلتني اوقن ان هذا هو الطريق الوحيد

« الحمد لله الذى من على بنعمة الاسلام ، وقد قرأت ان سيدنا عمر رضي الله عنه قال : لا يعرف الاسلام من لا يعرف الجاهلية ، ولولا أنني درست الاسلام من مصدره الاول : القرآن الكريم ، لما عرفت الاسلام »

بهذه الكلمات بدأ المغنى السابق كات ستيفنز الذى عرف بعد اسلامه باسم يوسف اسلام ، حديثه الينا فى لقائنا به اثناء زيارته الاولى للكويت مؤخراً .

وقصة يوسف اسلام او كات ستيفنز مثيرة للعديد من التساؤلات منها مثلا : ما الذى حمل هذا المغنى الشهير على اعتناق الاسلام والانقطاع تماماً عن حياته السابقة التى كانت ملؤها الشهرة والمال والتكريم وهى امور يتمناها اكثر الناس فى عصرنا المادى الحاضر ؟ وما هو موقف يوسف اسلام من ماضيه ؟ وماذا يفعل الآن ؟ وما رأيه فى الحضارة المادية المعاصرة ؟ ثم من هو وماذا عن اسرته وحياته الخاصة ؟

الغربيون والاسلام

للاجابة عن هذه الأسئلة وغيرها كان لنا هذا اللقاء بيوسف اسلام الذى أحدث اسلامه صدمة كبيرة لدى المعجبين به فى انحاء كثيرة من العالم ، حتى انه عند ما التى محاضرة فى غرفة التجارة والصناعة بدولة الكويت كان عنوانها : الطريق الى حياة جديدة ، وقد حضرها عدد كبير من هؤلاء المعجبين المندهشين ، قامت اليه احدى السيدات الاجنبيات وبيدها كتابان واعلنت اسلامها أمام الملأ . وقد فعل هذا كثير من الناس عند لقائه بيوسف اسلام اثناء تجواله فى مناطق شتى من العالم . انه فتح جديد ونصر عظيم من الله لهذا الدين الذى تعهد

بحفظه بقوله سبحانه : « انا نحن نزلنا الذكر وانا له لحافظون ». وحفظ القرآن هو حفظ الاسلام . فماذا لدى يوسف اسلام اليوم ؟

يقول الأخ يوسف اسلام : ان دراستي للقرآن الكريم جعلتني اوقن أن هذا هو الطريق الوحيد أمام الانسان ولاجابة عن اسئلتكم اود ان ابدا بالسؤال الذي يقول : كيف ينظر العرب الى الاسلام ؟

فاكثر الغربيين يعتمد على ما يوفر لديهم من معلومات عن الاسلام . وكانوا من قبل يعتمدون على الكتاب المشوه واليوم يعتمدون على وسائل الاعلام المسموعة والمرئية وكلها كما لا يخفى بيد اعداء الاسلام والى عهد قريب كان اكثر من ٨٠ ٪ من الكتب الاخبارية المؤلفة عن الاسلام هي من تاليف كتاب غير مسلمين . ولعلكم تلاحظون انني لم اذكر شيأ عن قيام المسلمين المهاجرين الى الغرب بالدعوة الى الاسلام . لأن كثيراً منهم جاء الى تلك الديار لأسباب اقتصادية او أمنية او بحثا عن حياة أفضل ، وكما قال الامام على كرم الله وجهه « لا يعرف الحق بالرجال ولكن تعرف الى الحق تعرف اهله » فالغربيون لم يلجاوا الى المسلمين لمعرفة الاسلام ولو فعلوا ذلك لما عرفوه على حقيقته .

الاسلام دين العنف في نظر الغربيين !

والواقع ان الغربيين من يهود ونصارى لا يعرفون حتى دينهم ، اذ أنهم يعتمدون في ذلك عن القساوسة والرهبان الذين يصوغونه لهم كما يشاؤون فاذا جهل هؤلاء القوم دينهم فكيف يعرفون الاسلام ؟ فنظرة الغربيين الى الاسلام تقوم على نظرتهم الى الحياة والى الدنيا وهي نظرة مادية صرفة . فكل ما يرونه من الدنيا هو ظاهرها وقشورها فقط ، فينظرون الى الصلاة مثلا على أنها مجرد حركات رياضية ، وان الاسلام هو فن العمارة وما خلفه القدماء من ملابس وغيرها ، والسبب في ذلك هو أن المسلمين لم يشرحوا الاسلام الغربيين بلغاتهم ، ومن مصادره الصحيحة .

وبالنسبة لي فقد كانت لدى فكرة سابقة عن الاسلام مفادها انه قومية معينة أو أنه دين جنس محدد ، كالعرب أو الاتراك ولاشئ غير ذلك . كما ان الاسلام في الغرب يصور على انه دين العنف وان المسلمين عبارة عن رجال سمر عابسين يشهرون اسلحتهم في وجه الرجل الابيض الطيب القلب تماما كما هي صورة الهنود الحمر تجاه رعاة البقر في العالم الجديد . فهي صورة مشوهة مقلوبة تماما . لذلك على المسلمين ان يغيروا هذه النظرة ولنبدأ بالسلوك وأول مظاهره الابتسامة ، فالرسول ﷺ يقول « وتبسمك في وجه اخيك صدقة » لنبتسم ولنشعر الناس بان الاسلام شعاره الحب والسلام ولنغير هذه النظرة بدعوة الغربيين للاطلاع على حياتنا وجمال اسلامنا عندها نغير نظرتهم ونكسبهم الى هذا الدين . وقد جربت ذلك مراراً مع كثيرين منهم فوجدت تجاوباً طيباً .

المطلوب معرفة مكونات العقلية الغربية

ويمضى الاخ يوسف اسلام في حديثه عن موقف الغربيين من الاسلام فيقول : وحتى نفهم عقلية الانسان الغربي لا بد اولا ان نفهم مكونات هذه العقلية ، ولا بد أن نعرف خلفيتها والا نتعصب ضدها كما تتعصب هي ضدنا . فالناس جميعا لآدم والغربيون اخوتنا في الانسانية وقد لاحظت ان بعض الاخوة من الافغان يلقبون كل انسان اشقر الشعر ازرق العينين بأنه خواجه وانه مخلوق غريب . ولنذكر حديث رسول الله ﷺ : « يولد ابن آدم على الفطرة وأبواه يهودانه أو ينصرانه أو

بمجسانه ، فقد درب الغربيون على الثقافة الرومانية اليونانية ، فهم يقدسون هذه الثقافة ويعتبرون انها هى الحضارة المثالية. الحق أن المجتمع الغربى مجتمع وثنى ، فهو يجهل الله ، لذلك ويؤلهون الانسان كما هو الحال فى تراثهم الشعبى من الاساطير والصور والتماثيل التى لاتزال تملأ ساحاتهم وميادينهم العامة . وقد كان الحال كذلك بين العرب فى الجاهلية قبل الاسلام . ولما جاءت النصرانية اخذت تتكيف مع التراث اليونانى الغربى : فقد حولوا نظرتهم الى الانسان الاله واطلقوها على عيسى عليه السلام ، وخلعوا عليه صفة الالوهية ، وبذلك اوقع الغربيون انفسهم فى مشكلة كانوا فى غنى عنها . اذ نظروا الى أن الانسان كامل وبوسعه ان يصل الى الكمال ، ولما فاجأهم الواقع بان الانسان خطاء وانه ضعيف وان الكمال لله وحده ، لفقوا قصة الفداء والصقوها بعيسى بان الله ارسل ابنه للتكفير عن خطايا البشر ، كل ذلك بسبب جهلهم بحقيقة الله .

وينتقل الاخ يوسف اسلام الى الماضى فيذكر ما خلفته الحروب الصليبية من عداء بين الغربيين للاسلام والمسلمين مع ان الواقع يقول بأنه عندما حكم المسلمون وفتحوا البلاد الاخرى فقد نعم اهلها بحرية تامة فى اتباع دينهم بينما قاسى الناس الكثير من حكم النصارى لهم ، بل لقد عانى من تعصب الصليبيين اخوانهم فى الدين حيث اقاموا لهم المذابح المظيعة بسبب خلافات ثانوية بينهم . وكذلك كان الحال حين حكم اليهود . أما المسلمون فقد تميزوا كاسلامهم بالتسامح دائما هذا ما عرفته بعد ان درست القرآن وهذا ما حبب الى الاسلام .

الدين المسيحى والتقدم التكنولوجى

ويأخذ الاخ يوسف بيدنا الى الماضى القريب فيشير الى التقدم العلمى والتكنولوجى الذى حققه الغرب ، فقد أدى ذلك الى انعزال الدين المسيحى عن حياة الناس هناك ، اذ انه كان محاربا لهذا التقدم مناهضا له . ثم لم يلبث أن قدم تنازلات كثيرة شوهت معالمه وغيرت مبادئه ، لكنها ظلت عاجزة عن استقطاب الناس الذين فتنوا بالعلم واتخذوه دينا لهم بدلا من النصرانية ، وحاربوا دينهم وعادوا كل دين .

وهذه هى المشكلة بين الغربيين اليوم ، فقد فصل الناس هناك الدين عن الحياة وعن العلم ، ولو عرف الغربيون الاسلام لتغير ذلك كثيراً ، لكنهم لايزالون فى هذه الورطة ، لأن الانسان كل انسان يحتاج الى الدين . خذ مثلا موقف الغربيين المتشائم من العدد ١٣ واستشارتهم للنجوم لمعرفة حظهم . . . الخ ، فهم يتخبطون لجهلهم وهم فى أمس الحاجة الى الاسلام .

ويتناول الاخ يوسف اسلام بالتحليل جانبا آخر من فكر الغربيين فيقول ان موقف الغربيين من الموت هو موقف كله فزع وخوف من المجهول . فهم يخشون الموت ويحاولون اخفاء مظاهره بقدر الامكان ؛ كما أنهم لا يؤمنون بما وراء الموت واليهود يعتقدون أن الحياة الدنيا هى نهاية المطاف فهم لذلك يسرقون ويقتلون ويفعلون جميع المنكرات دون وازع من ضمير لأنه فى زعمهم لا شئ بعد الموت . وفى مقابل ذلك انظر الى جمال الاسلام وكيف ينشئ فى قلب المسلم الحساسية الشديدة والضمير الحى والشعور بالمسئولية . كل ذلك بفضل نعمة الايمان بالآخرة ، وهكذا يستقيم المسلم بفضل ايمانه الحى بالله وبالدار الآخرة .

ويحلل الأخ يوسف اسلام وهو الرجل الغربى الفاهم للعقلية الغربية يحلل جانباً آخر من جوانب العقلية الغربية

فيقول : ان الرجل الغربي يعتقد ان الاسلام يمنعه ان يكون حراً ؛ وان يستمتع بهذه الحياة ويقول : انكم تريدون ان تمنعونى من عمل اشياء كثيرة ، لماذا ؟ اريد ان اعيش دعونى وشأنى ونسى المسكين انه اذا اطاع ربه وامتنع عن المحرمات فله اجره فى الآخرة وله الجنة . لكن ذلك يغيب عنه وهو يجهله ؛ لذلك فهو لا يرضى بالاسلام .

هذه هى عقلية الرجل الغربي اليوم كما يفهمها واحد من الغربيين وتظل مسؤلية الدعاة الى الاسلام ان يضعوها فى الاعتبار حين يقدمون له هذا الدين . ونكتفى بهذا الجزء من لقائنا الاول مع يوسف اسلام لنكمل الاجابات عن بقية الاسئلة فى اللقاء القادم باذن الله .

بشكر مجلة المجتمع الكويتية

١٤-١-١٩٨٦ م

من وصايا لقمان الحكيم

• قال لقمان لابنه . ثلاثة لايعرفون الا فى ثلاثة مواطن : لا يعرف الحليم الا عند الغضب .

ولا الشجاع الا فى الحرب

ولا تعرف اخاك الا عند الحاجة اليه . . .

• وقال له ايضا : يابنى ، اياك والكسل والضجر، فانك اذا كسلت لم تؤد حقا ، واذا ضجرت لم تصبر على حق . .

[البيان والتبيين]

الملك ثلاثة

الملك ثلاثـــة : ملك دين ، وملك حزم ، وملك هوى . فاما ملك الدين ، فانه اذا اقام لاهله دينهم ، فكان دينهم هوالذى يعطيهم مالهم ، ويلحق بهم ماعليهم ارضاهم ذلك ، وانزل الساخط منهم منزلة الراضى فى الاقرار و التسليم .

واما ملك الحزم ، فانه به تقوم الأمور، ولايسلم من الطعن والتسخط ولن يضره طعن الضعيف مع حزم القوى .

واما ملك الهوى ، فلعب ساعة ودمار دهر .

[عيون الاخبار لابن قتيبة]

رزقنا الله بما يحب ويرضى

يارب صل وسلم دائما ابدا　　على حبيبك خير الخلق كلهم

هو الحبيب الذي ترجى شفاعته　　لكل هول من الاهوال مقتحم

24	*Fa-qaa-lōo a-ba-sha-rām-min-naa waa-ḥi-dan-nat-ta-bi-'u-hōo*	24	And they said: Shall we follow him—a mortal from ourselves?	فَقَالُوٓا أَبَشَرًا مِّنَّا وَاحِدًا نَّتَّبِعُهُۥٓ
	in-nāa i-zal-la-fee ḍa-laa-linw-wa su-'ur.		Indeed, then we shall fall into error and madness	إِنَّآ إِذًا لَّفِى ضَلَٰلٍ وَسُعُرٍ
25	*A ul-qi-yaz-zik-ru 'a-lai-hi mim-bai-ni-naa*	25	Has the Message been sent down to him alone from among us?	أَءُلْقِىَ ٱلذِّكْرُ عَلَيْهِ مِنۢ بَيْنِنَا
	bal hu-wa kaz-zaa-bun a-shir		But no, he is an impudent liar	بَلْ هُوَ كَذَّابٌ أَشِرٌ
26	*Sa-ya'-la-moo-na gha-dam-*	26	Soon shall they know on the morrow	سَيَعْلَمُونَ غَدًا
	ma-nil-kaz-zaa-bul-a-shir.		who (really) is the impudent liar	مَّنِ ٱلْكَذَّابُ ٱلْأَشِرُ
27	*In-naa mur-si-lun-naa-qa-ti fit-na-tal-la-hum*	27	Surely, We are to send the she-camel as a trial for them,	إِنَّا مُرْسِلُوا ٱلنَّاقَةِ فِتْنَةً لَّهُمْ
	far-ta-qib-hum waṣ-ṭa-bir		so watch them and be patient	فَٱرْتَقِبْهُمْ وَٱصْطَبِرْ
28	*wa nab-bi'-hum an-nal-māa-a qis-ma-tum-bai-na-hum.*	28	And inform them that the water is divided between them.	وَنَبِّئْهُمْ أَنَّ ٱلْمَآءَ قِسْمَةٌۢ بَيْنَهُمْ
	Kul-lu shir-bum-muh-ta-ḍar.		Every drink is for each in turn	كُلُّ شِرْبٍ مُّحْتَضَرٌ
29	*Fa-naa-dau ṣaa-ḥi-ba-hum*	29	Then they called their companion,	فَنَادَوْا صَاحِبَهُمْ
	fa-ta-'aa-ṭaa fa-'a-qar		and he drew (the sword) and hamstrung (her)	فَتَعَاطَىٰ فَعَقَرَ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammed Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

16. *Fa-kai-fa kaa-na 'a-zaa-bee wa nu-zur.*	16 So, how (dreadful) My punishment and My warning were!	فكيف كان عذابي ونذر
17. *Wa la-qad yas-sar-nal-qur-aa-na liz-zik-ri*	17 And indeed, We have made the Qur'an easy to understand,	ولقد يسرنا القرآن للذكر
fa-hal mim-mud-da-kir	so is there any one to learn (a lesson)?	فهل من مدكر
18. *Kaz-za-bat 'aa-dun*	18 (The tribe of) 'Aad, belied (the Truth),	كذبت عاد
fa-kai-fa kaa-na 'a-zaa-bee wa nu-zur	so how (dreadful) My punishment and My warning were!	فكيف كان عذابي ونذر
19 *In-naa ar-sal-naa 'a-lai-him ree-ḥan ṣar-ṣa-ran*	19 Indeed, We sent over them a raging wind	إنا أرسلنا عليهم ريحا صرصرا
fee yau-mi naḥ-sim-mus-ta-mirr.	in a day of unremitting ill-fate,	في يوم نحس مستمر
20 *Tan-zi-'un-naa-sa*	20 Plucking away the people	تنزع الناس
ka-an-na-hum a'-jaa-zu nakh-lim-mun-qa-'ir	as though they were stumps of palm trees uprooted	كأنهم أعجاز نخل منقعر
21 *Fa-kai-fa kaa-na 'a-zaa-bee wa nu-zur*	21 So how (dreadful) My punishment and My warning were!	فكيف كان عذابي ونذر
22. *Wa la-qad yas-sar-nal-qur-aa-na liz-zik-ri*	22 And indeed We have made the Qur'an easy to understand	ولقد يسرنا القرآن للذكر
fa-hal min mud-da-kir	so, is there any one to learn (a lesson)	فهل من مدكر
RU-QOO' 2	SECTION 2	ركوع ٢
23. *Kaz-za-bat ṣa-moo-du bin-nu-zur.*	23 (The tribe of) SAMOOD (Thamud) belied the warners	كذبت ثمود بالنذر

	haa-zaa yau-mun 'a-sir.		This is a hard day.	هَٰذَا يَوْمٌ عَسِرٌ
9	*Kaz-za-bat qab-la-hum qau-mu noo-hin*	9	Before them, the people of NOOH (Noah) belied (him).	كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ
	fa-kaz-za-boo 'ab-da-naa		they belied Our servant	فَكَذَّبُوا عَبْدَنَا
	wa qaa-loo maj-noo-nunw-waz-du-jir.		and said: He is a madman, and one condemned.	وَقَالُوا مَجْنُونٌ وَازْدُجِرَ
10	*Fa-da-'aa rab-ba-hoo an-nee magh-loo-bun fan-ta-sir.*	10	So, he (NOOH) called to his RABB (Guardian-Lord, saying): Surely, I am overcome, so help me.	فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ
11	*Fa-fa-tah-naa ab-waa-bas-sa-maa-i*	11	Then We opened the gates of the heaven	فَفَتَحْنَا أَبْوَابَ السَّمَاءِ
	mi-maa-im-mun-ha-mir		with torrential water	بِمَاءٍ مُنْهَمِرٍ
12	*Wa faj-jar-nal-ar-da 'u-yoo-nan*	12	And We caused the earth to gush forth with springs,	وَفَجَّرْنَا الْأَرْضَ عُيُونًا
	fal-ta-qal-maa-u 'a-laa am-rin qad qu-dir		and the waters (from the heaven and the earth) met for a purpose predestined	فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ قُدِرَ
13	*Wa ha-mal-naa-hu*	13	And We bore him	وَحَمَلْنَاهُ
	'a-laa zaa-ti al-waa-hinw-wa du-sur.		upon a well-planked and well-caulked (ark).	عَلَىٰ ذَاتِ أَلْوَاحٍ وَدُسُرٍ
14	*Taj-ree bi-a'-yu-ni-naa*	14	Floating (upon waters) in Our sight	تَجْرِي بِأَعْيُنِنَا
	Ja-zaa-al-li-man kaa-na ku-fir.		as a recompense in revenge for him (Noah) who was denied.	جَزَاءً لِمَنْ كَانَ كُفِرَ
15	*Wa la-qat-ta-rak-naa-haa aa-ya-tan*	15	And indeed We left it as a sign,	وَلَقَدْ تَرَكْنَاهَا آيَةً
	fa-hal mim-mud-da-kir.		so is there any one to learn (a lesson)?	فَهَلْ مِنْ مُدَّكِرٍ

2. *Wa eeny-ya-rau aa-ya-tainy-yu'-ri-doo*	2	And if they (the unbelievers) see a sign, they turn away	وَإِن يَرَوْا آيَةً يُعْرِضُوا
wa ya-qoo-loo sih-rum-mus-ta-mirr.		and say: 'It is a magic continued from the past	وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ
3 *Wa kaz-za-boo wat-ta-ba-'oo ah-waa-a-hum*	3	And they belied (the Truth) and followed their desires,	وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ
wa kul-lu am-rim-mus-ta-qirr.		but every matter has its appointed time	وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ
4 *Wa la-qad jaa-a-hum-mi-nal-am-baa-i. maa fee-hi muz-da-jar*	4	And surely, there has come to them news wherein is a deterrent	وَلَقَدْ جَاءَهُم مِّنَ الْأَنبَاءِ مَا فِيهِ مُزْدَجَرٌ
5 *Hik-ma-tum-baa-li-gha-tun*	5	(It is) mature wisdom,	حِكْمَةٌ بَالِغَةٌ
fa-maa tugh-nin-nu-zur		but the warnings did not avail (them)	فَمَا تُغْنِ النُّذُرُ
6 *Fa-ta-wal-la 'an-hum.*	6	So, (O Prophet) turn away from them	فَتَوَلَّ عَنْهُمْ
Yau-ma yad-'ud-daa-'i i-laa shai-in-nu-kur.		(Wait for) the day when the Summoner shall summon them towards a disagreeable thing,	يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نُّكُرٍ
7 *Khush-sha-'an ab-saa-ru-hum*	7	Their eyes downcast	خُشَّعًا أَبْصَارُهُمْ
yakh-ru-joo-na mi-nal-aj-daa-si		They shall be coming forth from the graves	يَخْرُجُونَ مِنَ الْأَجْدَاثِ
ka-an-na-hum ja-raa-dum-mun-ta-shir.		as if they were locusts scattered about.	كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ
8 *Muh-ti-'ee-na i-lad-daa'.*	8.	Hastening towards the Caller.	مُّهْطِعِينَ إِلَى الدَّاعِ
Ya-qoo-lul-kaa-fi-roo-na		The unbelievers shall say	يَقُولُ الْكَافِرُونَ

56	*Haa-zaa na-zee-rum-mi nan-nu-zu-ril-oo-laa*	56 He is a Warner like the earlier Warners	هٰذَا نَذِيرٌ مِّنَ النُّذُرِ الْأُولٰى
57	*A-zi-fa-til-aa-zi-fah.*	57 The imminent (Event) is imminent to approach	أَزِفَتِ الْآزِفَةُ
58	*Lai-sa la-haa min doo-nil-laa-hi kaa-shi-fah*	58 There is none besides Allah, Who can reveal it.	لَيْسَ لَهَا مِن دُونِ اللّٰهِ كَاشِفَةٌ
59	*A-fa-min haa-zal-ha-dee-si ta'-ja--boo-na*	59 Do you then wonder at this statement,	أَفَمِنْ هٰذَا الْحَدِيثِ تَعْجَبُونَ
60	*wa tad-ha-koo-na wa laa tab-koon*	60 And will you laugh and will not weep (at it)?	وَتَضْحَكُونَ وَلَا تَبْكُونَ
61	*We an-tum saa-mi-doon*	61 And are you triflers?	وَأَنتُمْ سٰمِدُونَ
62	*Fas-ju-doo lil-laa-hi wa'-bu-doo**	62 So bow down before Allah and worship (Him)	فَاسْجُدُوا لِلّٰهِ وَاعْبُدُوا

**AS-SAJ-DAH* PROSTRATION DUE HERE

CHAPTER 53 AN-NAJM ENDS HERE تمت هنا بحمد الله السورة ٥٣-النجم

SOOR-A-TUL-QAMAR 54

Mak-keey-yah — Revealed at Makkah

Aaa-yaa-tu-haa 55 — VERSES 55

Ru-ku-'aa-tu-haa 3 — SECTIONS 3

سورة القمر مكية

Bis-mil-laa-hir-rah-maa-nir-ra-heem — In the name of Allah, the All--Compassionate the Most Merciful. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

RU-KOO' 1 — SECTION 1 — ركوع ١

1	*Iq-ta-ra-ba-tis-saa-'a-tu*	1 The Hour (of Reckoning) has drawn near,	اقْتَرَبَتِ السَّاعَةُ
	wan-shaq-qal-qa-mar.	and the moon is split asunder;	وَانشَقَّ الْقَمَرُ

45. *Wa an-na-hoo kha-la-qaz-zau-jai-niz-za-ka-ra wal-un-saa*	45 And that He created in pairs, the male and the female,	وأنه خلق الزوجين الذكر والأنثى ۝
46 *Min-nut-fa-tin i-zaa tum-naa.*	46 From a sperm-drop when it is emitted	من نطفة إذا تمنى ۝
47 *Wa an-na 'a-lai-hin-nash-a-tal-ukh-raa.*	47 And that up to Him is the second creation	وأن عليه النشأة الأخرى ۝
48 *Wa an-na-hoo hu-wa agh-naa wa aq-naa.*	48 And that it is He Who grants wealth and contentment	وأنه هو أغنى وأقنى ۝
49 *Wa an-na-hoo hu-wa rab-bush-shi'-raa*	49 And He is the Lord of SIRIUS (the Star)	وأنه هو رب الشعرى ۝
50. *Wa an-na-hoo ah-la-ka 'aa-da-nil-oo-laa*	50 And that it is He Who destroyed the former (tribes of) 'Aad	وأنه أهلك عادا الأولى ۝
51 *Wa sa-moo-da fa-maa ab-qaa*	51 And Samood so He did not spare any of them,	وثمود فما أبقى ۝
52 *Wa qau-ma noo-him-min-qabl*	52 And the people of Nooh before (them)	وقوم نوح من قبل
In-na-hum kaa-noo	Indeed they were	إنهم كانوا
hum az-la-ma wa at-ghaa	most unjust and transgressing	هم أظلم وأطغى ۝
53 *Wal-mu'-ta-fi-ka-ta ah-waa.*	53 And He overthrew the subverted city,	والمؤتفكة أهوى ۝
54 *Fa-ghash-shaa-haa maa ghash-shaa.*	54 So there covered them that which covered (them, i.e. ruins)	فغشاها ما غشى ۝
55. *Fa-bi-aiy-yi aa-laa-i rab-bi-ka ta-ta-maa-raa.*	55 So, which of the bounties of your RABB (Creator and Sustainer) would you dispute?	فبأي آلاء ربك تتمارى ۝

	Hu-wa a'-la-mu bi-ma-nit-ta-qaa.	He knows him best who guards (himself from vices).	هو أعلم بمن اتقى ۝
	RU-KOO' 3	SECTION 3	ركوع ٣
33	*A-fa-ra-ai-tal-la-zee ta-wal-laa*	Did you see him who turned away,	أفرءيت الذي تولى ۝
34	*wa a'-taa qa-lee-lanw-wa ak-daa.*	And offered a little (money) and hardened (his heart)	وأعطى قليلا وأكدى ۝
35	*A-'in-da-hoo 'il-mul-ghai-bi fa-hu-wa ya-raa.*	Is with him the knowledge of the unknown that he perceives?	أعنده علم الغيب فهو يرى ۝
36	*Am lam yu-nab-ba' bi-maa fee su-hu-fi moo-saa*	Was he not informed of what is in the Books of Moses,	أم لم ينبأ بما في صحف موسى ۝
37	*Wa ib-raa-hee-mal-la-zee waf-faa*	And of Abraham who fulfilled (the pledge),	وإبرهيم الذي وفى ۝
38	*Al-laa ta-zi-ru waa-zi-ra-tunw-wiz-ra ukh-raa*	That no bearer of burdens can bear the burden of another,	ألا تزر وازرة وزر أخرى ۝
39	*wa al-lai-sa lil-in-saa-ni il-laa maa sa-'aa*	And that for man is nothing but what he strives for,	وأن ليس للإنسان إلا ما سعى ۝
40	*Wa an-na sa'-ya-hoo sau-fa yu-raa*	And that (the reward of) his effort is soon to be shown (to him),	وأن سعيه سوف يرى ۝
41	*Sum-ma yuj-zaa-hul-ja-zaa-al au-faa.*	Then he shall be rewarded for it with the full reward	ثم يجزاه الجزاء الأوفى ۝
42	*Wa an-na i-laa rab-bi-kal-mun-ta-haa.*	And that to your RABB (Creator and Sustainer) is the final end.	وأن إلى ربك المنتهى ۝
43	*Wa an-na-hoo hu-wa ad-ha-ka wa ab-kaa*	And that it is He Who causes (one) to laugh and to cry	وأنه هو أضحك وأبكى ۝
44	*Wa an-na-hoo hu-wa a-maa-ta wa ah-yaa.*	44. And that it is He Who causes (one) to die and to live..	وأنه هو أمات وأحيا ۝

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=ṡ	ح=ḥ	ذ=ẕ	ص=ṣ	ض=ḍ	ط=t	ظ=ẓ	ع=ʻ	ط=ṭ (Jerk)	
Bold	Madd	آ=ãã	وٓ=ōō	ىٓ=ēē	Fine	Madd	آ=aa	و=oo	ى=ee

RU-KOOʻ 2 (Contd.)	SECTION 2 (Contd)	ركوع ٢ (متبع)
31 Wa lil-laa-hi maa fis-sa-maa-waa-ti wa maa fil-ar-di	31 And to Allah belongs what is in the heavens and what is in the earth,	وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ
li-yaj-zi-yal-la-zee-na a-sãã-oo bi-maa ʻa-mi-loo	so that He may requite those who did evil, with what they did	لِيَجْزِيَ الَّذِيْنَ اَسَآءُوْا بِمَا عَمِلُوْا
wa yaj-zi-yal-la-zee-na aḥ-sa-noo bil-ḥus-naa	and reward those who did good, with goodness	وَيَجْزِيَ الَّذِيْنَ اَحْسَنُوْا بِالْحُسْنٰى
32 Al-la-zee-na yaj-ta-ni-boo-na ka-bãã-i-ral-is-mi	32 Those who refrain from major sins	اَلَّذِيْنَ يَجْتَنِبُوْنَ كَبٰٓئِرَ الْاِثْمِ
wal-fa-waa-ḥi-sha il-lal-la-mam	and shameful deeds, except minor ones,	وَالْفَوَاحِشَ اِلَّا اللَّمَمَ
In-na rab-ba-ka waa-si-ʻul-magh-fi-rah	Surely your RABB (Creator and Sustainer) will be vast forgiveness (to them)	اِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ
Hu-wa aʻ-la-mu bi-kum	He knows you best	هُوَ اَعْلَمُ بِكُمْ
iz an-sha-a-kum-mi-nal-ar-ḍi	when He created you from the earth,	اِذْ اَنْشَاَكُمْ مِّنَ الْاَرْضِ
wa iz an-tum ʻa-jin-na-tun	and Sustainer) will be of vast forgiveness (to them)	وَاِذْ اَنْتُمْ اَجِنَّةٌ
fee bu-ṭoo-ni um-ma-haa-ti-kum.	in your mother's womb,	فِيْ بُطُوْنِ اُمَّهٰتِكُمْ
Fa-laa tu-zak-kōo an-fu-sa-kum.	so do not attribute purity to yourselves,	فَلَا تُزَكُّوْٓا اَنْفُسَكُمْ

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This verse defines the purpose and scope of *Jihad* in Islam Fighting in the cause of God is not aggression. It is the highest form of self-sacrifice. It promotes the true Faith. It wards off worldly motives It brings to the fore sincere and pious activity of man in the service of God, even at the risk of his dear life Fighting for material betterment is not the essence of *Jihad*.

There is a persisting belief in non-Muslim circles that Islam spread itself by means of war. It could not be so by any stretch of imagination in view of the clearcut Qur'anic injunction:

"Let there be no compulsion in religion . ." (2 256)

Qur'an Majeed defines the scope of the mission of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* thus.

"O Apostle! Proclaim the (Message) which has been sent to you by your Lord . " (5 67).

And it speaks of those who deliberately refused to accept the message of Islam, in these words:

"If it had been your Lord's Will, they would all have believed,—All who are on earth! Will you then compel mankind, against their will, to believe?" (10 99).

Thus force is totally ruled out as the instrument of spreading Islam, the use of force is allowed only for the purpose of protection of life, property, honour, faith and treaties. The contention that Islam preaches force for its propagation or expansion is totally un-founded. Qur'an Majeed says:

"And the servants of (God) Most Gracious are those who walk on the earth in humility, and when the ignorant address them they say '*Peace*' " (25 63)

The ordained disposition of a Muslim is to surrender his being to the Will of God Qur'an Majeed provides the guidance

"Say 'Truly, my prayer and my service of sacrifice my life and my death, are (all) for God, the Cherisher of the Worlds " (6 162).

This verse sets for Muslims the direction of the entire human activity including *Jihad* It contains guidance for all World peace cannot be attained and preserved by show of arms. Shun material greed Control expansionist tendencies Do not cause tumult and oppression Uphold the cause of justice Surrender yourselves to the Will of God, If you do so, peace will come from within The dread of war will disappear and humanity will have a sigh of relief!

—— o ——

SALAT OF THE SICK

Q. Under what circumstances can a sick person say his Salat in the sitting posture?

Ans. A sick person can offer Salat in the sitting posture in any one of the following circumstances

(i) he has no strength to stand on his legs,

(ii) standing causes acute pain to him,

(iii) standing is likely to aggravate the disease,

(iv) standing is likely to cause giddiness,

(v) he has strength enough to stand but not to do the bowing or prostration

If, however, such a person can do the bowing and go prostrate, he should do it.

If not, he should say Salat without it, merely by signs and gestures The gesture for bowing and prostration is lowering the head To signal prostration, the head should be lowered more than one does for the bowing

Q. What should a person do if he can afford to stand for a certain period of time but not throughout?

Ans. He is duty-bound to stand only as long as he can afford it

Q. What should a sick person do if he has no strength even to sit?

Ans. Let him lie down and pray To do so, he should preferably lie down supine and direct his feet towards **Qiblah.** He should not stretch his legs, but bend the knees double He should also rest his head on a pillow etc so that the head is raised He should make signs by the head to mark the bowing and prostration

Q. What should a sick person do if he has no strength even to say his Salat by sign

Ans. *If he has no strength even to make signs by the head, he should delay his prayers If he persists in such a plight beyond a day and night, he is not duty-bound even to say these missed prayers afterwards. Nevertheless, if he regains strength to make signs by the head within twenty-four hours, he is duty-bound to say his missed Salats as missed prayers (which cannot in any case be more than five).*

——o——

AL-QUR'AN

WAR IN ISLAM (Jihad)

A good deal is being said and done in the sphere of war and peace in the modern world. Whereas the shadows of war are looming large on the horizon, peace continues to be illusive. An analysis of human nature shows that to fight is one of the stronger instincts of man. People fight to display their might and chivalry. They derive pleasure from suppressing and oppressing their fellow beings. They cut each other's throat with the best of motives.

As is the case with other human instincts, Islam has harnessed man's fighting instinct too. Before Islam, wars were waged arbitrarily. There was no rule of the game. Devoid of any noble principles, it was mere display of brute force. War, otherwise a vehicle of destruction, has been turned by Islam into a loftly institution of purifying one's self and society of vices. It is this spirit of purification that can be termed as *Jihad*.

According to the teaching of Islam, *Jihad* is not confined to physical fighting It is a continuing process of struggling against internal and external vices, not by sword alone but also by means of pen, by word of mouth, and through one's monetary resources. In Islam, the martial faculties of man are to be put to use only in the cause of God, and not for worldly greed, gain, or glory.

RELIGION OF PEACE

Islam is primarily a religion of peace. The very word Islam denotes "Peace". A question arises why then Muslims fought battles The answer is that Islam does not preach passivism of the defeatist and Muslims do not believe in non violence of the weak. Islam provides a code for meaningful human activity. To be active is regarded superior to standing and waiting The essence of *Jihad* is righteous activity, not lethargy of lack of effort. Qur'an Majeed says·

> "Not equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of God with their goods and their persons. God has granted a grade higher to those who strive and fight with their goods and persons than to those who sit at home. .." (4 96).

Besides, the justification for the Muslims going to war is provided by the circumstances and the people who provoked them The pagans who were in power in Makkah were subjecting Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and his followers in Faith to extreme torture and torment. Even their entry into the Holy Mosque for worship was stopped In other words, Muslims were being refrained from treading the path of God and pursuing their Faith. These circumstances, together with a stern warnings to the pagans, are described in Qur'an Majeed in these words:

> "As to those who have rejected (God), and would keep back (men) from the Way of God, and from the Sacred Mosque, which We have made (open) to (all) men—equal is the dweller there and the visitor from the country—and any whose purpose therein is profanity or wrongdoing—them will We cause to taste of a most grievous Penalty." (22:25).

It was under thse compelling conditions and against those pagen evildoers that the Divine permission for a defensive war was given, for the first time, in these Qur'anic verses:

> "To those against whom war is made, permission is given (to fight), because they are wronged. . . ."
> (They are) those who have been expelled from their homes in defiance of right, (for no cause) except that they say: "Our Lord is God". . . ." (22:39-40).

Qur'an Majeed in the following verses give also the necessary guidance about the start, operation, and end of wars:

> "Go you forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons in the cause of God. That is best for you, if you (but) knew " (9:41)
>
> "And fight them (unbelievers) on until there is no more tumult or oppression, and there prevail justice and faith in God altogeher and everywhere . ." (8·39).
>
> "But if the enemy incline towards peace, do you (also) incline towards peace... " (8 61).

To illustrate further the concept of *Jihad*, let us turn to yet another Quranic verse·

> "Those who believe, and suffer exile and strive with might and main, in God's cause, with their goods and their persons, have the highest rank in the sight of God: They are the people who will achieve (salvation)." (9:20).

WOMEN OF ISLAM

Ahl Al-Bait in the Sight of God

Ahl al-bait means the lady of the house whose abbreviated from **"Ahliyah"** we frequently use in the Urdu dialogue or **Ahl-o-'Ayaal** where **Ahl** means wife and **'Ayaal** stands for children.

THE STATUS OF AHL AL-BAIT

About the status of the wives of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* God says in Qur'an Majeed

> "O Consorts of the Prophet' You are not like any of the (other) Women . " (33 32)

This verse has clearly and exclusively determined the status of the wives of the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* They excel all womenfolk in their sterling qualities just as the Holy Prophet surpasses all mankind from Adam's time to the doomsday

Again God says

> " And God only wishes to remove all abomination from you, you Members of the Family **(ahl al-bait)** and to make you pure and spotless " (33 33)

There is consensus among Muslim scholars that the above verses relate to the wives of the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* The authors of Tafseer Ibn Kaseer Ahkaamul Qur'an, Qazi Ibn al Arabi, Roohul Ma'aanee Tafseer Qartabee Tafseer Durr Mansoor Tafseer Mawaahi-bur Rahman and Tafseer Bayaanul Qur'an of Maulana Ashraf Ali Thanvi and also authors of other 75 Tafaaseer opine that the above verses relate to the wives of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*

It may also be understood that when God wishes anything to do it does happen

> 'Surely when He intends a thing His Command is 'Be' and it is! (36 82)

In the verse (33 33) quoted above if read in conjunction with verse (36 82) the transition of purity and spotlessness of the Apostle's wives have been completed and they have been made a model for the entire women race on earth. That is why they are called **"Azwaaium Mutah-harraatun"** of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, by the Muslim world. And above all, to establish their veneration. God says about the Apostle's wives that they are the mothers of the Believers

> " *and his (Prophet's) wives are their (of the Believers) mothers (33 6).*

Further He says

> " Nor is it right for you that you should annoy God's Apostle, or that you should marry his widows after him at any time Truly such a thing is in God's sight an enormity " (33 53)

In the above verses three things are noteworthy

1. It is not right for a Believer to annoy the Apostle of God
2. No one can marry the widows of the Apostle after him They are their Mothers
3. Such a thing will be an enormity in the sight of God (God will take due account of their every deed)

Unfortunately there have been some people who try to vilify some of the sacred wives of the Holy Prophet They do not think that their such practice will annoy the Apostle and that their impudence will be considered an enormity in the sight of God

Such people should realise the verdict of God for their mischiefs "Those who annoy God and His Apostle, God has cursed them in this world and in the Hereafter, and has prepared for them a humiliating punishment " (33 57)

But some generations later the water disappeared Some say as a result of mistreatment. others claim it was retribution on the inhabitants whose ways had become sinful According to tradition, one Amr ibn Harith, seeing that Allah would punish his people for their corruption, took two gold figurines and a golden sword from the Ka'aba and buried them above the dried-up well, leaving no trace of Zam Zam

And so Zam Zam remained hidden for centuries until its location was revealed in a dream to Abdul Mattalib, grandfather of the Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. Digging down into the place of his dream, he recovered the treasure and the waters of Zam Zam flowed once more.

Though the taste has mellowed over the centuries, the water from Haggar's well still refreshes spirit and slaes the thirst of pilgrims with the same strength as it once did to a small child and the first pilgrims of Jarham

Courtesy: AHLAN WASAHLAN

AL HADIS Hazrat Usman *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu alaihi wa sallam)* said **The best amongst you is the person who learnt Al-Qur'an and taught it.** (Bukhari)

• • • •

now to the right, so much so that the pulpit seemed shaking to its very pedestal.."

Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* made use of assertive statements to convey the usual admonitions When he needed to be more impressive, he commenced his address with an interrogation to set his audience thinking. The tone and the pitch of his voice were determined by the capacity in which he was speaking.

TO HIS KINSMEN

When the Qur'anic verse "and admonish your nearest kinsmen" (20·214) was revealed to him, Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* got the Quraysh together and wanted to address them. The mischief-maker Abu Lahab was not inclined to let him proceed with his address. Nevertheless, the few words that Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* could utter speak volumes even though a full-length speech did not ensue. He mounted the hillock of 'Safa and said at the top of his voice: "Ye Sabaha!" This was the cry of the Arabs to raise alarm when any tribe swooped down, all of a sudden, on another tribe for pillage and plunder. The people of Makkah were taken aback by this clarion call and crowded around him. He, then, put this question to the gathering·

"Say, if I were to tell you that an enemy force skirting round the hill is soon to appear, will you believe me?"

They all answered in the affirmative with one voice, because they had never known Muhammad *(Sallallahu 'alaihi wa sallam)* to tell a lie. On this confession of theirs, he said:

> "I warn you of a terrible chastisement that is ahead."

This was his first discourse. However, Abu Lahab stood up to remark tauntingly: "Was this the thing you called us for?" (Bukhari). Nevertheless, the brevity of speech nearly went to heighten the effect even though a full discourse did not follow.

AT FRIDAY PRAYERS

Ibn Ishaq *(Razi Allahu 'anhu)* reports the sermon that was delivered by Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* at the first Friday Prayer in Madina After praise-giving to God, he went on to say:

"O People! Make a provision for the future. By God, you shall know that when one of you lies dead and cold leaving behind his flocks, with none to keep guard over them, then God with no intermédiary message-bearer, and no palace-guard to stand in-between, shall directly speak to the man and say 'Did not My apostle come to you and deliver to you My Message, and did I not give you worldly goods, and bestow on you more than you had need of? Now, what provision for the future did you make?' Then the man will look right and left and see nothing but Hell in front of him. Let the one, who can, save oneself from this fire; be it by a piece of date, and failing that, even by a word of kindness; for one good action shall be paid with a reward ten times, nay seven hundred times, larger Now peace to you, and God's blessings, and mercy."

(To be Continued)

THE WATERS OF ZAM ZAM

Every year, millions of Muslims refresh themselves with the blessed water drawn from the seemingly inexhaustible subterranean well of Zam Zam—which lies just a few metres from the Holy Ka'aba in the valley of Makkah Al Mukarama. The origin of this ancient well coincides with the beginning of Islam itself.

According to Islamic tradition, the well's origin dates back to some 1419 years before the birth of the Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, when Haggar, lost in a desert wilderness, was desperately seeking water for her son Ismail.

Haggar, wife of Ibrahim, founder of Makkah Al Mukarama, had been left in the desert with her son at the command of Allah as a test for Ibrahim (Abraham), Leving her son in the valley near Mount Safa, Haggar ran seven times between As-Safa and Mount Marwa, imploring Allah to aid her. In reply Allah sent down the Angel Jibr'il (Gabriel) who, with his heel, made a hollow in the ground near the child's head, Water appeared, and the child began to drink. Haggar then scooped out a larger hole to hold the precious water.

Attracted by Water, a passing caravan from Jarham requested permision of Haggar to reside with her and the water—which she granted. They later sent for their families and thus the first community was formed in the sacred valley.

When the Prophet Ibrahim returned to Makkah, he deepened and reinforced the well. He also—at the command of Allah—built the Holy Ka'aba. The tribe of Jarham adopted Ibrahim's teachings and Makkah became a centre of pilgrimage and worship, and a way-station on the caravan routes. And no matter what droughts afflicted the region, the waters of Zam Zam continued to flow.

2. stands to describe that the lofty station of the Book is beyond human conception, that is, it can never encompass it fully.
3. denotes the prophecies made in the earlier Scriptures concerning the revelation of the Book (Qur'an Majeed) to the last of the Prophets,
4 discloses, in the most succinct manner possible, the fact that the learned persons of the people of the Book know it fully well that the Book (Qur'an Majed) was the one fore-told in the Scriptures revealed to their Prophets
5. reaffirms the fact of the eternal existence of the Book in the knowledge of God,
6 brings forth directly and forcefully the truthful and irrefutable status of the Book,
7 is an ever lasting reminder to mankind that the Book is incomparable in its merits, being the Word of God and cannot therefore, be matched or produced by an individual or collective human efforts,
8 is in confirmation of its claim that the earlier Scriptures have been altered to conceal the 'Truth' revealed therein

The above is a very brief and limited exposition of one single word of Qur'an Majeed What treasures it contains can better be imagined than described! That is why Qur'an Majeed puts the question—

> "Do they not then earnestly seek to understand the Qur'an, or are their hearts locked up by them? (47 24).

It is our duty to try our utmost to understand it and to act upon its teachings.

—:o:—

PROPHET MUHAMMAD

(Sallallahu 'alaihi wa sallam)

HIS SERMONS

II

(M. M ANSARI)

In the first part of this article, we have dealt in general with the need of oration for a prophet for diffusing the Divine Message, and the position of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* in this behalf We may now go into the manner of delivery and the contents of some of his sermons

STYLE OF DELIVERY

Whenever Prophet Muhammad *(Sallallahu alaihi wa sallam)* had to speak in his capacity as the Message-bearer of God he spoke like a military commander his words pulsating with enthusiasm of the highest order The people of Makkah resisted him persecuted him, and harassed him, but he would only say as he said to his uncle Abu Talib **"May God be my witness, if they were to place the sun in my right hand and the moon in my left hand, I would not renounce my Message but would rather perish instead."**

His weekly Friday sermons were a regular feature So were his sermons on the annual occasions of 'Ids These sermons were formally delivered from a pulpit They generally dealt with piety, good morals, fear of the Day of Judgment, chastisement in the grave, attributes of God and His one-ness

CHARACTERISTIC OF SERMONS

Simplicity was the marked characteristic of these sermons. Their manner of delivery was nonetheless forceful and impressionable. Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* did not don ceremonial robe of an orator Except on special occasions of large gatherings, no one heralded his arrival. There was no pomp or show at all He only held a staff in his hand while speaking in a mosque and a bow to lean on when delivering speech in a battlefield (Ibn Majah) He was at his best when speaking ex tempore to deal with a topical problem, or to exhort people to rise up to a particular occasion In such situations, he spoke sometimes from the back of a camel, sometimes standing on a hillock, and sometimes standing on the ground The sermons were short and concise, but when the occasion so required, he could deliver long speeches too At times, he adopted catechism form, speaking with emotions, greatly agitated, his voice rising considerably high, fingers in motion, and his eyes sparking red, as though he was exhorting a force of warriors to go into action (Muslim) His body swayed in the vehemence of delivery (Ibn Majah) His joints could be heard creaking as he moved his hands (Ibn Hambal)

Abdullah bin 'Umar *(Razi Allahu 'anhu)* has drawn a vivid descriptive scene of the dispositions of Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* Says he

"I heard the Prophet speak from his pulpit He was saying that God Almighty shall hold in His hand the earth and the armaments, and while he thus spoke, he clenched his hand and opened it again His body leaned now to the left,

not to be misguided by misleading statements and thereby harm himself.

According to Divine guidance human life does not end with death, but is continuous and eternal. Eternity demands universal principles, unchanging and unchangeable. These principles are the tenets, commandments, laws of a revealed Religion. Divine guidance offers man the freedom for thought, for action and for application of the divine laws on matters of social necessity. The sure and unshifting ground in all the changes and changes of this mortal life is thus the Truthful guidance provided by Religion.

Islam as the perfected version of Religion (Al-Qur'an 5:4) takes all the elements and facets of human nature into account and can serve better man's material and spiritual interests. It draws him upward towards the highest without cutting his roots in the material. It demands absolute purity and chastity without denying the flesh and its needs.

Islam is not a set of dogmas in the world of metaphysical speculation nor is it confined to man's worldly needs. It is a way to complete life equally meaningful for one's temporal and spiritual needs, education, society, culture, etc.

Islam stand like a Supreme Court of Appeal and as a rallying-point *for East and West alike* with an ideology which can answer materialism. It can replace inequities and *contradictions* rampant in modern society with its perfect and powerful spiritual philosophy.

Islam does not concede any preference or priority to material affluence or to bodily comforts as basic for happiness. Its principles are founded on man's true nature. With these principles it constructs a plan for individual, social, national and international living on all-embracing moral standards.

Reason demands and calls to a religion with convictions—free of superstitions, canons—sound and practical, statutes—fair and feasible, and excellences—real and *virtuous* Be sure that the God-given human intelligence does intuitively and logically, perceive the Truth.

AL-QUR'AN

THE WORD OF GOD

The last of the Books of God revealed to the last of His Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* in 23 years in Makkah and Madinah is known as Qur'an Majeed. Its Text exists in the same shape and form as it was written down, arranged and recited in the life-time of the Holy Prophet.

Qur'an Majeed has in all 114 Chapters (**Soorah**), and is divided into 30 parts (**Paaraas**).

The first and opening Chapter of Qu'ran Majeed **"Al-Faatiha"**. is the prayer to the Lord of the Worlds. It is a sublime supplication of seven beautiful verses. The Chapter is called, "Mother of the Book **"(Umm-ul-Kitaab)"** being the essence of the teachings of Qur'an Majeed It has many other names, signifying its importance It is recited in every **Rak'at** (division) of **Salaat**, the five daily obligatory prayers The commentators and the exegetes of Qur'an Majeed have written volumes explaining and interpreting the meaning of this short but poignant Chapter.

The Second Chapter of Qur'an Majeed is called **"The Cow" (Al-Baqara)**. It is the longest Chapter of Qur'an Majeed and is a mine of Islamic precepts and principles It is in answer to the Supplication made in the Opeaing Chapter to the Lord of the Wodds, for guidance to the Right Path. The first verse of the Chapter consists of 3 lettters. **Alif, Laam, Meem,** of the Arabic Alphabet. They are to be pronounced seperately, each letter by itself. These letters are known as **"Haroof-ul-Muqat-ta-'aat"** (segregated, "cut out" letters). There are in all 76 such letters placed before 29 Chapter, eitheir singly or in pairs or in groups. The meaning, the purpose or the relevance of those letters has not been made known. But the learned scholars and sainst of Islam have tried to explore their meanings, etc., in different ways. They remain a secret between God and His Prophet Muhammad *(Sallallahu 'alaihi wa sallam).*

The second verse of the seecond *Shapter begins with the* words **'zaa-li-kal-ki-taabu'**, which means "that is the Book". The use of the domonstrative pronoun, namely, 'that' in place of 'this', indicative of the great latent beauty of diction of the *Word of God, which is* immeasurable in its concept and unfathomable in its wealth of meaning. We have tried to give below an idea of the vast impilications and unmatched eloquence of the use of the 'more remote' of the two demonstrative words, which—

1. refers to the great height and glory of the Word of God, compared to the very humble and insignificant mental capacity of man,

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

LAW OF LIFE

Every one from the highest to the humblest has an ideal to live up to and work for. It is equally true of nations and countries. History tells us of the rise and fall of individuals and nations of their ideals. An ideal is almost a spiritual rudder for a people to guide them to their destiny through their stormy existence. Instances abound of people and nations who had set before themselves wrong ideals and eventually came to grief.

Persons who think of themselves and adopt ideals for personal advancement, turn selfish They restrict progress of others and in the long run retard their own because of their narrow outlook, greed and avarice. Similarly nations which work for ideals based on national or geographical considerations deter progress and meet with little success because of self-importance they cannot do justice Success cannot be achieved by extending one's prowess or authority over others. True success is measured in terms of happiness and peace it promotes.

The ideal should not be for personal or even national ends It should be for something nobler and greater, that is, for the universal good, the greatest good of the greatest number. Such an ideal can alone assure the world of a permanent basis for peace. To find out such an ideal is no doubt a difficult and delicate task. The ideal is already there. It has been set by the Creator Himself It is the Religion. Religion knows no bounds, it is an all embracing brotherhood which affords equal opportunities to all, creates wholesome atmosphere for each and everyone and promotes all round progress of mankind

The volume and frequency of comments and reports on religious beliefs and practices and other religious matters appearing in the world Press have become quite noticeable It shows that interest has once again been roused in Religion and that people are more and more turning towards it It is a happy sign and augurs well for us whose ambition it is to see Religion restored to its proper place in the life of the modern man who is more in need of it than his forefathers It is time for all God-loving people to avail themselves of this opportunity and to their best to redeem Religion which is probably the most victimised entity in the present age

Experience of individuals and nations during the last 100 years has proved that life without Religion is a curse It will be no exaggeration to say that life which is the greatest gift of Allah, may turn to be a great scourge if it is not guided by Religion Not much logic is required to prove that Religion provides that amount of moral force and restraint which is required to hold the balance evenly, not only between man and man but also between man and nature, in fact between man and nature. In fact between man and nature, in fact between man and nature

the all-comprehending code of the Almighty, that is, the Religion The best of their efforts will be no better than a blind man groping in the dark. The reason for this is not far to seek. Man's knowledge is so little, his vision so imperfect and his experience so limited that he has not been able to determine his relationship with the innumerable phenomena that make or mar his life When he has not been able to understand himself, how can he interpret the Universe and lay down rules and laws ensuring his safe conduct through life? Man's position amongst Allah's creation is that of a drop in the ocean

Religion is the sum total of man's life time problems and their solutions While Science is a hand maid slave of man, religion is his very existence If we look at Religion in this perspective, we cannot but adhere to it strictly and sincerely as it serves us as the guiding light in this dark and confusing world It would be only an act of folly to march out of step with Religion as one false step can and does jeopardise peaceful life

Religion is the Law of life as revealed by the Almighty and it is the duty of every sensible person to follow it in his own interest during his sojourn in the kingdom of Allah

It is the prejudice and ignorance of the unscrupulous critics which do not allow them to see the Truth It is not difficult to find out what is right and what is wrong and it should be the duty of every God-fearing person to try to understand for himself what Religion is and

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The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. *Please dispose of the pages on which these are printed in the proper Islamic manner.*

اليقين

انترنيشنل

مجلة

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الاسلام دين البشرية

— جاءت دعوة الاسلام لسائر الامم في جميع العصور .

— ان الاسلام هو دين السلام ، هو دين جميع الرسل والانبياء

— ان المؤمن لايعيش لنفسه فقط ، بل لكل المحيطين به . . .

خيركم اسلاما احسنكم اخلاقا

— اكرموا اولادكم وحسنوا آدابهم فان اولادكم هدية الله اليكم .

(حديث)

بسم الله الرحمن الرحيم

عن عبد الله بن مسعود رضي الله عنه عن النبي ﷺ قال: " لا يدخل الجنة من كان في قلبه مثقال ذرة من كبر ، فقال رجل . ان الرجل يحب ان يكون ثوبه حسنا ونعله حسنة " قال . ان الله جميل يحب الجمال . الكبر بطر الحق وغمط الناس :

رواه مسلم

يبرز الحديث الشريف شناعة الكبر والغرور ، الا ان الميل في طبيعة الانسان الى نظافة وصفاء مظهره و ملبسه من العادات الحميدة

التحرير

بسم الله الرحمن الرحيم

بلغ العلى بكماله　　كشف الدجى بجماله

حسنت جميع خصاله　　صلوا عليه وآله

اللهم صل على سيدنا محمد وآله بعدد كل معلوم لك

الاسلام دين البشرية

الاسلام هو دين الله ـ كما مر بنا ـ اختيار الله سبحانه وتعالى ، للناس كافة ، وأمر العباد ان يعتنقوه ، وان يؤمنوا بعقائده : « قولوا آمنا بالله وما انزل الينا وما انزل إلى ابراهيم واسماعيل واسحق ويعقوب والاسباط وما اوتى موسى وعيسى وما اوتى النبيون من ربهم لانفرق بين احد منهم ونحن له مسلمون »
(البقرة : ١٣٦)

ولانه الدين الذى ارتضاه الله لعباده لان فيه صلاحهم فى الدنيا، وفلاحهم فى الآخرة ، فقد امنت به الرسل والانبياء ، ودعوا اممهم باعتناقه ولايمان به . وقد انذر الله جل شانه ، الذين يعتنقون دينا غيره بالخسران والوبال وذلك فى قوله تعالى .

« ومن يبتغ غير الاسلام دينا فلن يقبل منه وهو فى الآخرة من الخاسرين »　　(ال عمران : ٨٥)

واذا كانت دعوات الانبياء السابقة ، قد جاءت لامم مخصوصة ، ولأقوام معينين ، فقد جاءت دعوة الاسلام فى هذه المرة فى زمن نبينا محمد ﷺ لسائر الامم فى جميع العصور ، بتعاليم انزلها الله اليهم فى كتابه المبين . . وقد جاءت هذه التعاليم متدرجة متفرقة حتى اذا بلغ العقل الانسانى رشده ، انزلها الله مجتمعة جامعة شاملة لكل نواحى الحياة على قلب رسوله الكريم محمد صلوات الله عليه ، فى كتابه ـ القرآن الكريم ـ وهذه التعاليم هى :

(أ) العقيدة : وتنتظم الألاهيات ، والنبوات ، والبعث ، والجزاء (انظر باب العقائد)

(ب) الشريعة وتنتظم العبادات ، والاداب والاخلاق ، والمعاملات المدنية والروابط الاسرية ، والعقوبات الجنائية ، والعلاقات الدولية .

مفهوم الاسلام :

هذا هو المفهوم العام للاسلام ، كما قرره القرآن الكريم ، وكما قررته السنة المحمديه . وكل فرد يدين بالولاء لهذا الدين يعتبر مسلما واوقدر وتورط فى ارتكابه جريمة ما فان هذه الجريمة لاتخرجه عن الاسلام مادام يظل مدينا بالولاء له .

وليس فهم الاسلام بمعنى الاستسلام ، وانما اصل الكلمة من السلام والانابة اليه .

ومداول الاسلام على هذا هو : سلام الروح الشامل بتسليم حياة الانسان إلى الله والاذعان لمشيئته وحده . والمعنى المفهوم للاسلام هو دعوة السلام والسلام هو التحية الشرعية من المسلم لزميله (السلام عليكم ورحمة الله وبركاته) . كما انه هو التحية التى يرددها المؤمنون الأبرار فى الجنة :

« دعواهم فيها سبحانك اللهم وتحيتهم فيها سلام وآخر دعواهم ان الحمد لله رب العالمين » . (يونس ١٠)

والسلام : هو اسم من اسماء الله الحسنى : « هو الملك القدوس السلام » (الحشر ٢٣)

ومن ثم فان الاسلام هو دين السلام ، هو دين جميع الرسل والانبياء ، والأتباع المخلصين للرسل والانبياء وهو دين البشرية كلها . .

شهادة يعتز بها كل مسلم

ويحلو لنا ان نختم هذا الفصل بكلمة الشاعر الالماني « جوته » يمدح فيها الاسلام ، ويتمنى ان يعيش فى ظله ، ويموت فى كنفه قال : « إذا كان المراد من الاسلام ، ان يسلم المرء وجهه لله ، فانا على الاسلام نحيا جميعا ، ونموت جميعا » .

ثم يقول لصديقه المستشار الماني « فون ملر » : « إن الاذعان والاستسلام هما فى كل دين القاعدتان الحقيقيتان . وهذا هو ما يقرره الاسلام الخالد ، فاذا كان هذا هو الاسلام ، افلا نعيش نحن جميعا فى كنفه مادام هو الغاية القصوى لما يامله من يعيش فى هذه الحياة الأولى » .

الاسلام والفضيلة

الايمان الصادق بوحدانية الله جل وعلا ، وبالاسلام الذى اختياره الله للناس كافة ، يتبعه كل انواع الفضيلة ، لان المؤمن بها يجد حسابه مع الله مباشرة ، وهو من اجل ذلك لايعيش لنفسه فقط ، بل لكل المحيطين به . . لكل مجتمعه ، لأنه يعرف ان الانسان « ما استحق ان يولد من عاش لنفسه فقط » .

ولا يعيش ايضا منفردا عن الناس ، لانه يؤمن بقول الله :

« يا ايها الناس إنا خلقناكم من ذكر وانثى وجعلناكم شعوبا وقبائل لتعارفوا . . » (الحجرات ١٣)

ومن هذه الاية الكريمة ، نستشف منها ان الله سبحانه وتعالى ، ينادى بالوحدة بين عباده ، التى هى فى صميمها اخاء انسانى ، وتكافل اجتماعى ، والناس إن اختلفوا اجناسا والوانا ، وتفرقوا شعوبا وقبائل ، إنما يرجعون إلى اصل واحد ، ولايحق لهم أن يختلفوا فالاجدر بهم ان يتعاونوا ويتآلفوا ويتحدوا فانهم اشقاء واخوات يقتضى المنطق ان يتكاتفوا للنهوض بالرسالة الانسانية تصديقا لقوله تعالى :

« واعتصموا بحبل الله جميعا ولا تفرقوا . . »

(ال عمران . ١٠٣)

من صفات المؤمن العدل

« واعتصموا بحبل الله جميعا ولا تفرقوا . . »

(ال عمران : ١٠٣)

والانسان المؤمن ، لا يكون ظالما ، لانه يمارس بالظلم صفة من صفات الله وهى : « العدل » ولانه ربما ينفسه ان يكون من هؤلاء الذين قال الله فيهم :

« إنا اعتدنا للظالمين نارا احاط بهم سرادقها »

(الكهف : ٢٩)

ولايكون كذلك متكبرا ، لان الكبرياء لله وحده

« وله الكبرياء فى سموات والارض وهو العزيز الحكيم » (الجاثية : ٣٧)

ولايكون ايضا كذابا ، لان الكذب له وجه قبيح مرفوض مهما تعددت الصور التى يظهر فيها وقد نهى القرآن الكريم عن الكذب ذكره فى معرض الذم والتقبيح والسخط ، وعــدم الفلاح .

« فانذرتكم ناراً تلظى لايصلاها إلا الاشقى
الذى كذب وتولى » (الليل : ١٤ــ١٦)

« فى قلوبهم مرض فزادهم الله مرضاً ولهم
عذاب اليم بما كانو يكذبون » (البقرة ١٠)

كما ان النبي ﷺ . قد نهى عن الكذب لانه يؤدى بصاحبه إلى الهلكة .

كذلك المؤمن الصادق . لا يغضب والديه . وان يرعاهما حق الرعايه ، فقد اوصاه الله بذلك : « ووصينا الانسان بوالديه حملته امه وهنا على وهن وفصاله فى عامين ان اشكر لى ولوالديك إلى المصير » . . وفى هذه الاية ؛ يأتى استحقاق الشكر للوالدين بعد الله مباشرة لما لهما عند الله من مكانة سامية . يزيد على ذلك انه مهما بلغ الوالدان فى اذى الابناء فواجبهم الصبر عليهما ، ومعاملتهما بالمعروف حتى ولو كانا مشركين يقول الله :

« و إن جاهداك على ان تشرك بى ما ليس لك
به علم فلا تطعهما وصاحبهما فى الدنيا معروفاو
اتبع سبيل من اناب إلى ثم إلى مرجعكم فانبئكم
بماكنتم تعملون » (لقمان ١٥) .

وتعاليم الاسلام كما جاءت فى القرآن الكريم ؛ تدعو المؤمن ايضا ، ان يكون من ذوى الأخلاق الحميدة . والاخلاق فى القرآن نوعان :

١ ـ نوع لتعليم اداب اللياقة « وإذا حييتم بتحية فحيوا باحسن منها او ردوها » (النساء : ٨٦)

ياايها الذى امنو لاتدخلوا بيوتا غير بيوتكم حتى
تستانسوا وتسلموا على اهلها ذلكم خير لكم
لعلكم تذكرون . فان لم تجدوا فيها احدا فلا
تدخلوها حتى يؤذن لكم وان قيل لكم ارجعوا
فارجعوا هو ازكى لكم و الله بما تعملون عليم .
ليس عليكم جناح ان تدخلوا بيوتا غير مسكونة
فيها متاع لكم و الله يعلم ماتبدون وما تكتمون »
(النور : ٢٧ ــ٢٩)

« فى الأية الاخيرة يأذن الله للمؤمنين بان يدخلوا البيوت العامة التى فيها منفعة لهم ، اذا كانت مفتحة الابواب ، كحوانيت التجارة ودور الوزارات والبريد وما شابه ذلك دون استئذان من اصحابها . .

٢ ـ نوع اخر هو اسمى ما تدعو اليه الاخلاق : وهو الوفاء بالوعد ، والصبر على الشدائد ، والعدل مع من احببت ، ومع من كرهت ، والعفو عند المقدرة ، والعفة من غير علو ، يقول القرآن الكريم .

« والموفون بعهدهم اذا عاهدوا والصابرين فى
الباساء والضراء وحين الباس اولئك الذين
صدقوا واولئك هم المتقون »
(البقرة : ١٧٧)

« وإن حكمت فاحكم بينهم بالقسط ان الله
يحب المقسطين » (المائدة . ٤٢)

« إن الله يامر بالعدل والاحسان وايتاء ذى
القربى وينهى عن الفحشاء والمنكر والبغى . . »
(النحل : ٩٠)

« وإن تعفوا وتصفحوا وتغفروا فان الله
غفور رحيم » (التغابن : ١٤)

آيات كثيرة حواها القرآن الكريم ، لو اقبل المسلمون على دراستها ، وعملوا بما جاء فيها لضمنوا لانفسهم الحياة الكريمة ، والنجاح والفوز فى كل امور دنياهم ، وفازوا بمحبة الله ، والناس اجمعين .

بشكر مجلة منبر الاسلام

خيركم اسلاما احسنكم اخلاقا

متبع من العدد السابق

فالقاعدة الاساسية فى تكوين بصير الحلق لدى الانسان تبدأ من حين تنشئة الطفل على المبادئ الاخلاقية المستمدة من التراث الصافى من الدين الخالص دين الفطرة الاسلامية النقية فتكون عاطفته وتزكوا بصورته الأخلاقية الاسلامية ، وذلك باستعمال كل الاسس والحيل والوسائل والأساليب التى تساعد على تحقيق وتكوين ذلك الانسان الاخلاقى الخير ، فينمو ويشب ويكبر على هذا النهج السوى المستقيم ، والذى وضع لبنات المنهج الأخلاقى لدى الانسان وقواعده وسلوكه قولا وعملا هو حبيبنا صاحب الخلق العظيم عليه افضل صلاة وتسليم حيث كان يربى الطفل على ذلك من حين نشأته ممثلا قوله « مروا اولادكم بالصلاة لسبع واضربوهم عليها لعشر سنين » وكان عليه الصلاة و السلام يعلم الصبى آداب الطعام فقد رأى الحسين رضي الله عنه يأكل من وسط الاناء فقال له « كل مما يليك » فتربية الصغيرة الأخلاقية لها اثر كبير فى تربية النشئ قبل أن يبلغ الحلم ليكون الانسان قائما وناشئا على ارض صلبة متينة لا تزعزعه التيارات التى تهب من الشرق اومن الغرب وتنما لذلك لنمو قوة ارادة الانسان لأنه قد مارس مكارم الأخلاق تطبيقا عمليا حصنه من مختلف الانحرافات اللا دينية .

وحسبنا ايها القراء العاقلون الأخلاقيون المحبون للتحلق بخلق الاسلام أن نظرة الدين الاسلامى تتسم بالعمق والشمول والتكامل فإن الاسلام قرر تدريب الطفل من حيث نشأته فى جميع الميادين الاخلاقية الاسلامية فما أحرى المربون ان يتحدوا منهج التربية الأخلاقية الاسلامية إذا أرادوا أن يكونوا من ابنائهم اناسا خيرين فى حق انفسهم و فى حق مجتمعهم ايضا ففى الحديث الشريف « اكرموا اولادكم وحسنوا آدابهم فان اولادكم هدية الله إليكم » .

ويقول احكم الحاكمين « ومن يأته مؤمنا قد عمل الصالحات فاولئك لهم الدرجات العلى جنات عدن تجرى من تحتها الأنهار خالدين فيها وذلك جزاء من تزكى » .

فيا رحمن يارحيم ياذا الجلال والاكرام هب لنا إيمانا يهدينا إلى أخلاق ديننا ويقوى إسلامنا ويحقق ما نصبوا إليه لعزتنا وعزة ديننا ووطننا إنك يا الله حسبنا ونصلى ونسلم على محمد رسولنا . ورضى الله عن اله وصحبه ومن اتبع هديه الأخلاق الاسلامى إلى يوم الدين .

بشكر مجلة منبر الاسلام ، مارس ١٩٨٤م

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

مُحَمَّدٍ الْحَبِيبِ الَّذِى تُرْجَى شَفَاعَتُهُ
لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

51. *Wa la-qad ah-lak-nāa ash-yaa-'a-kum*	51 And, indeed, We have destroyed the like of you.	وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ
fa-hal mim-mud-da-kir	so, is there any one to learn (a lesson)?	فَهَلْ مِن مُّدَّكِرٍ
52 *Wa kul-lu shai-in fa-'a-loo-hu fiz-zu-bur*	52 And every thing they have done is (recorded) in the Scriptures	وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ
53 *Wa kul-lu ṣa-ghee-rinw-wa ka-bee-rim-mus-ta-ṭar*	53 And every thing, small and great, is on record	وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌ
54 *In-nal-mut-ta-qee-na*	54 Indeed, the God-fearing	إِنَّ الْمُتَّقِينَ
fee jan-naa-tinw-wa na-har	shall be amidst Gardens and Rivers,	فِي جَنَّاتٍ وَنَهَرٍ
55 *Fee maq-'a-di ṣid-qin*	55 In the seat of honour.	فِي مَقْعَدِ صِدْقٍ
'in-da ma-lee-kim-muq-ta-dir	in the presence of the Sovereign Omnipotent	عِندَ مَلِيكٍ مُّقْتَدِرٍ

CHAPTER 54 ENDS HERE تمت ها بحمد الله السورة ٥٤ ـ القمــر

CORRIGENDUM

Yaqeen International Nos 5 & 6 of July 7 and 22, 1993

ENGLISH TRANSLATION

Page 17, Col, 2 Verse No 32 — Replace line 6 by —— and Sustainer) is of vast
Replace lines 11 & 12 by —— when you were (unborn) embroys

TRANSLITERATION

Page 20, Col, 1 Verse No 61 —— Replace We by *Wa*
Page 23 Col, 1, Verse No 22 —— Replace 3rd line by *fa-hal mim-mud-da-kir*

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail
Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

43	*A-kuf-faa-ru-kum khai-rum-min u-lāā-i-kum*	43	Are the unbelievers among you (O Quraish) better than those (gone before you),	أَكُفَّارُكُمْ خَيْرٌ مِّنْ أُولَٰئِكُمْ
	am la-kum ba-rāā-a-tun fiz-zu-bur		or is there for you an exemption in the Scriptures?	أَمْ لَكُم بَرَاءَةٌ فِي الزُّبُرِ
44	*Am ya-qoo-loo-na*	44	Or do they say?,	أَمْ يَقُولُونَ
	nah-nu ja-mee-'um-mun-ta-sir		We are a prevailing body (of men)	نَحْنُ جَمِيعٌ مُّنتَصِرٌ
45	*Sa-yuh-za-mul-jam-'u*	45	Soon shall the host be routed,	سَيُهْزَمُ الْجَمْعُ
	wa yu-wal-loo-nad-du bur		and they shall turn (their) backs (in flight)	وَيُوَلُّونَ الدُّبُرَ
46	*Ba-lis-saa-'a-tu mau-i-du-hum*	46	Nay but the Hour (of Judgement) is their promised time	بَلِ السَّاعَةُ مَوْعِدُهُمْ
	was-saa-'a-tu ad-haa wa a-marr		and the Hour shall be most severe and bitter	وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ
47	*In-nal-muj-ri-mee-na fee da-laa-linw-wa-su-'ur*	47	Surely, the sinners are in error and (heat of) madness	إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ
48	*Yau-ma yus-ha-boo-na fin-naa-ri*	48	The day when they will be dragged into the Fire	يَوْمَ يُسْحَبُونَ فِي النَّارِ
	'a-laa wu-joo-hi-him.		on their faces (it shall be said to them)	عَلَىٰ وُجُوهِهِمْ
	Zoo-qoo mas-sa sa-qar		Taste the touch of SAQAR (Hell)	ذُوقُوا مَسَّ سَقَرَ
49	*In-naa kul-la shai-in kha-laq-naa-hu bi-qa-dar*	49	Surely, We have created all things by measure	إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ
50	*Wa māa am-ru-nāa il-laa waa-hi-da-tun*	50	And My Command is but a single (swift act)	وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ
	ka-lam-him-bil-ba-sar.		like the twinkling of an eye	كَلَمْحٍ بِالْبَصَرِ

36	*Wa la-qad an-za-ra-hum baṭ-sha-ta-naa*	36	And indeed, he had warned them of Our grip.	وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا
	fa-ta-maa-rau bin-nu-zur		but they disputed about the warnings,	فَتَمَارَوْا بِالنُّذُرِ ﴿٣٦﴾
37	*Wa la-qad raa-wa-doo-hu an-ḍai-fi-hee*	37	And indeed, they demanded of him his guests,	وَلَقَدْ رَاوَدُوهُ عَنْ ضَيْفِهِ
	fa-ṭa-mas-naa a'-yu-na-hum		so We blinded their eyes (saying):	فَطَمَسْنَا أَعْيُنَهُمْ
	fa-zoo-qoo 'a-zaa-bee wa nu-zur		Now taste My punishment and My warnings	فَذُوقُوا عَذَابِي وَنُذُرِ ﴿٣٧﴾
38	*Wa la-qad sab-ba-ḥa-hum buk-ra-tan 'a-zaa-bum-mus-ta-qirr*	38	And, indeed, in the early monring, a decreed punishment befell them	وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ ﴿٣٨﴾
39	*Fa-zoo-qoo 'a-zaa-bee wa nu-zur.*	39	(It was said) Now taste My punishment and My warnings	فَذُوقُوا عَذَابِي وَنُذُرِ ﴿٣٩﴾
40	*Wa la-qad yas-sar-nal-qur-aa-na liz-zik-ri*	40	And, ineed, We have made the Qur'an easy to understand	وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ
	fa-hal min-mud-da-kir		so, is there any one to learn (a lesson)?	فَهَلْ مِنْ مُدَّكِرٍ ﴿٤٠﴾
	RU-KOO' 3		SECTION 3	ركوع ٣
41	*Wa la-qad jaa-a aa-la fir-'au-nan-nu-zur.*	41	And, ineed, the warners came to the people of Firaun (Pharaoh)	وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ ﴿٤١﴾
42	*Kaz-za-boo bi-aa-yaa-ti-naa kul-li-haa*	42	They belied all Our signs,	كَذَّبُوا بِآيَاتِنَا كُلِّهَا
	fa-a-khaz-naa-hum akh-za 'a-zee-zim-muq-ta-dir		so We seized them with the grip of a Mighty, Powerful One	فَأَخَذْنَاهُمْ أَخْذَ عَزِيزٍ مُقْتَدِرٍ ﴿٤٢﴾

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=ṡ ح=ḥ ذ=z̤ ص=ṣ ض=ḍ ط=t ظ=ẓ ع=' ء=' (Jerk)
Bold Madd آ=āā ـُو=ōō ـِي=ēē Fine Madd ا=āa ـُو=ōo ـِي=ēe

RU-KOO' 2 (Contd.)		SECTION 2 (Contd.)	ركوع ٢ (متبع)
30	Fa-kai-fa kaa-na a-zaa-bee wa nu-zur	30 So, how (dreadful) My punishment and My warning were!	فكيف كان عذابي ونذر
31	In-nāa ar-sal-naa 'a-lai-him ṣai-ḥa-tanw-waa-ḥi-da-tan	31 Surely, We sent upon them a (single) blast,	إنا أرسلنا عليهم صيحة واحدة
	fa-kaa-noo ka-ha-shee-mil-muḥ-ta-ẓir	and they became like (the dry) sticks of a cattle-fold	فكانوا كهشيم المحتظر
32	Wa la-qad yas-sar-nal-qur-aa-na liz-zik-ri	32 And indeed, We have made the Qur'an easy to understand,	ولقد يسرنا القرآن للذكر
	fa-hal mim-mud-da-kir	so, is there any one to learn (a lesson)?	فهل من مدكر
33	Kaz-za-bat qau-mu loo-ṭim-bin-nu-zur.	33 The people of LOOT belied the warners	كذبت قوم لوط بالنذر
34	In-nāa ar-sal-naa 'a-lai-him ḥaa-ṣi-ban	34 Surely, We sent down upon them a stone-storm,	إنا أرسلنا عليهم حاصبا
	il-laa aa-la looṭ	except the household of LOOT	إلا آل لوط
	Naj-jai-naa-hum bi-sa-ḥar	We delivered them at dawn	نجيناهم بسحر
35	Ni'-ma-tam-min-'in-di-nāa	35 As a grace from Us	نعمة من عندنا
	Ka-zaa-li-ka naj-zee man-sha-kar.	Thus do We reward those who give thanks	كذلك نجزي من شكر

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At another time, the Apostle of God said "Those who hold this (tongue) within their jaws will get a place in Heaven."

In the modern world, falsehood has become an art. Islam believes that a safe society is impossible where there is no regard for truth Living according to Islam, means to speak anything for a truth which we know. "Falsehood", said the Prophet of Islam, "leads to a sinful life." Those who are deprived of the benevolence and compassion of God are called "accursed" in the Holy Book. Islamic literature deals at length with various forms of lying The common form of falsehood is what is in the head, is not on the tongue A man who tries to show off qualities in himself which he does not possess, or tries to pose what he is not, is regarded by Islam as a liar

Speaking lies is universally disallowed and morally condemned No society and no religion of the world, past or present, have tolerated utterance of lies. In the Islamic way of life the most harmul form of lying is that which is resorted to by those who enjoy the reputation of being truthful and reliable in society

Islam not only condemns falsehood but also commends truth According to Islamic teachings truth is standard of morality The Holy Qur'an and the Hadith repeatedly say that the fear of anyone or anything should not stand in the way of our speaking the truth on all occasions In facing evil, a Muslim must be unconditionally truthful

The governing principles of the Islamic way of life have their foundation upon the practice of kindliness courtsey and consideration for others Believers have been enjoined not to defame one another or to call one another nicknames Talking in harsh tones is to be eschewed for 'the harshest of sound without doubt is the braying of the ass" (see Sura Luqman, Verse -9) Harsh words ar frowned upon by Allah, except when uttered by a person who is really wronged

The attribute of a Muslim is that he discountenances scandal and ill-mannered small talk Islam condemns ribaldry and the use of indecent language Backbiting is a social mischief that causes misunderstanding and disturbs the order of society "The worst man is he who backbites and causes disruption among friends," said the Holy Prophet Islam draws the line of distinction between flattery and appreciation Flattery is condemned and prohibited but appreciation of any achievement is governed by a certain set of principles Cheap praise of any influential person has no place in Islam The Holy Prophet *(Sallallahu 'alaihi wa sallam)* condemned sing-song methods of speaking, he was always succint and brief in conversation The tongue is given to speak good and kind words, and not to sow and spread evil with it A true Muslim does not harm others with his tongue

(Courtesy DAWN)

AL-HADIS Hazrat Abu Musa *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said He who remembers Allah and the other one who does not are likened to the living and the dead (Agreed)

• • • •

QUR'AN BEING CARVED IN WOODEN PLATES

All the 30 'Siparas' of the Holy Qur'an are being carved on wooden plates and inlaid on the walls of the ancient Xi'ah mosque in the capital of the Shaanxi province

To date, 14 volumes have been engraved in both Arabic and Chinese on 14 wooden plates, 3 5 metres long and 1 6 metres wide each The plates have been inlaid on the northern wall of the mosque

Imam of the mosque, Ma Liongji said in an interview that when all the volumes were completed next year, the plates would be guilded

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ATTENTION READERS

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Revised rates appear on Page 48 of the current Issue

IN READING, LIES WISDOM

It is said that in reading lies knowledge and in knowledge lies wisdom Take the first step towards wisdom and subscribe for Yaqeen

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AL-HADIS Hazrat Usman *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said The best amongst you is the person who learnt Al-Qur'an and taught it (Bukhari)

• • • •

Islam Stresses Control on the Tongue

BY M. AMINUDDIN

A man slips more by his tongue than by his foot. says a Hadith, the truth in the saying is self-evident Eloquence is one of the characteristics that distinguishes man from the animal species. Language is the vehicle of expression used by man to communicate his thoughts, ideas and emotions to another human being He may, however, communicate his expressions rightly or otherwise his words may create healthy effects or injure the feelings of others He may mar or establish peace in the community through his power of speech or reasoning. His words, in short, may play quite a significant role in human relations

The tongue, which is a gateway of the heart and carries the message of the heart, can work wonders in the world Without it, no divine service can effectively be made, no witnessing of faith by the well-known article of faith can stand No advice for doing good or for forbidding evil can take place Improper use of the tongue can change the direction of the affairs of life The tongue can make or mar our lives.

MORE HARM

The tongue causes more harm to human relations than perhaps any other part of the human anatomy Its control is of the utmost importance in the formulation of a pious and useful life of man It is a vehicle of language through which it expresses itself Islam clearly condemns the misuse of the tongue, and rumours have no place in a Muslim society. The Qur'anic verse "Do not say wrongly with your tongues that this is lawful and this is unlawful." (16 116). It explicitly advises the believers to guard against the misuse of the tongue

Once a man asked the Holy Prophet *(Sallallahu 'alaihi wa sallam)* "what do you fear most?" Catching hold of his tongue, the Apostle of God replied "I fear it."

On another occasion, a man asked the Holy Prophet, "what is the secret of our salvation? The Messenger of God replied "Keep control over your tongue." With sarcasm, curses, bawdy language and unbecoming speech one cannot be a true believer, says a Hadith This Hadith enumerates four of the most common abuses of the faculty of speech—every one of which causes different reaction upon the hearer Sarcasm inflames its victim who tries to get the better of the sarcastic person somehow or other If he cannot pay back in the same coin, he stoops to abuses often leading to violence Failing all this, he nurses malice and is ever on the lookout for an opportunity to cause an injury to his tormentor

Curse either invites retaliation from the opposite party or lowers the curser in the estimation of others Sometimes curses and sarcasm are used with the intention of correcting the wayward, but there have been remarkably few cases where they have succeeded Bawdry language leaves the hearer aghast unless he himself is addicted to it. In this case an abuse causes utter discomfiture and annoyance of all who are within earshot Unbecoming language makes its speaker a laughingstock who is treated contemptuously

Islam lays great emphasis on man to speak the truth. It tolerates no ambiguity, no equivocal expression which gives rise to misunderstanding. The communication must be direct and to the point Says the Holy Qur'an: "O you who believe! Fear God, and (always) say a word directed to the Right" (33:70) Faith in, and fear of, God can only be achieved if man holds his tongue from obscene and loose talk. Fear of Allah entails speaking the truth: it is the basis of man's piety.

Carefulness in speech and control of tongue keeps one away from many a mischief and ensures considerable peace of mind. At any rate one who is circumspect in this respect has few occasions to beat a shame-faced retreat, to resile from awkward situations. "A brief speech is a good one", told the Holy Prophet *(Sallallahu 'alaihi wa sallam)* to his Companions.

"Fear your tongue: It is an arrow that misses not the mark, said Hazrat Ali Again, he said "Guard your head against the stumblings of your tongue." He goes on "Tongue is a savage beast leave it alone free and it kills and wounds you The tongue has a sharper point than the lance."

Islam does not allow its followers to repeat anything or to pass on news to other without verification and proper investigation Says a Hadith "It is sufficient proof to dub a person liar if he conveys to others whatever he hears without verification"

HERESY

Islam condemns heresy. The Holy Prophet said: "Those who indulge in gossips and tattles are the worst people among the believers."

In **Surah Al-A'raaf**, for example, we read about the preaching of the basics of Islam by Hazrat Nooh, Hazrat Hood, Hazrat Saalih, Hazrat Shu'aib, Hazrat Musaa (**'Alaihimus salaam**). What they preached to their peoples was to worship Allah alone and to follow the path of righteousness, justice and good deeds But the arrogant ones among them would not pay attention to Allah's guidance. They rejected the Prophets, ridiculed them, tormented them, threatened them and thus shut out the light of Faith Some of the Prophets were even assasinated by such people as they were not prepared to listen to anything that went against their vested interests and the established (though wrong) practices of their forefathers who, they thought, were always on the right path

UNBELIEVERS AND THEIR PUNISHMENT

For our enlightenment, we may go through the Qur'anic narrative of the behaviour of such arrogant (mutakabbir) people towards Hazrat Saalih and Hazrat Shu'aib (**'Alaihima assalaam**). Says the Holy Book

> "To the Thamud people We sent Saalih, one of their own brethren He said 'O my people! worship Allah, you have no other god but Him Now has come to you a clear (Sign) from your Lord! This she-camel of Allah is a Sign for you. So leave her to graze in Allah's earth and let her come to no harm, or you shall be seized with a grievous punishment'." (7 73)

Then Hazrat Saalih reminded them of some of the bounties Allah had granted to them and advised them to refrain from evil and mischief on the earth. But see how the **mutakabbireen** reacted·

> "The leaders of the arrogant party among his people said to those who were reckoned powerless—those among them who believed· 'know you indeed that Saalih is an apostle from his Lord?' They said 'We do indeed believe in the revelation which has been sent through him."
>
> "The arrogant party said 'For our part, we reject what you believe in "
>
> "Then they hamstrung the she-camel and insolently defied the Order of their Lord, saying O Saalih! bring about your threats if you are an apostle of Allah ' So the earthquake took them unawares and they lay prostrate in their homes in the morning (7 75-78)

What they said to Hazrat Shu'aib reveals the attitude of those die hard type of wrong-doers who do not want to listen to such simple truths as concern the day-to-day life of the community and its social and economic well-being

Allah sent his Prophet Hazrat Shu'aib to the Madyan people for their guidance After preaching Tawheed, he advised them thus

> " Give just measure and weight, withhold not from the people the things that are their due and do not mischief on the earth after it has been set in order that will be best for you if you have faith
>
> 'And squat not every road breathing threats, hindering from the path of Allah those who believe in Him and seeking in it something crooked And remember how you were little and He gave you increase And hold in your kind's eve what was the end of those who did mischief ' (7 85-86)

Then Hazrat Shu'aib asked those who believed in the Message delivered by him and those who rejected it to wait until Allah decided between them. But Qur'an Majeed narrates what happened, thus:

> "**The leaders, the arrogant party among those people, said 'O Shu'aib we shall certainly drive you out of our city—you and those who believe with you, or else you and they shall have to return to our ways and religion.' He said 'What! even though we do detest (them)?**
>
> 'We should **indeed invent a lie against Allah if we returned** to your ways **after Allah has** rescued us **therefrom, nor** could we by any manner of means return thereto unless it be as in the will and plan of Allah Our Lord, can reach out to the utmost recesses of things by His knowledge In Allah is our trust Our Lord! Decide Thou between us and our people in truth for You are the best to decide '
>
> "The leaders, the Unbelievers among his people, said 'If you follow Shu'aib, be sure then you are ruined "
>
> "But the earthquake took them unawares, and they lay prostrate in their homes before the morning'" (7 88-91)

Qur'an Majeed also tells us that "the men who rejected Shu'aib became as if they had never been in the homes where they had once flourished" (7 92) Hazrat Shu'aib left them without feeling sorry for them, for they had refused to believe out of the **takabbur** in Allah's Message and turned down his good counsel

—o—

are not generally so mature as to arrive at a decision of choosing a right life-partner for themselves. They are, therefore, helped in this regard by their parents and other elders. Girls, on account of having comparatively less experience, are more prone to form an incorrect view about the boy she wanted in marriage They are, therefore, allowed to seek guidance from their parents and guardians However, the final decision in this regard rests with the girl only. The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) has said "A woman, who has seen (had) a husband before, should not be married unless her permission is taken. likewise a virgin should not be married without her consent" (Bukhari)

There is another tradition (**Hadees**) more elaborate on the matter The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) is reported to have said "A woman, who has seen (had) a husband before, is more than a guardian for her own self whreas in the case of a virgin her consent must be taken, her silence is her consent.' (Muslim)

Again, the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) has said "A woman, who has seen (had) a husband before, is herself more than a guardian but consent from a virgin must be obtained by her father and her consent is her silence (Muslim)

In the light of these Sayings of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), it is clear beyond doubt that women in Islam, in spite of their extreme modesty, are not powerless, destitute and entirely dependent upon any whim or fancy of men in the matter She cannot be compelled to marry a man she doesn't like to accept for her husband.

(To be continued)

TAKABBUR - (I)

By Akhtar Husain Hashimi

Takabbur, an Arabic word derived from the root **'Kbr'**, literally means assuming greatness. Like many other Arabic words, it has however several shades of meaning and may refer to arrogance, false pride, boastful talk, haughtiness, etc Carried to the extreme **takabbur** may lead to what modern Psychology describes as megalomania A megalomaniac is a mentally diseased man who looks down on others and thinks that nobody is greater than him, that his will must reign supreme and that he can dictate to others who must obey Instances of men possessed by megalomania abound in history Nimrod Pharaoh, Hitler, and others like them in some way or trait of character, were persons swayed by extreme **takabbur.**

The story of Iblees disobeying Allah's Command out of **takabbur** is narrated in Qur'an Majeed as follows

> "And behold, We said to the angels 'Bow down to Adam' and they bowed down Not so Iblees he refused and was haughty, he was one of those who reject Faith." (2 34)

Allah has referred to this disobedience on the part of Iblees in other **Surahs** also **Aayaat** 31 and 32 of the 15th **Surah,** 16 of the 17th 50th of the 38th 73rd and 74th of the 20th may be read in this connection

Details of the story of Iblees and the reason given by him for his refusal to bow down before Adam despite Allah's Command are mentioned as follows in **Surah Al-Hijr.**

> 'Behold! your Lord said to the angels 'I am about to create man from sounding clay, from mud moulded into shape When I have fashioned him (in due proportion) and breathed into him of My spirit, fall you down in obeisance unto him'
>
> "So the angels prostrated themselves, all of them together Not so Iblees, he refused to be among those prostrated themselves
>
> (Allah) said 'O Iblees! what is your reason for not being among those who prostrated themselves?"
>
> "Iblees said 'I am not one to prostrate myself to man whom You did create from sounding clay, from mud moulded into shape'
>
> "(Allah) said 'Then get thee out from here, for thou art rejected, accursed
>
> And the Curse shall be on thee till the Day of Judgment' (15 28-35)

TAKABBUR BARS FAITH

Now **Takabbur** shuts out the light of Faith from entering the hearts of men is clear from the various narratives in Qur'an Majeed about Allah's Prophets, who sincerely urged their people to accept **Tawheed,** worship of Allah—the One and Only God—and shun all forms of **shirk** (joining partners to Him) These stories are repeatedly told in the Holy Book in order to make us fully aware of the consequences of rejecting the true Faith that Islam is.

AT HUNAYN

We now turn for a while to another Holy War namely the Battle of Hunayn and recall Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* talking to his own people It so happened that he gave away the entire booty to the people of Makkah to win over their hearts The Ansar were left out empty-handed. Some youths of the Ansar took it ill and grumbled among themselves thus "May God forgive His Messenger He gives to the Quraysh and ignores us though there is blood still dripping from the blades of our swords" When Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* came to know of it, he called the Ansar together in a tent and made an inquiry He was told that the unfortunate words did escape the lips of certain immature youngsters, but the leading men of ripe judgment had not uttered even a single syllable The Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* stood up and addressed the Ansar as follows

> "O People of the Ansar! Did I not find you gone astray, and through me God gave you guidance, you were divided and through me God united you, you were all destitute and through me God made you rich
>
> "Why do you not say to me Muhammad, You came to us rejected by all and we were the people to believe in you, you had none to help you we came to your assistance, you had been driven out of your native town, we gave you refuge· you had noting to live upon and we shared your sorrow?
>
> "Would you not like this that while others are returning home with camels and goats you will be going back with the Prophet himself? By God I swear, that which you are taking back with you is far superior to what all others are carrying with them!"

A hush fell upon the Ansar They hastened to speak aloud with one voice 'We are all satisfied" (Bukhari) This event brings out to the fore the quality of Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, first as a judicious dispenser of justice and then, as the judge who could win over even an aggrieved party by sheer force of sincerity of his purpose and action

(to be continued)

WOMEN OF ISLAM

MARRIAGE IN ISLAM: GUARDIAN'S RESPONSIBILITY

(I)

" Marry women of your choice", says Qur'an Majeed (4 3) This provision for choosing a woman for one's wife is, however, not without limitations, as otherwise it will bring about a chaos in society

There are certain women whom one cannot marry See (Al-Qur'an 4 23) for details Islam has made certain marriages **'haraam'** (unlawful) Excepting these prohibited women, the rest of them are lawful But the right of choosing a suitable life-partner is as much the privilege of a woman as that of a man A woman is not a dumb driven cattle in Islam She has an entity of her own She, too, has her likings and dislikings Her choice, therefore, for her presumptive consort, is also essential

The institution of marriage in Islam is not a one-sided traffic. It is a bilateral agreement, or a social contract between a man and his wife to be To get married, there is a proposal from one party and there is its acceptance by the other If the proposal for marriage is not accepted, it does not take place Proposal and its acceptance may be from either side, that is from the man's as well as woman's side

Prior to the dawn of Islam, man was the sole arbiter of a woman's destiny She was not consulted in the matter of her marriage Her guardian (may it be her father, elder brother or any other male member of her family in lieu of them) used to exercise his own discretion in giving her hand in marriage to any man of his choice for some petty consideration The husband regarded her a purchased commodity Her position was like a property transferable and inheritable by the next of kin of her deceased husband In certain societies, she was forced to burn herself alive on the pyre prepared for cremation of the dead body of her husband

RIGHTS OF WOMEN

Islam broke all such shackles of tyranny and ignorance It relieved the woman from human bondage and gave her rights equitable with those of man and a respectful place in the corporate life of the Muslims so eagerly coveted by women outside the pale of Islam

An adult girl and an adult boy left to their whims and assessments

PROPHET MUHAMMAD

(Sallallahu 'alaihi wa sallam)

HIS SERMONS

III

(M M. ANSARI)

In the last two parts of this article, an attempt was made to explain the importance and need of oration for the purpose of preaching and spreading the word of God by His Prophet Gleanings from certain sermons of Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* were also given In this part, it is proposed to touch upon one or two sermons connected with Holy Wars.

IN THE WAKE OF VICTORY

Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* made only one speech as a conqueror The occasion was the conquest of Makkah Arabs in general regarded Makkah as the city of the highest sanctity The Haram, the Sanctuary Proper, was the House of Immunity where blood must never be shed In the course of the Battle of Makkah however, the venerable House got stained with blood As this sacrilege was the off-shoot of a Holy War it was feared that the sanctity of the Holy House might be lost for ever Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* lost no time, therefore, in dispelling this doubt once for ever He spoke to his Companions in the following words

> "The day God created the earth and the heaven, He made Makkah inviolate, and it must be inviolate by the decree of God till the Day of Resurrection Neither for any one before me was its sacrilege made venial, nor shall it be venial to anyone after me, and for me, too, the liberty was allowed for a number of hours only No prey within its bounds is to be started No thorn or blade of grass on its soil is to be cut Nor can anything lost therein be rightfully owned but by the person who has been searching for it "

The words are strong and unambiguous The finality and the measured tone of the oration were worthy of the holy lips of Muhammad *(Sallallahu 'alaihi wa sallam)* alone, and none else Here he was speaking to reenforce the command of God and, therefore, he had to be categorical and forceful in his oration

In the wake of the victory of Makkah, when he entered Haram, the defeated Quraysh, lined up to the courtyard of the Mosque were waiting for his arrival He clasped the Holy Ka'bah in his arms and addressed the Quraysh as follows

> "There is no God but Allah He is One No one is His partner He has fulfilled his promise He has bestowed victory on his servants and shattered the opposing crowds Yes all the pride, all the arrangements, all the claims for blood are underneath my feet, except the guard of the Ka'bah and the arrangements for the supply of water to the pilgrims. O Quraysh; Your pride, your arrogance of the Days of Ignorance, and the nobility derived from birth, all have been wiped out by God. All men are sons of Adam, and Adam was made of clay."

Then Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* recited the following Qur'anic verses

> "O you mankind! Surely We have made you out of male and female. And We have made you into races and tribes that you may recognise one another Surely the most honourable of you in the sight of God is the most reverential of you Surely God is Knowing Aware " (49 13)

He then looked at the Quraysh and put to them the question "*What do you think I am going to do to you to-day?*" They pleaded with one voice "You are a generous brother and the son of a generous brother Only mercy is expected of you " Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* said "To-day, I say to you the very words that Joseph (Yousuf 'Alaihis salaam) said to his brethren "This day there is no blame on you Go, you are free."

The grace of this amnesty was perfect The human history to-date does not possess another parallel of such noble and generous treatment meted out by the victor to the vanquished Let us recall that the vanquished in this case were those who, continuously for over two decades, had been the worst enemies and tormentors of Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*.

بسم الله الرحمن الرحيم

In the name of ... All-Compassionate, the Most-Merciful

THE HOLY PROPHET'S HISTORIC CALL

The last Apostle of Allah Muhammad *(Sallallahu 'alaihi wa sallam)*, played a very prominent role in History to fight a great battle against the retrogressive disposition of man whose tendency had been and still is to associate partners with the Lord of the universe With unparallel boldness, the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* proclaimed the oneness of Allah and discarded every sort of polytheism and sterilized all its germs in the **Shahaada** (witness) No God but Allah

The Prophet's historic call was to heal the cavities and to remove the accompanying ills which the germs of polytheism had made in the popular distorted religions

Truth is eternal: The message brought by the Seal of the prophets (Al-Qur'an 33 40) Muhammad *(Sallallahu 'alaihi wa sallam)* was not something new It was delivered before the Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and made perfect with him (Al-Qur'an 5 4). The Qur'an clearly declares "This day I have perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion " (5 4)

The light and truth which was brought by and revealed to the Prophet of Islam was meant to quicken the dead into life and to make the pulse of the humanity beat with unprecedented force Imbued with the philosophy of Islam the Arabs built up in a short span of time an empire greater than that of the Romans which they took centuries to accomplish History is a living evidence of how the wave after wave of this new faith rolled onward fertilizing every soil it passed over and assimilating on its way all that it considered good

Before the advent of the Holy Prophet tribes and races had turned hostile against one another and had disfigured the very face of the earth in the name of religion and God It was therefore the need of time and history that a great universal teacher came to the distracted humanity to teach about one God and about universal love and brotherhood So came Muhammad *(Sallallahu 'alaihi wa sallam)* with the message that there is no God but Allah, all men are equal before Allah, and that all men are brethren to one another This was his great mission and by profession and practice he spared no efforts to fulfil it

The doctrine of **Tauheed** (Oneness of Allah) revived by the Holy Prophet provides man with that universal Principle or Ideal which he desired long for a satisfactory explanation of life and universe Two equal ultimate beings cannot exist side by side For if they do so they must either be similar or dissimilar in nature The human mind feels inclined to be satisfied with only one ultimate principle in its quest for an adequate explanation of the creation All the Prophets of God have spoken of only one ultimate being or God G d is fundamentally one and that all plurality is alien to His essence

The principal motto of the life of the Prophet has been to proclaim the unity of one and only one Ideal—the Divine

—— o ——

SALAAT is the pillar of Faith we Muslims should be steadfast in maintaining SALAAT, which is our sheet anchor in the storms of life When the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail

—— o ——

ANSWERS THE CHALLENGE OF TRUTH

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QUR'AN MAJEED ·
ARABIC TEXT, ITS TRANSLITERATION AND TRANSLATION INTO ENGLISH, Part 27 Chapter 54 Verses 30 to 55

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

اليقين

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مجلد ٤١ ، ٢ ربيع الاول، ١٤١٤هـ موافق ٢٢ اغسطس ، ١٩٩٣ م العدد ٨

خاتم النبيين ﷺ

— قال الله تعالى عنه : ما ارسلناك الا رحمة للعالمين .

— قد حول رسول الله ﷺ مسار البشرية كلها وتاريخها .

— حرر رسول الله ﷺ المخلوقات من عبود يتهم للمخلوقات .

اهل الخوف والرجاء

— عبد من لا يخلو وقته لحظة من ذكر الله .

— عبد يراقب الله في تجارته وفي عمله وفي نظام حياته .

بسم الله الرحمن الرحيم

عن ابن عباس رضي الله عنهما قال : كان رسول الله ﷺ بمكة ، ثم امر بالهجرة ونزل عليه : وقل رب ادخلني مدخل صدق واخرجني مخرج صدق واجعل لي من لدنك سلطانا نصيرا "

رواه الترمذي

" قال الحسن البصري في تفسير الآية ان كفار مكة لما ائتمروا برسول الله ﷺ ليقتلوه او ليطردوه او يوثقوه فاراد الله قتال اهل مكة ، امره ان يخرج الى المدينة فهو الذي قال له الله عز وجل "

وقل رب ادخلني مدخل صدق .

التحرير

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وصحبه بعدد كل معلوم لك

خاتم النبيين ﷺ

كان صلى الله عليه وسلم هو الوحيد الذى قال له الله تعالى فى القرآن الكريم : « وما أرسلناك إلا رحمة للعالمين » الأنبياء /١٠٧ .

كانت هذه الآية المجيدة انما تعنى ان مجيء رسول الله هو نقطة تحول فى تاريخ البشرية فعلا ولكن كان السؤال ـ الذى ما يزال البعض يردده الى الآن ـ رجل واحد يصلح أحوال البشرية كلها بمفرده أمى لا يملك شيئا من وسائل البطش أو غير ذلك ؟

كانت الاجابة بنعم فقد حول رسول الله ﷺ بتأييد من ربه عزوجل وتوفيقه مسار البشرية كلها و تاريخها تماما وما نجامل عند ما نقول ان الفترة التى سبقت مجئ رسول الله ﷺ انما كانت فترة عار وشنار فى تاريخ البشرية جمعاء .

عندما نقول ان النبى ﷺ كان نقطة تحول فى تاريخ البشرية فعلينا فى ايجاز ان نتأمل احوال البشرية قبل بعثه رحمة العالمين . فماذا كانت عليه البشرية ؟

اليهود :ـ

مخلوقات منحها الله تعالى كل اسباب البقاء فاضاعوها وعصوا نبيهم موسى عليه السلام ورفضوا داعى الايمان ثم اضاعوا التوراة الأصلية كتاب السماء وعاشوا قمة فى الجحود ودينهم الذى اخترعوه هو دين التشبيه والتمثيل حتى انهم انحطوا ـ والحقوا بالبشرية الانحطاط ـ فالصقوا بالله تعالى صفات البشرية فرأينا عقيدتهم الخاوية تصور الله ، تعالى عما يقولون ، بانه يأكل ويستريح ويبكى ويرتدى الخودة ويتصارع مع يعقوب ويخسر مباراة المصارعة ؟ ثم بعدها عبد اليهود الاوثان والاصنام. ساهم هذا الانحطاط العقائدى فى تلويث البشرية كلها ثم بعد عن ضاعت اسباب حياتهم اذا بهم ينطلقون الى الانحراف والفسق والزنا وبدا كبراؤهم بالزنا والموبقات الخلقية ثم تبعهم العامة ورجال دياناتهم واصبح الصدق نفسه يريد الفرار من دنس اليهود وكفرهم وزندقتهم واخلاقهم الملوثة .

النصارى :ـ

جاء عيسى عليه السلام رسولا من عند الله تعالى الى اليهود يدعوهم لعبادة الله عزوجل والبعد عن هذا الكفر وذلك الفسق وتلك الاخلاق المنحطة ولكن اليهود هم اليهود والجبلة الفاسدة هى الجبلة الفاسدة فطاردوا عيسى عليه السلام وقاوموه ورفضوا الايمان بدعوة الله تعالى . .

وتلوثت البشرية اكثر واكثر عند ما افرزت البشرية مخلوقات تشكلت من كفر لم يفعله احد من قبل ولامن بعد إذ عبد النصارى عيسى عليه السلام وكفروا كفرا لا نهاية له فصوروا الآله اثنا ثم الان إلآها ثم الرو القدس مع الالهه والابن ثم بعد هذا جاء الحمق وقا ان كل هذا الركام الرائف الوثنى إله واحد» وا على النصارى بعد كفرهم فسقوا وفجروا وزنوا وقام رجال دياناتهم - مثلما فعل رجال الديانة اليهودية - بحل الوان الفسق والزنا والفجور .

الجزيرة العربية .

كان يحكمها الضلال والنفاق وعبادة الاصنام والاوثان وكانت الرذيلة تنطلق وقطع الطريق والتدمير وكان وأد البنات منتشرا وكانت الحروب المتتالية بين القبائل لاتفه الاسباب وكان الخمر والميسر والسلب والنهب فتكبر القوى على الضعيف وقام الكبير باذلال الصغيرة ولم يكن هناك من شئ الا ويساعد على تلويث البشرية .

واشترك مع هؤلاء ايضا الفرس الذين عبدوا الآلهة تارة وتارة اخرى عبدوا النار واشرك معهم انواع غريبة عبدت الانهار والأشجار والأحجار والأنهار

وجاء رحمة العالمية —

بشرية بمثل هذه الامور مابين كفر اليهود وكفر النصارى وفسق الانس ومابين ماكان سائدا فى الجزيرة العربية ومابين ما كان موجودا عند الفرس من الزنا بالامهات والبنات وغير ذلك فاشترك الكل فى انحطاط البشرية وتلوث كل شئ وحتى الهواء نفسه اصبح ملوثا فصاعت العقيدة الصحيحة وضاعت الاخلاق الفاضلة وساد الجهل على العلم واثر الجميع الكفر على الايمان والرذيلة على الفضيلة وانساقت البشرية كلها الى المصير المحتوم ولكن شاء الله تعالى ان يرحم هذه البشرية وينقذها من كفر اليهود والنصارى وزندقة الفرس ومجوسهم ووثنية الجزيرة العربية من كل شئ .

وكانت رحمة الله تعالى فى رسول الله خاتم النبيين محمد بن عبد الله ﷺ الذى ارسله الله الى البشرية كافة والانسانية جمعاء «وما ارسلناك الا كافة للناس بشيرا ونذيرا ولكن اكثر الناس لا يعلمون» . سبا / ٢٨

جاء النبى ليصلح من عقيدة البشرية فما يمكن اصلاح اخلاق الناس إلا باصلاح العقيدة وتوجيهها الى العقيدة الصحيحة المجيدة الطيبة . «قل انما انا بشر مثلكم يوحى الى انما إلاهكم إله واحد فمن كان يرجوا لقاء ربه فليعمل عملا صالحا ولايشرك بعبادة ربه احدا» . الكهف/١١٠

ارسل الله تعالى نبيه عليه الصلاة والسلام بالهدى ودين الحق (وما دام هناك هدى وديانة حقة فا قصد ادن ابعاد الضلال والديانات البشرية الزائفة عن الناس) ليرحم الكون كله «هو الذى ارسل رسوله بالهدى ودين الحق ليظهره على الدين كله وكفى بالله شهيدا» الفتح/٢٨

ارسل الله تعالى نبيه عليه الصلاة والسلام ليعلمهم ان من بيده كل شئ هو الحى الذى لا يموت يدعوهم جميعا للايمان بالله و رسوله عليه الصلاة والسلام . «قل يا ايها الناس انى رسول الله إليكم جميعا الذى له ملك السموات والارض لااله إلا هو يحيى ويميت فامنوا بالله ورسوله النبى الأمى الذى يؤمن بالله كلماته و اتبعوه لعلكم تهتدون» . الاعراف / ١٨٥

كان الهدف فى البدء ان يرشد البشرية كلها صلى الله عليه وسلم الى العقيدة الصحيحة ثم بعدها بدات اوامر القرآن الكريم بتنقية الدنس الخلقى الذى عاشت فيه البشرية نتيجة ما فعله اليهود والنصارى والفرس فحرم الله تعالى عبر قرآنه الكريم مخاطبا مع نبيه ﷺ حرم سبحانه القتل والزنا والفسق والفجور والاباحية والسحر والمنكرات ووأد البنات البريئات وغير ذلك وأباح تعالى للناس جميعا الحياة بالخلق الشريف والوسائل النقية العفيفة الطاهرة :—

دعا الرسول عليه الصلاة والسلام الناس الى عبادة الله عزوجل فحرر المخلوقات من عبوديتهم وحرم على الناس الركوع والسجود للتماثيل والاصنام والاوثان وعلمهم ان السجود والركوع لايجوزان إلا لله الحي القيوم . . ودعا الرسول بأمر ربه الى نسف هذه اللوثات الدنسه التي اشاعها اليهود والنصارى وحرم الرسول بأمر ربه وطئ الامهات والبنات وحرم الرسول بأمر ربه الزنا تحريما ابديا نهائيا

ن السرقة والتدمير والتخريب وسفك الدماء ٠جه حق . .

وتحولت البشرية كلها منذ مجئ خاتم النبيين ﷺ فث ر الناس جميعا بانسانيتهم وآدميتهم وكرامتهم . . ولقد ا.قذ النبى البشرية بامر ربه . . بالاسلام العظيم وبالقران الكريم وبالسنة النبوية المطهرة . .

وتحدد كل شيء وحق الذين لم يؤمنوا بمحمد ﷺ فقد شهدوا ان رحمة العالمين كان له الفضل الكبير واليد الطولى فى انقاذ البشرية وتحويلها من مصيرها المحتوم المدمر الى عقيدة التوحيد العظيمة عقيدة لاآله الاالله محمد رسول الله ﷺ .

وختاما فهناك سؤال بسيط ولكنه رهيب فى نتائجه اذا كان قد حدث ماذا كان يحدث للبشرية لو لم يرسل الله عزوجل رحمة العالمين عليه الصلاة والسلام .

والحمد لله على نعمة السلام .

بقلم : معالى عبد الحميد حمودة

اهل الخوف والرجاء

بقلم : دكتور محمد السعدى فرهود

يقول الله تعالى فى صفحة عباد الرحمن : « والذين يبيتون لربهم سجدا وقياما ، والذين يقولون ربنا اصرف عنا عذاب جهنم ان عذابها كان غراما ، انها ساءت مستقرا ومقاما » .

هؤلاء هم اهل الخوف والرجاء .

لقد قضت حكمة الله تعالى ان جعل النهار معاشا والليل لباسا ، ففى النهار يكون السعى ، والانتشار فى الارض ، والابتغا من رزق الله ، وفى الليل يكون السكن والبيات واللباس والرحمة ، هكذا يكون الناس لله وهكذا يكون تقسيم الوقت بين انهر هم ولياليهم .

وعباد الرحمن يختصون من جملة الناس بخصيصة انهم يبيتون الليل سجدا وقياما ، يحيون الليل بالعبادة ، وذكر الله وطاعته ، وقراءة القرآن وترتيله ما استطاعوا الى ذلك سبيلا ، (علم ان سيكون منكم مرضى ، وآخرون يضربون فى الارض يبتغون من فضل الله ، وآخرون يقاتلون فى سبيل الله فاقرءوا ماتيسر منه) ، فما تيسر من القرآن كاف فى احياء الليل بالعبادة فقد علم الله ان من عباده من ينشد الراحة والصحة فلا يقوى بسبب مرضه على قيام الليل كله ، ومن عباده من ينتشر فى الارض بالنهار ابتغا الرزق فلا ينبغى ان تعطله العبادة فى

الليل عن طلب الرزق والسعي في سبيل المعاش ، ومن عباد الله من يرابط اويقاتل في سبيله فهو بحاجة الى ان ياخذ من ليله لنهاره ليقوى على القيام بواجبه . وهذا رسولنا ﷺ فيما روى عنه كره مقالة النفر الثلاثة الذين اقسم احدهم بالله ان يمضي الليل كله قائما لاينام ، وحلف الثاني ان يصوم الدهر كله ، وآلى الثالث الا يمس النساء ، فخطب فيهم رسول الله واكرهم انا ﷺ أعبدهم لله ، ومع ذلك يقوم وينام ويصوم ويفطر ، ويتزوج النساء ، وقال عليه الصلاة والسلام في ذلك (هذه سنتي ، فمن رغب عن سنتي فليس مني)

على ان المؤمن لايخلو وقته لحظة من ذكر الله ، فهو يراقبه في سعيه ومعاشه ، وفي قيامه ومنامه ، وفي حركته وسكونه ، وفي امره كله ، ليحقق مفهوم الاحسان و (الاحسان ان تعبد الله كانك تراه فان لم تكن تراه فانه يراك) وكل عبد يراقب الله في تجارته وفي عمله وفي نظام حياته هو عبد محسن ، فاذا انضم الى هذا ان يستحضر الله كان الله عند ظنه وجازاه الله بمثل ظنه ، بل بما هو اكثر ثوابا وفي الحديث القدسي يقول الله تعالى (انا عند ظن عبدي بي ، وانا معه اذا ذكرني فان ذكرني نفسه ذكرته في نفسي ، وان ذكرني في ملأ ذكرته في ملأ خير منهم ، وان تقرب الى شبرا تقربت اليه ذراعا ، وان تقرب الى ذراعا تقربت اليه باعا ، وان اتاني يمشي اتيته هرولة) .

ان الذين يبيتون لربهم سجدا وقياما يبتغون فضل الله ورضوانه ، فهم في رجاء أن يشملهم الله برحمته ، وان يثيبهم نعيم جنته ، وان يكتبهم الله فيمن عنده .

وهم لفرط ما يخشون وقوع التقصير منهم برغم اجتهادهم في العبادة ، يخافون ان يلحقهم طرف من عذاب الله ، فيصرفون عن الجنة الى النار ، فهم دائما يدعون الله مبتهلين ان يصرف عنهم عذاب جهنم لأن عذابها يفرض نفسه على من قصر في جنب الله .

وهكذا يعيش عباد الله بين الخوف والرجاء ، وما اجتمع الخوف والرجاء في قلب عبد الا غمره الله بفضله واسبغ عليه رضوانه ، روى ان رسول الله ﷺ عاد مريضا ، وساله (كيف تجدك) ؟ قال : اجدني اخاف ذنوبي وارجو رحمة ربي ، قال الرسول . (ما اجتمع هذان في قلب عبد في هذا الموطن الااعطاه الله مارجا وامنه مما يخاف) .

جعلنا الله واياكم من اهل الخوف والرجاء . والسلام عليكم ورحمة الله وبركاته .

بشكر مجلة منبر الاسلام

زيّننا الله بما يحب ويرضى

يارب صل وسلم دائما أبدا		على حبيبك خير الخلق كلهم
هو الحبيب الذي ترجى شفاعته		لكل هول من الأهوال مقتحم

30. *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*	30. **So, which of the favours of your RABB (Guardian-Lord) will you (both) deny?**	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
31. *Sa-naf-ru-ghu la-kum . aiy-yu-haṣ-ṣa-qa-laan.*	31. **Soon We shall attend to you (for reckoning), O you two weighty ones (men and Jinn**	سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ ۝
32. *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*	32. **So, which of the favours of your RABB (Guardian-Lord) will you (both) deny?**	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
33. *Yaa-ma'-sha-ral-jin-ni wal-in-si*	33 **O, you, assembly of JINN and Men!**	يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ
i-nis-ta-ta'-tum an tan-fu-zoo	**If you can penetrate through**	إِنِ اسْتَطَعْتُمْ أَن تَنفُذُوا
min aq-ṭaa-ris-sa-maa-waa-ti wal-ar-ḍi	**the bounds of the heavens and the earth,**	مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ
fan-fu-zoo.	**then do penetrate through (them)**	فَانفُذُوا ۚ
Laa tan-fu-zoo-na il-laa bi-sul-ṭaan.	**You cannot penetrate through (them) except with (Our) authority.**	لَا تَنفُذُونَ إِلَّا بِسُلْطَانٍ ۝
34. *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan.*	34. **So, which of the favours of your RABB (Guardian-Lord) will you (both) deny?**	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
35. *Yur-sa-lu 'a-lai-ku-maa shu-waa-ẓum-min-naa-rinw-wa nu-ḥaa-sun fa-laa tan-ta-ṣi-raan.*	35. **Bright flames of fire and smoke without flames shall be sent on you (two) and you shall not overcome (that).**	يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنتَصِرَانِ ۝
36. *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan*	36 **So, which of the favour of your RABB (Guardian-Lord) will you (both) deny?**	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

20. *Bai-na-hu-maa bar-za-khul-laa yab-ghi-yaan.*	20. Between them is a barrier on which they do not encroach.	بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ۝
21. *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan*	21 So, which of the favours of your RABB (Guardian-Lord) will you (both) deny?	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
22. *Yakh-ru-ju min-hu-mal-lu-lu-u wal-mar-jaan.*	22 Out of them come pearls and coral-stone	يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ۝
23. *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan*	23 So, which of the favours of your RABB (Guardian-Lord) will you (both) deny?	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
24. *Wa la-hul-ja-waa-ril-mun-sha-aa-tu*	24 And His are the ships towering	وَلَهُ الْجَوَارِ الْمُنشَآتُ
fil-bah-ri kal-a'-laam	up in the sea like mountains	فِي الْبَحْرِ كَالْأَعْلَامِ ۝
25. *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan*	25 So, which of the favours of your RABB (Guardian-Lord) will you (both) deny?	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
RU-KOO' 2	SECTION 2	ركوع ٢
26 *Kul-lu man 'a-lai-haa faa-ninw-*	26 All that is on it (the earth) is to perish.	كُلُّ مَنْ عَلَيْهَا فَانٍ ۝
27. *wa yab-qaa waj-hu rab-bi-ka zul-ja-laa-li wal-ik-raam.*	27 *But the Majestic and Glorious Face (Presence) of your RABB (Guardian-Lord) will abide (for ever).*	وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ۝
28. *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan*	28 So, which of the favours of your RABB (Guardian-Lord) will you (both) deny?	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
29. *Yas-a-lu-hoo man fis-sa-maa-waa-ti wal-ard.*	29 Whosoever there is in the heavens and the earth begs of Him (his needs)	يَسْأَلُهُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ
Kul-la yau-min hu-wa fee sha'n.	Every day He is in a glorious business.	كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ۝

9	***Wa a-qee-mul-waẓ-na bil-qis-ṭi***	9.	**And establish the weight with fairness**	وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ
	wa laa tukh-si-rul-mee-ẓaan.		**and do not shorten the balance.**	وَلَا تُخْسِرُوا الْمِيزَانَ ۝
10.	***Wal-ar-ḍa wa-ḍa-'a-haa lil-a-naa-mi.***	10.	**And the earth—He laid it for creatures.**	وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ۝
11	***Fee-haa faa-ki-ha-tunw-***	11	**Therein are fruits**	فِيهَا فَاكِهَةٌ
	wan-nakh-lu zaa-tul-ak-maam.		**and date-palms bearing sheathed clusters.**	وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ۝
12	***Wal-ḥab-bu zul-'aṣ-fi war-rai-ḥaan.***	12.	**And the grain with chaff, and fragrant herbs,**	وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ۝
13	***Fa-bi-ay-yi aa-lãa-i rab-bi-ku-maa tu-kaz-zi-baan.***	13	**So, which of the favours of your RABB (Guardian-Lord) will you (both) deny?**	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
14	***Kha-la-qal-in-saa-na min ṣal-ṣaa-lin***	14	**He created man from clay,**	خَلَقَ الْإِنسَانَ مِن صَلْصَالٍ
	kal-fakh-khaar.		**like the (potters') ringing clay,**	كَالْفَخَّارِ ۝
15	***Wa kha-la-qal-jãan-na mim-maa-ri-jim-min-naar***	15.	**And created JINN (genii) from a flame of fire.**	وَخَلَقَ الْجَانَّ مِن مَّارِجٍ مِّن نَّارٍ ۝
16	***Fa-bi-ay-yi aa-lãa-i rab-bi-ku-maa tu-kaz-zi-baan***	16	**So, which of the favours of your RABB (Guardian-Lord) will you (both) deny?**	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
17	***Rab-bul-mash-ri-qai-ni***	17.	**The Lord of the (two) easts**	رَبُّ الْمَشْرِقَيْنِ
	wa rab-bul-magh-ri-bain.		**and the Lord of the (two) wests**	وَرَبُّ الْمَغْرِبَيْنِ ۝
18	***Fa-bi-ay-yi aa-lãa-i rab-bi-ku-maa tu-kaz-zi-baan.***	18.	**So, which of the favours of your RABB (Guardian-Lord) will you (both) deny?**	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
19.	***Ma-ra-jal-baḥ-rai-ni yal-ta-qi-yaan.***	19	**He has let loose two waters to meet each other (while flowing);**	مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ۝

QURAN MAJEED

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Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows.

ث=ṯ ح=ḥ ز=ż ص=ṣ ض=ḍ ط=t ظ=ẓ ع=ʻ ط=ṭ (Jerk)

Bold *Madd* آ=āā ؤ=ōō ئ=ēē Fine *Madd* أ=āa ؤ=ōo ئ=ēe

SOO-RA-TUR-RAH-MAAN		سُوۡرَةُ الرَّحۡمٰن (٥٥)
Ru-koo-'aa-tu-haa 3	SECTIONS 3	
Aa-yaa-tu-haa 78	VERSES 78	
Mak-keey-yah	Revealed at Makkah	سُورَةُ الرَّحۡمٰنِ مَدَنِيَّةٌ (٩٧) (٥٥)
Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.	In the name of Allah, the All--Compassionate, the Most Merciful	بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ
RU-KOO' 1	SECTION 1	رکوع ۱
1. *Ar-raḥ-maa-nu*	1 The All-Compassionate	اَلرَّحۡمٰنُ ۙ
2. *'Al-la-mal-qur-aan.*	2 Taught the Qur'an	عَلَّمَ الۡقُرۡاٰنَ ؕ
3. *Kha-la-qal-in-saa-na*	3. He created man,	خَلَقَ الۡاِنۡسَانَ ۙ
4. *'Al-la-ma-hul-ba-yaan.*	4 (And) taught him speech	عَلَّمَهُ الۡبَيَانَ
5. *Ash-sham-su wal-qa-ma-ru bi-ḥus-baa-ninw-*	5. The sun and the moon are set on a calculated course,	اَلشَّمۡسُ وَالۡقَمَرُ بِحُسۡبَانٍ ۙ
6. *wan-naj-mu wash-sha-ja-ru yas-ju-daan.*	6 And the herbs and the trees bow (to Him).	وَّالنَّجۡمُ وَالشَّجَرُ يَسۡجُدٰنِ
7. *Was-sa-mãã-a ra-fa-'a-haa wa wa-ḍa-'al-mee-zaan.*	7 And the heaven—He raised it high, and set up the Balance (of Justice);	وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ الۡمِيۡزَانَ ۙ
8. *Al-laa taṭ-ghaw fil-mee-zaan.*	8 That you may not transgress the Balance (of Justice).	اَلَّا تَطۡغَوۡا فِى الۡمِيۡزَانِ

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and purified servants will NOT fall into the satanic traps.

Allah has created man "in the best of moulds" (95:4). He has put in him the ability to do right or wrong as he chooses. Those who are determined to tread the Right Path shown by Him cannot fall victim to the pursuasions and mechanations of Satan. He can lure into his trap only those who are weak-willed and those who think that the purpose of this life is only to seek pleasures, position and power and who forget about their accountability on the Day of Judgement.

MAN TO MAN

One of the most effective weapons in the Satanic arsenal is to instil **takabbur** in the hearts of men and sees to it that it increases with every acquisition by them of wealth position or power or even knowledge and skills We have seen how **takabbur** leads man to reject Allah's Guidance As in matters of Deen, so also in his daily worldly life man adopts an attitude of **takabbur** in dealing with his fellow human beings Who has not witnessed scenes wherein someone assuming a posture of superiority ridicules, humiliates or intimidates others? Who has not heard words like "I will fix him up" or "What does he think of himself? I can buy off a hundred persons like him", or "Let him read a few more books before talking to me", or "Has he the guts to come out in the open before me? I can crush him to bits " Alas! such scenes are too frequent and such words too usual to be enumerated

From Qur'an Majeed we learn of some excellent pieces of advice that the sage Hazrat Luqmaan gave his son. Almighty, All-knowing Allah had bestowed wisdom on Hazrat Luqmaan and the latter instructed his son, fi t and foremost, to shun **Shirk** and then, alongwith other virtues, taught him as follows

> "And swell not your cheek (with pride) . t men, nor walk in insolence through the earth for Allah loves not any arrogant boaster."
> "And be moderate in your pace, and lower your voice for the harshest of sounds without doubt is the braying of the ass " (31 18-19)

These precious words contain the very basis of man's good behaviour on this earth and towards his fellow human beings A little reflection will lead us to the conclusion that the lessons taught here are the foundation-stone of peaceful life for everybody

GREATNESS IS ALLAH'S

Let us truthfully ask ourselves if we try to reflect these virtues in our lives, if our gait our conversation, our actions are free of **takabbur.** Do we not gloat over even our small achievements, petty successes? Do we not sing of our own virtues in some form or other? Do not look down on others as inferiors either in respect of wealth or worldly acquisitions or influence or power or even educational degrees that pass for standards of knowledge? If all such things have got into our heads if they make us boastful, insolent or arrogant then we are not only grossly mistaken but are also thankless insincere servants of our Creator We forget that whatever of the good things we possess is a gift from Allah, has been bestowed on us by Him also forget that all our riches our social influence, our political power, our achievements our knowledge and all other such things are nothing in the sight of Him Who has created us and sustains us. Greatness really does not belong to us. It is for Him Who brought this vast Universe into being, for Him Whose Command is to be obeyed by all Even the unimaginably big celestial bodies—the innumerable stars and planets cannot move away from the paths assigned by Him, As Qur'an Majeed tells us in Surah Al-Maa'idah:

> To Allah does belong the dominion of the heavens and the earth and all that is therein And it is He Who has power over all things " (5 123)

Or, in **Al-A'raaf:**

> " He created the sun, the moon and the stars (all) governed by laws under His Command Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the Worlds " (7 54)

That is why we have been asked to sing only His greatness and Glory ("**Wa Kabbir-hu tak-beera**" —17 111)

Surah **Al-Jaathiyah** ends with the following words

> "Then praise be to Allah Lord of the heavens and Lord of the earth, —Lord and Cherisher of all the Worlds! "To Him be Glory throughout the heavens and the earth, and He is Exalted in Power Full of Wisdom! " (45 36 37)

Let us bow down our heads in all humility before Him only and sing His Praise for ever

(Concluded)

—— o ——

TAKABBUR

(II)

Akhar Hussain Hashimi

In the previous part of this article we read about **takabbur** on the part of Iblees and its consequences. We also read about the insolent, arrogant attitude of the peoples among whom *two of Allah's Prophets,* namely, Hazrat Saalih and Hazrat Shu'aib (**'Alaihimas salaam**) were sent for their guidance and how Almighty Allah destroyed those peoples in punishment for their obstinate and arrogant refusal to accept His Message.

OTHER PEOPLES

They were, however, not the only peoples who reaped the consequences of their **takabbur** as manifested in their rejection of truths concerning Faith and good conduct in this life. Qur'an Majeed tells us, for example, of the fate of the people of Hazrat Nooh (**'alaihis salaam**) who were drowned in the Deluge that engulfed them as punishment from Allah. The 'Aad people among whom Hazrat Hood (**'alaihis salaam**) was sent for their guidance were also similarly destroyed. Both these people ridiculed the Prophets, obstinately stuck to the false beliefs and customs of their forefathers which were heavily loaded with **Shirk** and rejected Allah's guidance out of **takabbur**. Surahs Al-A'raaf (7th), Al 'Ankaboot (29th) and other Surahs described their fate. When Hazrat Loot (**'alaihis salaam**) asked his people to refrain from a shameful and unnatural act which no other people had committed before them, they sarcastically accused him of posing as a clean, pure and virtuous person and planned to turn him out of their city. But Allah finally rained on them a shower (of brimstone) as punishment for their sins.

Similar was the consequence of *unbelief and repeated rejection* of Allah's guidance by Pharaoh and his people among whom Hazrat Moosa (**'alaihis salaam**) preached. The punishment they finally received for their **takabbur** and **kufr** is described as follows:

> "We sent (plagues) on them. Wholesale Death, Locusts, Lice, Frogs and Blood: Signs *openly self-explained*; but they were steeped in arrogance— a people given to sin. (7 133)

Pharaoh, Qaaroon and Haamaan are specifically mentioned as recipients of punishment for the **takabbur** in aayaat 39-40 of Surah Al-'Ankaboot (29th) thus:

> "Remember (also) Qaroon, Pharaoh and Haamaan: there came to them Moosa (Moses) with Clear Signs, but they behaved with insolence (arrogance) on the earth; Yet they could not overreach (Us)
>
> 'Each one of them We seized for his crime of them, against some We sent a violent tornado (with showers of stones); some were caught by a (mighty) Blast, some we caused the earth to swallow up; and some We drowned (in the waters): it was not Allah Who injured (or oppressed) them: They injured (and oppressed) their own souls."

In Surah Luqmaan is a general warning to those who, out of **takabbur**, ridicule Allah's path and mislead (men) from it (**aayat 7**) in these words:

> "When Our Signs are rehearsed to such a one, he turns away in arrogance, as if he had heard them not, as if there were deafness in both his ears: announce to him a grievous penalty." *(31:7)*

VICTIMS OF IBLEES

From the Qur'anic narrative of different peoples, it is clear that their leaders, the affluent classes, who wielded influence and power, the **mutakabbiroon**, were the real culprits who defied Allah's Prophets and rejected His Guidance. It was their arrogance, insolence and haughtiness that stood in the way of acceptance of Faith by them and the men in general.

We know from Qur'an Majeed that when Iblees was turned out by Allah for his **takabbur** which led him to refuse to make obeisance to Hazrat Adam (**'alaihis salaam**), he had expressed his resolve to lead mankind astray from the path of truth and righteousness. While declaring this nasty intention, he had also admitted that he would not be able to mislead "The (Allah's) servants among them sincere and purified" (15.40). And Almighty Allah, while granting Iblees the respite requested by him decreed that he shall have no authority over His servants, "except such as put themselves in the wrong and follow thee (Iblees)" (15 42)

Now, it is obvious that *Iblees* and his Satans have been playing their dirty game ever since. The respite granted by Allah is until the Day the dead are raised again. Until then, Iblees and his progeny will continue to "put men in the wrong". But as the Most Merciful Allah Himself told Iblees and as admitted by the latter, His sincere

A windstorm would fill him with fear of Allah. He would stop the work in hand, sit facing the Qiblah, and beseech: "O Allah I seek Your shelter from the calamities You decree." (Ibn Majah). He felt pleased and thanked Allah when the sky was clear or when it stopped raining. Hazrat Ayesha, on one such occasion, asked, "O Messenger of Allah! Why is it that you feel so uneasy?" "Ayesha!" replied the Prophet *(Sallallahu 'alaihi wa sallam)* "how should you know that it was not going to be something like what happened to the people of Hud, who on seeing the sky overcast with clouds thought it was going to rain and fill their fields with water, though it was the divine vengeance fast approaching " (Bukhari).

"Your hair has begun to turn grey", was the remark once made by Hazrat Abu Bakr *(Razi Allahu 'anhu)* "Yes", said the Prophet *(Sallallahu 'alaihi wa sallam)*, "I have been made old by HUD WAA-QI-'AH, MURSALAT, and 'AMMA YATASAA'LUN " (Tirmizi) These are the Chapters of Qur'an Majeed that describe the Day of Judgment.

Hazrat Ubayy bin Ka'b *(Razi Allahu 'anhu)* reports that when two-third of the night had passed, Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* used to say

> "O people! Turn to Allah An earth-quake is coming up, and in its wake is coming that which is to come Death is to come with all that attends it!" (Tirmizi).

> "If you knew, O men," he used to say, "what I know, you would aften weep and seldom laugh " (Bukhari).

It is reported that the mosque, on one occasion got so crowded with the bedouins from the desert that the Holy Prophet *(Sallallahu 'alaihi wa sallam)* was very nearly caught in the press The Muhajirs rose up to push the throng aside, and the Holy Prophet *(Sallallahu 'alaihi wa sallam)* extricated himself by entering the apartment of Hazrat Ayesha It was then that an imprecation broke forth from his lips, but immediately he pulled himself up, sat facing the Qibla, and raising his hands to Allah beseeched "O my Lord! After all, I am a human being, let me be excused if I chance to annoy any of Your creatures " (Musnad Ibn Hanbal)

His heart sometimes melted into tears for fear of Allah Hazrat 'Abdullah bin Mas'ud *(Razi Allahu 'anhu)* recited to him the Qur'anic verse

> "How then if We brought from each people a witness and We brought you as a witness against these people!" (4 41)

This made the Holy Prophet *(Sallallahu 'alaihi wa sallam)* burst into tears (Bukhari)

It was not uncommon for him to bedew with tears in the course of his Prayer Once, at the time of a solar eclipse, when he was offering special prayer, he was heard heaving sighs and uttering the words

> "O my Maker! Have You not given me the promise not to visit Your retribution upon human beings as long as I am alive?" (Abu Daud)

Once when a *Companion paid court to Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam), he found him at Prayer weeping and sobbing so intensely that his* hiccupping sounded like a simmering kettle or the grinding of a millstone. (Tirmizi).

Once he was attending a funeral and they were digging the grave He seated himself at the edge of the pit, and was so overwhelmed with emotion that the ground was wet with his tears "Good brethren!" he said, "Get ready for this day " (Ibn Majah)

(Source: Seerat-un-Nabi, Vol II)

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SALAAT is the pillar of Faith we Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life When the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail

o —

AL HADIS Hazrat Usman *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said The best amongst you is the person who learnt Al-Qur'an and taught it (Bukhari)

• • • •

AL-HADIS Hazrat Abu Musa *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said He who remembers Allah and the other one who does not are likened to the living and the dead (Agreed)

• • • •

AL-SUNNAH

PROPHET MUHAMMAD

(Sallallahu 'alaihi wa sallam),

HIS LOVE AND FEAR OF ALLAH

The divine messengers who came in the world seem to belong to two categories. There were those who had an overriding sense of the Majesty and Might of Allah The fear of Allah therefore was the crux of their teachings To this category, for example belong Noah (Nooh alaihis salaam) and Moses (Musa alaihis salaam). On the other hand, there were others, like John (Yahya alaihis salaam) and Jesus (Isa alaihis salaam), whose souls were saturated with the love of Allah. It was this love to which they attracted the people. In each case emphasis was overwhelmingly laid on one aspect or the other.

Islam works to keep the two tendencies equally balanced Accordingly, one finds in the personality of the Prophet of Islam, Muhammad *(Sallallahu 'alaihi wa sallam),* the aspects of love as well as reverence of Allah working together in a happy unision. Qur'an Majeed defines faith as the highest degree of affection when it Says.

> ". . .But those of faith are overflowing in their love for Allah . . ." (2:165).

LOVE OF ALLAH

It is reported that Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* would keep himself standing at his Prayers for so long that his feet developed swelling. The Companions *(Razi Allahu 'anhum)* were at a loss to understand why he was subjecting himself to such austerities when Allah had already granted him his salvation. "Should I not try to be a thankful servant?" was his reply.

Persons possessed of spiritual insight do not share the common view that his devotional striving was on account of fear of Allah, for innocence had been already vouchsafed to him and he did not stand in need of ascetic self-mortification The reply of the Prophet *(Sallallahu 'alaihi wa sallam)* removed the misunderstanding. He explained that the motivating idea was not the fear but love of Allah He often declared "The cool of my eyes, I find in Prayer

In the silence of the night, he used to wake up and address to Allah his plaintive prayers. At times he would walk out to the cemetery He often said that, at dead of night when silence reigns, Allah on High comes nearest to the earth (Bukhari). The two morning rak'at were the last observance of the nightly worship, and of these he used to say, "I would not barter them for both the worlds and their good things " (Muslim).

With love for Allah, Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* did not equate any worldly love Five days before his passing away, he spoke to the Companions *(Razi Allahu 'anhum),* "I claim in the Presence of Allah that I am innocent in the matter of taking any of you (that is any human being) as a friend, for Allah chose me as a friend just as he had chosen Abraham (Ibrahim alaihis salaam) But if I could take any of my followers as a friend, I should have chosen Abu Bakr."

The words dropping from his lips in his last moments were "Allah the Greatest Companion!" On hearing these words, Hazrat Ayesha *(Razi Allahu 'anha)* said "You will now leave us all." (Bukhari).

This companionship is explained by Saints who have some access to its mystic significance. In one of his letters, Hazrat Mujaddid Alf Sani (alaih rahmah) writes:

> "Prophets, when they have acquitted themselves of their missionary duties, turn to the world of eternity, and the need to be dealing with created beings comes to an end With all the intensity of eagerness, they pronounce the words 'Allah, the Greatest Companion', and turn to Him with their whole soul and being and enjoy the delights of nearness to Him."

FEAR OF ALLAH

Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is the last of the divine messengers, the Most Exalted and the Most Beloved, yet he had such a fear of Allah that he often said, "I do not know how it will go with me "

When Hazrat 'Usman bin Maz'un expired, the Prophet *(Sallallahu 'alaihi wa sallam)* paid a visit to give his condolences As yet the dead body had not been buried. "You have been blessed with the mercy of Allah", said a woman. addressing the corpse. "How did you know it?" questioned the Prophet *(Sallallahu 'alaihi wa sallam).* "Why!" said the woman, "who else, if not he, will be shown mercy " "Yes", replied the Prophet *(Sallallahu 'alaihi wa sallam).* "I too hope the same for him, but, though a Prophet, I do not know how I shall be dealt with." *(Bukhari).*

going to counter a strong foe. By all measures, the enemy was known to be resourceful as well as resolute. The object was distant by all means. The forces of Islam stayed at Tabuk for twenty days. The anticipated attack of the enemy, however, did not come off. Their very presence unnerved the opponents. The expedition proved a success. The local rulers came to Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* begging for a truce and, in return, for a treaty of peace. They agreed to pay tribute.

THE SERMON

It was in these trying but triumphant circumstances that Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* delivered a sermon at Tabuk at the end of one of the prayers. The sermon was prefaced by praise-giving to God, and, then, he went on to say:

"The code of the highest Truth is the Book of God. And the thing that is most reliable is professing of righteousness And the best of all the disciples are the disciples of Abraham (alaihis salaam). And of all the traditional practices, the best is the Tradition of Muhammad *(Sallallahu 'alaihi wa sallam)*, And remembrance of God has superiority over all other forms of rememberance. And of all the narrations, the best is the narration of the Glorious Qur'an And the best deeds are the deeds based on determination (of Faith). And the worst deeds are the deeds of (vicious) innovations. And the best guidance is that of the Apostles of God. And the best death is the death of martyrs (in the path of God). And the worst blindness is that error into which one relapses after having received the right guidance. And the best actions are those that bring (virtuous) gain. And the best (right) path is that which is easy to follow. And the worst blindness is the blindness of the heart. And the hand that gives is better than the hand that begs And a little sufficient thing is better than the abundance that makes one negligent of duty. And the worst repentance is that which is offered at the time of death. And the worst shame is that which will occur on the Day of Resurrection And some people come late for Friday congregation. And some people remember God but without feeling. And the tongue that utters lies commits the worst sin And the best richness is the richness of the heart. And the best provision is to refrain from sin. And the crown of wisdom is the fear of God, the Exalted And the best thing to inculcate in the heart is the belief in God And doubt is an offshoot of infidelity And to lament the dead is an act of the period of Ignorance And perfidy is the fire of Hell And (hoarding of) wealth is the stigma of fire. And poetry (vulgar poetry) is the flute of Satan. And wine is a hoard of sins And the worst means of subsistence is eating into the belongings of the orphan And the fortunate is he who takes lesson from others And the real unfortunate is he whose destiny is misfortune. And surely everyone of you shall return to dust and the matter rests with the Day of Resurrection And the worth of an action depends on its end And the worst vision is that which is untrue And what is bound to come, is nigh And to call names to a Believer is betrayal of Faith and to kill him is infidelity And to eat the flesh of (slander) a Believer is disobedience of God And the property of a Believer is sacred like his blood. And he who swaggers in the name of God, God falsifies him. he who forgives others is forgiven by God. And God pardons those who pardon others. And he who controls anger is rewarded by God. And he who bears calamities with patience is compensated by God. And he who runs after self-renown, God will disrepute him. And he who perseveres in good deeds, God enhances his reward. And God will punish him who disobeys Him."

In conclusion, he said thrice:

"Your forgiveness we seek, O our Lord! And to You is our return "

The sermon contains forty-nine maxims The gems of wisdom embrace the entire sphere of human life and death They highlight the material as well as spiritual values The style is simple and forth-right that reaches straight into the very core of one's heart.

(To be continued)

---o---

to be considered the most influential single figure in human history"
(Courtesy: Korea Islam Herald)

Explanatory Notes The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* did not originate or enunciate a new religion. On receipt of the command from Allah, the Holy Prophet revived to perfection the religion, which Allah commended (Al-Qur'an 42.13) to Noah, Abraham, Moses and Jesus (Alaihimus-salaam) as revealed to him by Allah (Al-Qur'an 5.3). According to the Islamic belief, there has been only one religion (Islam) in the world for all mankind from (Adam Alaihis salaam) to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. It is therefore not correct to say that the Holy Prophet "promulgated one of the world's greatest religions"

*2. In Islamic terms based on the words of Qur'an Majeed, the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is described as an "Ummi"—the unlettered or the untutored—meaning that he did not gain his knowledge from human or conventional sources but from the Divine source—the Revelation, which continued to come to him throughout his twenty three years of prophethood from the age of 40 In the above sense, the use of the word "illiterate" for the Holy Prophet is not correct

3. The Holy Prophet did not flee in panic from Makkah to Medina He migrated to Medina in obedience to Allah's command. There were earlier many an occasion in his life when persecution was severe and persistent, but he did not move out of Makkah. The Prophet's Migration from Makkah to Medina is an event of great importance It changed the fortunes of the Faith as subsequent history has amply proved it It is therefore neither factual nor appropriate to say that the Holy Prophet "fled" from Makkah to Madina

4 As for the "series of battles between Madinah and Makkah", it may be noted that it was the pagans from Makkah who invaded Madinah thrice to destroy the Faith but had to fall back unsuccessful. It was not due to aggression on the part of the Prophet or the people of Medinah that the battles took place.

5 The Holy Prophet did all that he was commanded to do by Allah to successfully discharge his mission of Prophethood. He had many roles to play for the guidance and well-being of his people, but he never assumed the role of a 'ruler' He was the most beloved personage of his time. To describe him as a 'ruler' is not to do justice to his multifarious genius and personality. He was a Prophet first and last.

——:o:——

AL-SUNNAH

PROPHET MUHAMMAD

(Sallallahu 'alaihi wa sallam)

HIS SERMONS

(IV)

M. M. Ansari

In the preceding part of this article, two sermons of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* were touched upon. His discourses are such a precious mine that the deeper one delves into it, the richer are the nuggets of gold that come out Let us turn to yet another sermon delivered by him in militant environs.

AT TABUK

The enemy who was bruised at Mu'ta but not administered a crushing blow, was reported preparing for avenge Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was fully alive to the danger. After about ten months of the victory of Makkah that convincingly consolidated the postition of Muslims, he embarked on a substantial expedition. It was the last one that he personally graced Its target was some 350 miles to the north-west of Medinah, on the borders of Byzantine Empire in the Province of Syria including Palestine, at a place called Tabuk Tabuk had a fort and a spring of sweet water.

Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* had gathered together an unusually large number of combatants. According to one estimate, they were thirty thousand strong. They were, however famine-stricken. Their fruits had hardly ripened The barley fields were yet to be harvested. There was scarcity of food, fodder, water, and clothing. The expedition was ill-prepared so much so that it came to be known as "Jaish-ul-'usra", an army in distress. The well-to-do contributed very generously to finance this expedition.

The itinerary was difficult. It was gruellingly hot. The time was not opportune. They had to march, by easy stages, only by night. It was understood that they were

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the All-Compassionate, the Most-Merciful

MUHAMMAD *(Sallallahu 'alaihi wa sallam)* THE GREATEST IN HUMAN HISTORY

(Extracts from a chapter from the book 'The 100—A Ranking of the Most influential Personalities in History' by Michael H Hart in which he has placed the name of Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* at the top of his list of one hundred most influential persons the world has produced. The additions in brackets and the emphasis are ours An explanatory note for certain terms and expressions used in the article is given at the end —Editor)

"My choice of Muhammad *(Sallallahu 'alaihi wa sallam)* to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in hisory who was supremely successful on both the religious and the secular levels.

" . . Muhammad *(Sallallahu 'alaihi wa sallam)* . . . promulgated one of the world's greatest religions and became an immensely effective political leader Today, thirteen centuries after his death, his influence is still powerful and pervasive Muhammad *(Sallallahu 'alaihi wa sallam)* was born in the year 570, in the city of Makkah, in southern Arabia, at that time a backward area of world. . . , Islamic tradition tells us that he was illiterate".

"Most Arabs at that time were pagans, who believed in many gods he was forty years old, Muhammad *(Sallallahu 'alaihi wa sallam)* became convinced that one true God (Allah) was speaking to him, and had chosen him to spread the true faith.

"In 622, fearing for his safety, Muhammad *(Sallallahu 'alaihi wa sallam)* fled to Medinah. This flight, called Hijra, was the turning point of the Prophet's life. In Makkah, he had few followers; in Madinah, he had many more. During the next few years, while Muhammad's following grew rapidly, a series of battles were fought between Madinah and Makkah This was ended in 630 with the Prophet Muhammad's triumphant return to Makkah as conqueror The remaining two and a half years of his life witnessed the rapid conversion of Arab tribes to the new religion When Muhammad *(Sallallahu 'alaihi wa sallam)* died, in 632, he was the effective ruler X of all of southern Arabia

"Unified by Muhammad *(Sallallahu 'alaihi wa sallam)* for the first time in history, and inspired by their fervent belief in the one true God, the small Arab armies embarked upon one of the most astonishing series of conquests in human history But even these enormous conquests—which were made under the leadership of Muhammad's close friends and immediate successors,—Abu Bakr and 'Umar ibn Khattaab *(Razi Allahu 'anhuma)*—did not mark the end of the Arab advance By *711 the Arab armies had swept completely across North Africa to the Atlantic Ocean There they turned north and, crossing the Strait of Gibraltar, o... helmed the Visigothic kingdom in Spain.* In a scant century of fighting, these Bedouin tribesme , inspired by the word of the Prophet, had carved out an empire stretching from the borders of India to the Atlantic Ocean—the largest empire that the world had yet seen. And every where, that the armies conquerred, large scale conversion to the new faith eventually followed.

"Since there are roughly twice as many Christians as Muslims in the world, it may initially seem strange that (Prophet) Muhammad *(Sallallahu alaihi wa sallam)* has been ranked higher than Jesus (*'alaihis salaam*). There are two principal reasons for that decision, First Muhammad *(Sallallahu 'alaihi wa sallam)* played a far more important role in the development of Christianity In addition, he played the key role in proselytizing the new faith, and in establishing the religious practices of Islam Furthermore, Muhammad *(Sallallahu 'alaihi wa sallam)* unlike Jesus, was a secular as well as a religious leader In fact, as the driving force behind the Arab conquests, he may well *rank as the most influential political* leader of all time

Nothing similar had occurred before Muhammad (Sallallahu 'alaihi wa sallam) and there is no reason to believe that the conquests would have been achieved without him. . .

The Arab conquests of the seventh ccutury have continued to play an important role in human history, down to the present day. It is this unparalleled combination of secular and religious influence which I feel entitles Muhammad (Sallallahu 'alaihi wa sallam)

AND SURELY IT (QUR'AN) IS TRUTH OF ASSURED [illegible]

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The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

اليقين

انترنيشنل

مجلة

دار التصنيف (برائيويت) لميتيد

المجلد ٤٢ — ١٨ ربيع الاول ، ١٤١٤هـ الموافق ٧ سبتمبر ، ١٩٩٣ م — العدد ٩

خاتم النبين و رحمة للعالمين

— ان العناية الالهية كفلته باحمل رعاية و ربته على اكمل المناهج.

— كان صاحب الذكرى العطرة رفيع الحسب عظيم النسب

— كانت الكتب السماوية تبشر بقرب ميلاده من بنى اسماعيل .

— كان من ابرز صفاته اصالة الرأى ، والصدق فى القول والامانة

— لقد ايد الله رسوله الامى بالقران المجيد ، الذى لاياتيه الباطل من بين يديه ولامن خلفه . .

بسم الله الرحمن الرحيم

روى عن فاطمة بنت محمد ﷺ ورضى الله عنها انها قالت: مرنى رسول الله وانا مضطجعة متصبحة فحركنى برجله ثم قال: يا بنية، قومى اشهدى رزق ربك ولاتكونى من الغافلين، فان الله يقسم ارزاق الناس مابين طلوع الفجر الى طلوع الشمس.

متفق عليه

ان وقت الفجر فيه بركة وسعادة فى كل ما يقوم به المرء من اعمال حسنة فعلى المؤمن ان لا يدع هذه البركة والسعادة تفوت بغفلته.

التحرير

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

خاتم النبيين ورحمة للعالمين

بقلم : فضيلة الشيخ مصطفى الحديدى الطير

فى صبيحة اليوم الاغر ، الثانى عشر من ربيع الانور استقبل الزمان محيا طفل وسيم ، يسر مرآه القلوب ، ويؤنس وجهه الارواح ، ويقر سناه العيون .

ولم يكن فى جملة مستقبليه والده الكريم عبد الله فقد رحل إلى ربه والحبيب فى بطن أمه ، فاقبل على دنياه يتيما ، ثم لم تلبث امه الشابة النسيبة الحسيبة ان لحقت اباه فنشأ فاقد الاب ثاكل الام ، ذلك الوليد الذى عنيناه ، هو محمد رسول الله .

والايتام الفقراء لايقام لهم وزن ، ولايهتم لهم بتربية ، فينشاون على اخلاق ليس لها ضابط ، ولايتجهون فيها غالبا الى الكمال ، لحرمانهم عطف الآباء ، وحرصهم على تجميل سجاياهم ويفقدهم حنان الامهات ، وفائق رعايتهن .

لكن محمدا اليتيم لم يكن على اى نحو من الضياع والحرمان ، فان العناية الالهية ادخرته ازلا ليكون خاتم الانبياء والمرسلين ، وهاديا العالمين ورافعا لواء التوحيد والاخلاق الفاضلة بين الناس اجمعين ، فلذا كفلته باجمل رعاية ، وربته على أكمل المناهج ، وسلكت به سبيلا من الاخلاق بليغ الاستقامة ، ينتهى بصاحبه الى تحمل اعظم التبعات ، فنشأ فى صباه وفى شبابه على اعلى مستوى من المعايير الخلقية ، فى صفاء النفس وطهارة الضمير ، وعلو الهمة وكمال السلوك ، فما حدثت منه صبوة ولا نبوة ، ولا حدثته نفسه بكبوة .

طهارة اصوله

كان صاحب الذكرى العطرة ، رفيع الحسب عظيم النسب جليل الأرومة طاهر الأصول ، إذ تبرأ نسبه الشريف من سفاح الجاهلية ، ولم يعرف الوليد مثل آبائه الغر الميامين ، فى عوالى الهمم ، و محاسن الشيم ، عن على كرم الله وجهه أن النبى ﷺ قال « خرجت من نكاح ولم اخرج من سفاح ، من لدن آدم إلى أن ولدنى ابى وامى ، ولم يصبنى من سفاح اهل الجاهلية شئ » .

وعن ابن عباس رضي الله عنه انه قال : قال رسول الله ﷺ لم يلتق ابواى قط على سفاح ، لم يزل الله ينقلنى من الاصلاب الطيبة إلى الارحام الطاهرة مهذبا ، لاتنشعب شعبتان إلاكنت فى خيرهما ، وفى صحيح مسلم عن واثلة بن الاسقع رضي الله عنه قال : قال رسول الله ﷺ : « ان الله اصطفى كنانة من ولد اسماعيل ، واصطفى قريشا من كنانة ، واصطفى من قريش بنى هاشم ، واصطفانى

من بني هاشم ».

اليهود كانوا يتوقعون ميلاده

كانت الكتب السماوية تبشر بقرب ميلاد رسول من بني اسماعيل ، موطنه وادى فاران بالحجاز وقد جاء بتلك الكتب علاماته ، ومنها خاتم النبوة بين كتفيه وكان اليهود يتوقعون ظهوره في الفترة التي ولد فيها ، وكانوا ايام حروبهم مع الأوس والخزرج ، يستفتحون به عليهم ويتوا عدوتهم بأنهم سيبادرون بالايمان به ، ويقتلونهم معه قتل عاد وارم . ولكنهم كفروا به بعد مبعثه ، وسارع الاوس والخزرج الى الايمان به بعد حرب بعاث الشهيرة وفي ذلك يقول الله تعالى في سورة البقرة :-

« ولما جاء هم كتاب من عند الله مصدق لما معهم وكانوا من قبل يستفتحون على الذين كفروا فلما جاء هم ما عرفوا كفروا به فلعنة الله على الكافرين » وفي سورة البينة « لم يكن الذين كفروا من اهل الكتاب والمشركين منفكين حتى تاتيهم البينة رسول من الله يتلوا صحفا مطهرة فيها كتب قيمة وما تفرق الذين اوتوا الكتاب إلا من بعد ماجاء تهم البينة . » الى آخر السورة الكريمة .

وروى عن عبد الله بن عمرو بن العاص انه قال (كان بمر الظهران راهب يسمى عيصا من اهل الشام وكان يقول . يوشك ان يولد فيكم يا اهل مكة مولود تدين له العرب ويملك العجم . وهذا زمانه) .

نموذج من اخلاقه في نشاته

كان بنو قومه يعاقرون الخمر ويرونها مجلبة الكرم والشجاعة ، والنخوة والنجدة والمروءة ، ولكن محمدا حرمها على نفسه في صباه وفي شبابه قبل ان يشرفه الله بالنبوة ، لأنه كان يرى فيها غير ما راوا اذ كان يراها ام الخبائث ومفتاح الشر ، ومحطمة العقل والارادة والجسد ، ومفسدة المال .

وكانوا يعكفون على اصنام لهم عابدين لائذين ، يزعمون انها رمز للملأ الاعلى ، ويحسبون انها تقربهم الى الله زلفى ان عبدوها ، وتمنحهم الخير وتدفع عنهم الشر ان لاذوا بها ، ولكن محمدا لم يذهب فيها مذهبهم ، فقد كان يراها مخلوقة لاخالقة ، ومبعدة عن الله لامقربة اليه ، وضعيفة لاحول لها ولاقوة . فلاتجلب خيرا وتدفع شرا ، ويرى ان الله ليس بحاجة إلى وسيط يقرب عباده إليه وان عبادتها إهدار للقيم العقلية ، واجحاف في حق الربوبية فلذا نشأ منكرا لها ، بعيدا عن الاعتراف بقدسيتها .

ولقد كان من ابرز صفاته التي عرف بها بين قومه ، اصالة الراي ، والصدق في القول ، والامانة ، فاذا حزبهم امر لجاوا إليه فهداهم الى حل مشكلاته ، و اذا حدثهم حديثا امنوا بصدقه ولم يتشككوا فيه ، واذا عزت في الناس الامانة نشدوها ووجدوها كاملة في رحابه .

هذا هو اليتيم الذى لم ينشئه على تلك الفضائل ابوان ولم تغرسها في نفسه الشريفة بيئته ، ولم يعلمه مناهجها الكثيرة مدرسة ولاجامعة ، ولكنها العناية الربانية ، أعدته هذا الاعداد الشريف ، لرسالة خطيرة .

حاجة العالم إلى بعثة عامة

كان العرب يسيرون على نهج زعموه شريعة جدهم ابراهيم عليه السلام ، وما كان شيئ منها يصنعون كما يدعون

فإن ابراهيم كان حنيفا مسلما وما كان من المشركين فالصلاة كانت في شريعته لله ، ولكنهم جعلوها للاوثان ، والحج والعمرة في ملته كانا لله ، ولكنهم جعلوها للاحجار والانصاب ولم يكن في شريعة بحيرة ولاسائبة ولا وصيلة ولاحام ، ولا وأد للاطفال الصغار من الاناث اكثر من الذكور ولاكان فيها حرمان من الميراث للنساء والصغار ، ولاغير ذلك مما يخالف المثل العليا التي تتسم بها الرسالات السماوية ، ولكنهم الصقوها زورا بابراهيم واسماعيل عليهما السلام .

وكانت الحرب بينهم سجالا لأوهى الاسباب وادنى العلل ، فكم من قبيلة أفنتها قبيلة ، وكم من فصيلة طحنتها فصيلة ، وكان واد البنات لديهم من المكرمات خوفا من العار ، وواد الذكور عندهم حذرا من الفقر والحرمان ، وكانت قلوبهم فيما يفعلون اقسى من الحجارة « وإن من الحجارة لما يتفجر منه الانهار و إن منها لما يشقق فيخرج منه الماء وان منها لما يهبط من خشية الله » .

وكانت الكلمة من زعيم القبيلة كالنص الالهي ، فهي واجبة التنفيذ وإن جانبت الصواب وجلبت الدمار وكانت سوق الدعارة قائمة على ساق ، في بيوت خارج القرى ترفع عليها الرايات ، وكانت ضحاياها من الاماء غالبا ، واحيانا تكون خلسة بدون استعلان احتيالا لاصحاب الاعراض ، وكانوا لايستحيون من نسبة اولادهم من السفاح اليهم ، فتارة يستلحقونهم بمعرفة القائف واخرى يجعلون الحق في إلحاقهم إلى المراة البغي نفسها ، وقد جاء في كتب السير حديث تفصيلي عن تلك الجرائم واحكامها لديهم ، رواه رواة ثقات .

وكان العالم من مشرقه الى مغربه يمتلىء بالفتن ، يموج بالبلايا والمحن ، وتسوده شريعة الغاب وقانون الضواري والاثم وتقود الحرب بين امتين تسيطران على شعوبه ، الفرس شرقا والرومان غربا ، وارزاق الناس نهب لاولئك المسيطرين وافرادهم عبيد لهؤلاء الجبارين ولا احد من اولئك المسيطرين يخشى نقمة الجبار ، والديانتان السماويتان سخرتهما الشهوات لخدمة الطغاة المستبدين ، وحرفت الاهواء كتبهما بثمن قليل ، فكان العالم كله بحاجة الى بعثة عامة شاملة ، ترفع المظالم عن المعذبين ، وتكبح جماح الظالمين ،وتنظف العقائد من الوثنية و الشرك والبنوة للخالق المنزه عما يقولون ، وتطمئن كل عامل على رزقه ، وتنشر بين الناس الامن والطمانينة ، وتعيد الحق الى نصابه ، و العدل الى محرابه .

القرآن والسنة دستور الاسلام

لقد ايد الله رسوله الامي العظيم ، بالقرآن المجيد فإنه لايأتيه الباطل من بين يديه ولامن خلفه تنزيل من حكيم حميد ، وكما جعله معجزة باقية بقاء الزمان لتكون آية في كل آن ، جعل لرسوله حق بيان مجمله بسنته وهو في كلتا الحالتين (وما ينطق عن الهوى ان هو إلا وحي يوحى علمه شديد القوى) .

فإذا قرأت القرآن والسنة وجدت مناهج سديدة يسعد بها البشر في كل امة وفي كل عصر ، و وجدت نصوصا مرنة صالحة للاجتهاد الذي شرعه الله للناس ،

وفق ضوابط يعرفها العلماء باصول الفقه ، فمن اجتهد في دائرتها وأخطأ فله اجر ، ومن اجتهد واصاب فله اجران ، وحين شرع لهم الاجتهاد منعهم من القول بالرأى والهوى حتى لايتبوءوا مقاعد هم من النار . فلا بد من رجوع المجتهد إلى النصوص في الكتاب والسنة ، ثم الى الاجماع والقياس على ما وردت فيه النصوص ، لوجود العلة المشتركة بين والمقيس المقيس عليه ، ولن تجد امرا يجد في الناس على امتداد الزمان إلا وجدت اصلا فيما تقدم يعطيك الحكم المطمئن الذى يرفع عن الامة الحرج ، وكل من خرج عن مناهج السلف الصالح استنباط الاحكام فهو مبتدع وصاحب هوى ، ولو اتسع المقام لبينا للناس المنهاج السوى في الاجتهاد كما سار عليه الاولون .

لقد تضمن الاسلام قوانين رائعه في التعامل مع الخالق والخالق ، تحل بها مشكلات البشرية في العقيدة والمعاملات ومناهج سديدة في السلوك والاخلاق ، وكل ذلك جاء به رجل عرف بالصدق والامانة ، امى لايعرف القراءة والكتابة ، نشابين امة امية مؤيد بمعجزة باقية بقاء الزمان ، فلايسع المنصف العاقل الا ان يؤمن به نبيا ورسولا عظيما ، وبما جاء به شرعة ومنهاجا ، ليسعد في دنياه واخراه ، و لهذا ترى الاسلام يزحف سلميا على الدول المتحضرة العالية الثقافة ، بعد ان قرءوا عنه ما اقنعهم بقدسيته وربانيته . (ولتعلمن نباه بعد حين) .

بشكر مجلة منبر الاسلام

نـــداء

لمساعدة اخواننا المنكوبين في بنجلا ديش :

تبرعوا بسخاء قدر استطاعتكم تجاه :

صندوق بنجلاديش لاغاثة المتضررين بالعاصفة

يمكن تقديم التبرعات الى اى فرع من فروع البنوك المدرجة رسميا في حدود باكستان .

اما في خارج باكستان فعلى الراغبين في التبرع ان يتصلوا باقرب ممثل لسفارة بنجلا ديش او منظمة معنية بعمل خيرى .

وقال جل وعلا :

وانفقوا مما رزقناكم من قبل ان ياتى احدكم الموت فيقول رب لولا اخرتنى الى اجل قريب فاصدق واكن من الصالحين . (المنافقون : ١٠)

فهل جزاء الاحسان الا الاحسان .

(الرحمن : ٦٠)

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

68	*Fee-hi-maa faa-ki-ha-tunw-wa nakh-lunw-wa rum-maan.*	68	In both of them are fruits, date-palms and pomegranates	فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾
69	*Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan*	69	So, which of the favours of your RABB (Guardian-Lord) will you (both) deny?	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾
70	*Fee-hun-na khai-raa-tun ḥi-saan*	70	In them are good and comely (maidens)	فِيهِنَّ خَيْرَاتٌ حِسَانٌ ﴿٧٠﴾
71	*Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan*	71	So, which of the favours of your RABB (Guardian-Lord) will you (both) deny?	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾
72	*Ḥoo-rum-maq-ṣoo-raa-tun fil-khi-yaam*	72	Houries, sheltered in tents (HOURIES—the fair damsels of Paradise endowed with the ideal attributes of beauty, charm and virtue)	حُورٌ مَقْصُورَاتٌ فِي الْخِيَامِ ﴿٧٢﴾
73	*Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan*	73	So, which of the favours of your RABB (Guardian-Lord) will you (both) deny?	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾
74	*Lam yaṭ-miṡ-hun-na in-sun qab-la-hum wa laa jāānn*	74	Whom neither man nor jinn touched before them	لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٧٤﴾
75	*Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan*	75	So, which of the favours of your RABB (Guardian-Lord) will you (both) deny?	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾
76	*Mut-ta-ki-ee-na 'a-laa raf-ra-fin khuḍ-rinw-wa 'ab-qa-reey-yin ḥi-saan*	76	Reclining upon green cushions and rich carpets of beauty	مُتَّكِئِينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ ﴿٧٦﴾

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

55 *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan*	55 So, which of the favours of your RABB (Guardian-Lord) will you (both) deny?	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
56. *Fee-hin-na qaa-ṣi-raa-tuṭ-ṭar-fi lam yaṭ-miṣ-hun-na in-sun qab-la-hum wa laa jāānn.*	56 Therein are maidens of modest glances whom neither man nor jinn touched before them,	فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ۝
57 *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan*	57 So, which of the favours of your RABB (Guardian-Lord) will you (both) deny?	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
58 *Ka-an-na-hun-nal-yaa-qoo-tu wal-mar-jaan*	58 As if they are rubies and coral-stones	كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ۝
59 *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan*	59 So, which of the favours of your RABB (Guardian-Lord) will you (both) deny?	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
60 *Hal ja-zāā-ul-iḥ-saa-ni il-lal-iḥ-saan*	60 Is the reward of goodness anything but goodness?	هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ۝
61 *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan*	61 So, which of the favours of your RABB (Guardian-Lord) will you (both) deny?	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
62 *Wa min doo-ni-hi-maa jan-na-taan.*	62 And besides these two, there are two other gardens	وَمِنْ دُونِهِمَا جَنَّتَانِ ۝
63 *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan*	63 So, which of the favours of your RABB (Guardian-Lord) will you (both) deny?	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
64 *Mud-hāām-ma-taan*	64 They are dark-green (with foliage).	مُدْهَامَّتَانِ ۝
65. *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan*	65 So, which of the favours of your RABB (Guardian-Lord) will you (both) deny?	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
66 *Fee-hi-maa 'ai-naa-ni nad-daa-kha-taan*	66 In both of them there will be two springs gushing forth (with water)	فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ۝
67. *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan*	67. *So, which of the favours of your RABB (Guardian-Lord) will you (both) deny?*	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

44. *Ya-ṭoo-foo-na bai-na-haa wa bai-na ḥa-mee-min aan*	44 They shall go round between that (Hell Fire) and hot boiling water.	يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آنٍ ۝
45 *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan*	45 So, which of the favours of your RABB (Guardian-Lord) will you (both) deny?	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
RU-KOO' 3	SECTION 3	ركوع ٣
46 *Wa li-man khaa-fa ma-qaa-ma rab-bi-hee jan-na-taan.*	46 And for him who fears facing his RABB (Guardian-Lord), there are two gardens	وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ ۝
47 *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan*	47 So, which of the favours of your RABB (Guardian-Lord) will you (both) deny?	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
48 *Za-waa-tāā af-naan.*	48 Both (gardens) abounding in branches.	ذَوَاتَا أَفْنَانٍ ۝
49 *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan*	49 So, which of the favours of your RABB (Guardian-Lord) will you (both) deny?	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
50 *Fee-hi-maa 'ai-naa-ni taj-ri-yaan*	50 In both of them are two flowing springs	فِيهِمَا عَيْنَانِ تَجْرِيَانِ ۝
51 *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan*	51 So, which of the favours of your RABB (Guardian-Lord) will you (both) deny?	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
52 *Fee-hi-maa min kul-li faa-ki-ha-tin zau-jaan*	52 In both of them there will be two kinds of every fruit	فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ۝
53 *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan*	53 So, which of the favours of your RABB (Guardian-Lord) will you (both) deny?	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
54 *Mut-ta-ki-ee-na 'a-laa fu-ru-shim-ba-ṭāā-i-nu-haa min is-tab-raq.*	54 (They shall be) reclining upon couches lined with silk brocade;	مُتَّكِئِينَ عَلَىٰ فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ
Wa-ja-nal-jan-na-tai-ni daan.	and the fruit of the gardens will be near at hand (to pluck).	وَجَنَى الْجَنَّتَيْنِ دَانٍ ۝

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=ṯ	ح=ḥ	ز=ẕ	ص=ṣ	ض=ḍ	ط=ṭ	ظ=ẓ	ع='	ء=' (Jerk)	
Bold	Madd	آ=āā	وٓ=ōō	يٓ=ēē	Fine	Madd	آ=āa	و=ōo	ى=ēe

RU-KOO' 2 (Contd)	SECTION 2 (Contd)	ركوع ٢ (متبع)
37 *Fa-i-zan-shaq-qa-tis-sa-māā-u*	37 And when the sky is split asunder	فَإِذَا انشَقَّتِ السَّمَاءُ
fa-kaa-nat war-da-tan kad-di-haan.	and turns crimson like stained hide	فَكَانَتْ وَرْدَةً كَالدِّهَانِ ۝
38 *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan*	38 So, which of the favours of your RABB (Guardian-Lord) will you (both) deny?	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
39 *Fa-yau-ma-i-zil-laa yus-a-lu 'an zam-bi-hee in-sunw-wa laa jāānn.*	39 Then on that day neither man nor jinn shall be questioned about his sin	فَيَوْمَئِذٍ لَّا يُسْأَلُ عَن ذَنبِهِ إِنسٌ وَلَا جَانٌّ ۝
40 *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan*	40 So, which of the favours of your RABB (Guardian-Lord) will you (both) deny?	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
41 *Yu'-ra-ful-muj-ri-moo-na bi-see-maa-hum*	41 The sinners shall be recognised by their faces.	يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ
fa-yu'-kha-zu bin-na-waa-ṣee wal-aq-daam.	and be seized by the forelocks and the feet	فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ ۝
42 *Fa-bi-aiy-yi aa-lāā-i rab-bi-ku-maa tu-kaz-zi-baan*	42 So, which of the favours of your RABB (Guardian-Lord) will you (both) deny?	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
43 *Haa-zi-hee ja-han-na-mul-la-tee*	43 (Look)! This is the Hell which	هَٰذِهِ جَهَنَّمُ الَّتِي
yu-kaz-zi-bu bi-hal-muj-ri-moon.	the sinners used to deny	يُكَذِّبُ بِهَا الْمُجْرِمُونَ ۝

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AT - TIRMIDHI

By Adil Salahi

Muhammad ibn Eissa was the name of Imam At-Tirmidhi, one of the six most famous scholars of Hadith whose book, Al-Jami ranks amongst the most scholarly works on Hadith He was born in the city of Tirmidh in the Eastern province of the Islamic state, in the year 209 A H. He travelled a great deal in pursuit of knowledge of Hadith, learning from the famous authorities on Hadith in Khurassan and Hijaz.

He met Imam Al-Bukhari and learned much from him. Al-Bukhari recognised his great ability as a scholar and related one Hadith at the authority of At-Tirmidhi. This is a great honour shown by a teacher to one of his students. In his turn, At-Tirmidhi was appraised by many of his contemporaries for his profound scholarship and his exceptional memory as well as for his piety One such statement of praise is reported by Al-Hakim, a scholar of Hadith in his own right who quotes Umar ibn Alk, as saying "When Al-Bukhari died there was no one in Khurassan who could be equal to Abu Eissa i e, At-Tirmidhi, in his knowledge excellent memory and piety

To give an idea of his ability to memorize Hadith, it is useful to quote the story which he himself relates He says that once he was travelling on the route to Makkah and that he had written down two volumes of Hadiths related by a certain scholar A travelling caravan went by with whom that same scholar was travelling When At-Tirmidhi heard of this, he went to the caravan to meet him Having learned that collections of Hadiths reported by that scholar, At-Tirmidhi wanted to check them with him, so that he would improve on what he already had by reading them to the scholar himself He discovered, however, that the two volumes which he carried with him were similar ones but not the ones in which he had written down the Hadiths related by that scholar When he met him he requested nevertheless, that he be allowed to read the Hadiths to him. The scholar agreed and At-Tirmidhi began to read the Hadiths as he had memorised them, giving the scholar the impression that he was reading from his books He said to At-Tirmidhi reproachfully Are you not ashamed to do this to me? At-Tirmidhi explained that he took the two volumes by mistake and added that he knew them all by heart The scholar asked him to continue and he read them all When he had finished the scholar asked him whether he had memorised those Hadiths immediately before he came to him At-Tirmidhi answered that he did not He then asked the scholar to read to him the Hadiths which he related The scholar recited forty Hadiths of the less known ones When he had finished, he asked At-Tirmidhi to repeat what he had learned of them At-Tirmidhi read them all from beginning to end The scholar said admiringly I have never seen anyone like you

At-Tirmidhi wrote several books on Hadith, the most famous of which is his compilation known as Al-Jami This is a title normally given to collections of Hadiths which contain Hadiths on all subjects This means that they include statements by the Prophet which are relevant to good manners and social behaviour, events in the life of the Prophet, explanation of Qur'anic verses, as well as the Hadiths which highlight important points in the faith of Islam explaining its essentials, and Hadiths which explain Islamic rulings in certain matters and problems of life They include as well Hadiths of biographical nature, explaining certain events and incidents which took place at the time of the Prophet and biographies of some of his companions

Courtesy: STRAIGHT PATH

—:o.—

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in view of their different nature and physique.

In the light of the foregoing paragraphs, it is obvious that the modern ideas of and approach to the role of man and woman, husband and wife, marriage and home-life, are not in keeping with the natural scheme of things The Islamic ideology in this regard is the perfection leaving no room for any 'improvements' The uncalled for changes made therein and the resulting distortion in belief and practice, is sowing the seeds of unrest, dissatisfaction, and finally of disruption, of home life. Since the home life is being seriously disturbed, it has shaken the confidence of life partners as also the social foundations of a society Ultimately it may bring about its downfall May God forbid it. **Ameen!**

It is our duty to make known the rational and natural teachings of Islam with regards to this basic question of the complementary role of man and woman in life, in order to ensure "peace and tranquility" in the home and abroad. And we shall **Insha Allah** continue to strive to do so.

WOMEN IN ISLAM

COMPLEMENTARY ROLE OF MAN AND WOMAN

The rapidly growing prowess of man over his environments and in consequence, his increasing influence, or truly speaking, his interference with 'life' is making him more and more impatient with social norms, not to speak of religious bonds. For the same reason, man is getting impervious to authority, even of the most benign and benevolent type Qur'an Majeed has warned of this tendency in man—

> "Nay but man does transgress all bounds, in that he looks upon himself as self-sufficient." (96. 6-7).

"To be or not to be" is no more the question before man. He wants "to be" all in all, free from all the so called shackles! But little does he realise that by believing and behaving in this manner, he is making a salve of himself of the most wretched description. The resulting chaos and confusion are becoming more and more confounded. The present situation calls for serious thought and immediate as well as effective action on the part of world leaders.

Taking first things first, we may speak of life and its purpose. Life's first debut is in one's person and, then, the 'home'. The first inmates of the 'home' are the husband and wife. The purpose of family life is "peace and tranquillity". The same can be kept by mutual understanding of the respective position of the 'life partners' who have been joined together in the name of God. The contract between the two is sacred and of great religious significance.

ROLE OF HUSBAND AND WIFE

Man and woman, or husband and wife, have different roles to play by virtue of their respective qualities They are not to compete but to complement each other in the fulfilment of the purpose of life—dutiful worship of God Such devotion in its perfect manner is possible after marriage A single person is only "half" of the family equation It is, therefore, of fundamental importance that man and woman should seek union as husband and wife, through the bond of marriage and not otherwise

They should be well aware of their duties to each, befitting their status according to their qualities. Even the slightest misunderstanding or maladjustment in the matter, will upset the 'apple cart' of domestic and social peace

Man and woman have certain qualities in common, being from the "same stock", but not in equal measure The quantitative difference is made up through higher qualitative allowance in each. The deficiency of a quality in one is levelled up by higher proficiency in the same in the other partner. Man has certain specific qualities from out of the "common pool" in a larger measure, namely initiative, chivalry, strength, which make him to go forward, bear the brunt of life and look after the home, as a whole. Man is thus the active force in life. A woman possesses certain other qualities from out of the "common pool" which make her "keep the house" as a heaven of refuge, namely patience, perseverance, forbearance, devotion, loyalty, love and charm A woman is a passive force in life The equitable allocation of human qualities between the two makes life a success Any disturbance in this delicate balance or ussurption of functions by one or the other is obviously not in the best interests of the 'life partners'—the husband and wife The 'home' being the 'primary unit' of human society, if weakened through imbalance approach is a social risk and a real danger to society

QUR'ANIC CONCEPT

Speaking in Islamic terms Qur'an Majeed reminds husband and wife, to fear God in Whose Name they are joined together They are asked to be just, kind and considerate to each other They are also reminded that they come from the 'same stock' and are therefore, akin to each other They are told that they are the forerunners of their progeny All this is to make them aware of their great responsibility and their duty to discharge it, not only to each other, but also to their children and their children's children Finally they are reminded that God is ever watching them (Al-Qur'an 4:1).

To sum up, we may state that the Islamic philosophy of domestic life and of relationship between the two sexes, their qualities and duties is a balanced one. It is the best to ensure "peace and tranquillity" in the home and all around The gist of the matter is that—

- man and woman are from the 'same stock',
- they have qualities in common but the quantum of the respective qualities is different

WOMEN IN ISLAM

MARRIAGE IN ISLAM
GUARDIAN'S RESPONSIBILITIES
(II)

It is the duty of the guardian of a girl to take her consent before arranging her marriage. Even the father, who is ever so affectionate and kind to his children, is duty-bound to ask his daughter of her opinion in regard to her marriage

Once Hazrat Khansa bint Khizaam (*Razi Allahu 'anha*) appeared before the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) and lodged a complaint that her father had given her hand in marriage to a person whom she did not like The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) accepted her complaint and invalidated her **Nikaah** (marriage) arranged by her father (Bukhari)

Further the Holy Prophet (*Sallallahu alaihi wa sallam*) said "I wanted to tell the women that in regard to marriage their elders have no say in it" (Ibn Maajah)

It does not, however mean that the parents should be ignored altogther Juvenile decisions regarding marriage are taken on the spur of the moment and are motivated mostly by outward glamour and momentary impulses They lack maturity and pre-meditation

Such considerations as 'family', 'tribe,' 'clan' and 'country' and 'present' and 'future', are seldom weighed

PARENTS ADVICE

It would, therefore be worthwhile if parents or the guardians are taken into confidence and their mature advice sought in the matter

If beauty and status were the only factors worth consideration for marriage instead of good morals and manners what would have been their impact upon the social conditions in the world Obviously the world would have been a hell devoid of peace and tranquillity. Many of the families would have been crowded by aged spinsters falling victim to rash matrimonial ventures.

To guard against such an unwelcome phenomenon, the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said "When a man, whom you like for his religion and good manners, comes to you with a proposal for marriage, wed him or else wickedness will prevail upon the earth" (Tirmizi)

A woman while choosing a husband should bear in mind these facts if peaceful life is to be desired

The doctors in Islamic Jurisprudence hold this view "A woman should make that man her husband who is religious affable and broad minded, she should not make one who is void of religion" (Durrul Mukhtar)

Likewise a father too should keep these points in mind while planning to wed his daughter and never search for a man of wealth who is incompatible in age, capability and good personal traits

It is narrated by Hazrat Bareedah (*Razi Allahu 'anhu*) "Hazrat Abu Bakr and Hazrat 'Umar (*Razi Allahu 'anhuma*) requested the hand of Hazrat Fatimah (*Razi Allahu 'anha*) but the Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) declined the offer saying 'Fatimah is a minor' When, however, Hazrat Ali (*Razi Allahu 'anhu*) proposed, Hazrat Fatimah was married to him (Nisaa'ee)

In short, a guardian has manifold responsibilities while arranging the marriage of a Muslim under his ward or care

(*To be continued*)

——o.——

Questioner: I wish that Allah may not expose me before mankind (on the Day of Judgement)

The Prophet: Protect your private part (from forbidden use), so that you may not be digraced before the mankind

Questioner: What is that which may obliterate my mistakes?

The Prophet: Tears, obedience and ailments.

Questioner: Which good deed is the best in the sight of Allah

The Prophet: Good disposition, humility, patience in trials and reconciliation to fate.

Questioner: Which sin is the most grievous in the sight of Allah

The Prophet: Bad disposition and stinginess.

Questioner: What is that which may pacify the wrath of Allah?

The Prophet: Alms-giving in secret and good treatment to relatives.

Questioner: What is that which may extinguish the Fire of Hell (for me)?

The Prophet: Fasting.

——o——

AL-SUNNAH

LESSON IN PERFECTION

It is narrated in Kanzul 'Ammal that Hazrat Shaikh Jalaluddin Suyuti said that in a collection of Ahadis of his teacher, Shaikh Shamsuddin Ibn Al-Qummah, which was a collection of the narratives of the latter's teacher, Abu Abbas Mustaghfiri, it was found written in his own hand that he went to Misr (Egypt) to acquire knowledge from Imam Abu Hamid Al-Misri When Mustaghfiri appeared before Imam Abu Hamid, he requested to the Hadees of Hazrat Khalid Ibn Waleed. Upon this Imam Abu Hamid ordered Mustaghfiri to fast for one year. After compliance Mustaghfiri again appeared before him. The Imam, Abu Hamid narrated following Hadees on the authority of his teacher connected upto Hazrat Khalid Ibn Waleed. He said.

A man appeared before the Prophet *(Sallallahu 'alaihi wa sallam)* He said: I want to ask you about the world and the Hereafter The Prophet answered: Ask what you like.

Questioner: O Prophet of Allah I like to be the most learned among the people.

The Prophet: Fear Allah (and carry out all His commands). You will be the most learned of all.

Questioner: *I like to be the richest* of the people.

The Prophet: Be content, you will be the richest of the people.

Questioner: I want to be the best among mankind.

The Prophet: The best among mankind is one who does good to mankind. So be beneficial to them.

Questioner: I want to be most just and equitable of the people.

The Prophet: Like for others what you like for yourself you will be the most equitable of the people.

Questioner: *I want to be the most* prominent of the people in the sight of Allah.

The Prophet: Remember Allah very much, you will be the most prominent among the servants of Allah.

Questioner: I want to be the best of the devotees (of Allah)

The Prophet: Worship Allah as if you were seeing Him, because if you cannot see Him He is *seeing you.*

Questioner: I want that my faith may become perfect.

The Prophet: Imrove your nature, your faith will be perfect.

Questioner: I want to be amongst those obedient to Allah.

The Prophet: Carry out the duties imposed by Allah, you will become obedient (to Him).

Questioner: I want to appear before Allah as purified from sins.

The Prophet: Take a bath after pollution by cleaning well, you *will appear before Allah on* the day of Resururection without any sin upon your record

Questioner: I want to be resurrected in light (not in darkness) on the day of Resurrction.

The Prophet: Do not wrong anyone, you will be resurrected in light (not in darkness) on the day of Resurrection.

Questioner: I like that my Rabb (Sustainer and Nourisher) may have mercy on me.

The Prophet: Have mercy on yourself and on the creatures of Allah. Allah will have mercy on you.

Questioner: I want that my sins may be diminished.

The Prophet: Seek forgiveness of Allah, your sins will be diminished.

Questioner: I want to be the noblest of mankind.

The Prophet: Never complain of Allah before His creatures you will be the noblest of mankind.

Questioner: I want that I may be given abundance in my livelihood.

The Prophet: Remain clean (with ablution) always, you will be given abundance in livelihood.

Questioner: I wish to be among the friends of Allah and His Messenger.

The Prophet: Love everything that Allah and His Messenger have loved and detest everything that Allah and His Messenger have detested.

Questioner: I want to be secured from Allah's wrath.

The Prophet: Do not be angry with anyone and you will be secure from Allah's wrath and His displeasure.

Questioner: I want that my prayers may be accepted (by Allah).

The Prophet: Abstain from forbidden things, your prayers will be accepted

Questioner: I wish that Allah may cover my faults.

The Prophet: Conceal the faults of your brethren, Allah will cover your faults.

AL-SUNNAH

PROPHET MUHAMMAD

(Sallallahu 'alaihi wa sallam)

HIS SERMONS

(V)

(M M ANSARI)

The Last Pilgrimage: In the previous four parts of this article, we have seen glimpses of the discourses and sermons of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* given to his own kinsmen, at Prayer congregations, and at the time of certain Holy Wars However, any deliberation on this subject will be incomplete without mention of his utterances in the course of his Last Pilgrimage culminating in his Farewell Sermon

Soon after the conquest of Makkah, the following Qur'anic Chapter was revealed to Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*

> "When comes the help of God, and victory, and you do see the people enter God's religion in crowds, celebrate the praises of your Lord and pray for His forgiveness, for He is Oft-Returning (in Grace and Mercy)" (110 1-3)

It forewarned Prophet Muhammad (Sallallahu 'alaihi wa sallam) that the end was about to come On the other hand, he had not till then made a pilgrimage to Ka'bah since he left Makkah. The Quraysh were not inclined to let him in.

Eventually, one day in Zeeqa'd of the tenth year after Hijrah, he declared that he would be proceeding to Makkah on pilgrimage. The news spread like wild fire and prompted a vast multitude of believers, men and women, to accompany him to Makkah On the 26th of the month, he took bath, dressed himself in two sheets of cloth, and started from Medinah after offering the Zuhar Prayer He stayed overnight at Zul Hulayfah, a place six miles from Medina Next morning, he took bath again, offered two rak'at of Prayer, mounted his dromedary named Qaswa put on the pilgrim's robe, and recited aloud

> "O God! Here are we in Your presence
>
> O God! You have no partner We are here in Your presence
>
> All praise and goodness belong to You
>
> And You are Sovereign with no associates"

The spirited voices simultaneously repeated these words in unison Magnificent echoes revibrated from up the hills and down the dales *The whole atmosphere was charged with enthusiasm of the moving crowd of the faithful It was a happy and convincing sight for him to see right and left,* as far as the eye could survey, a whole mobile forest of human beings

On the 8th of Zilhijjah, the caravan stayed for the day at Mina, three miles outside Makkah. Next morning, after the Prayer, they reached 'Arafat and passed there following the tradition of Abraham

As the Ka'bah came within sight, he said: "May God ever more exalt this House in Honour and reveration." When he reached Safa he recited the Qur'anic verse:

> "Safa and Marwa are among the symbols of God." (2:158)

Viewing the Ka'bah from this place, he uttered

> "There is no god but Allah He has no partner.
>
> His is the Kingdom Power, and Praise
>
> It is He Who gives life and causes death
>
> He has power over all things There is no god but He alone
>
> He fulfilled His promise and helped His servant
>
> And He alone defeated the tribes one and all" (Abu Dawood)

Coming down from Safa, he reached Marwa prayed and glorified God, and completed the trips between thse two places

He then walked round the Ka'bah and thereafter offered two rak'ats of Prayer at Muqam-i-Ibrahim Then he recited the Qur'anic verse

> "Make this *Station of Abraham a place for prayer*" (2 125)

For the first time, Islam stood in its full majestic bloom, wiping out completely and for ever, the evil traditions of the Days of Ignorance

(To be continued)

IN READING LIES WISDOM

It is said that in reading lies knowledge, and in knowledge lies wisdom *Take the first step towards* wisdom and subscribe for Yaqeen

PROPHET MUHAMMAD
(Sallallahu 'alaihi wa sallam)

HIS CHARACTER

Hazrat Khadija (*Razi Allahu 'anha*) bears testimony to the generous charities of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) even in the days before his prophethood (Bukhari) When he had entered upon his Prophetic career, it was his wont to lay by nothing in cash and give away to the deserving whatever he came by

ZAKAAT

There is, of course, no report on record to show that he ever paid the Zakkat Doctors of religious law have therefore concluded the Prophets were not subject to the levy of Zakaat As a matter of fact, Zakaat has a double sense. It may, in the first place, mean any charity or alms And in this sense charities of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) are too well-known to need any comment

In its technical sense, Zakaat is applied to the poor rate required to be given away in accordance with a fixed scale and proportionate to the amount of gold and silver, or number of cattle, etc, which a person has possessed in excess of his actual requirements for over a year Zakaat in this technical sense was never due from him It would be too much to expect that anything on which Zakaat might be charged could remain undisposed of in the house of the Prophet (*Sallallahu 'alaihi wa sallam*) for a whole year, when he did not tolerate to see the smallest bit of worldly riches left in the house before the nightfall.

At one time, the tribute money received was so large in amount that it could not be dealt out by the evening. Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) did not leave the mosque that night. He rose to enter the house only when Hazrat Bilal (*Razi Allahu 'anhu*) had reached with the news that "Allah had taken the burden off his shoulders" (Abu Daud).

DURING RAMAZAN

The month of Ramazan gave Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) an added zest for devotional practices Generous by nature, he exceeded all limits to generosity in the month, when Holy Gabriel (Hazrat Jibril alaihis salaam) used to recite to him the whole of Qur'an Majeed This is stated by Hazrat Ibn 'Abbas, who adds that his generosity at that time went farther than winds could go (Bukhari)

HIS LAST DAYS

The little that Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) had owned had been disposed of when he had declared

> "We prophets have no heirs Whatever we leave belongs to community" (Bukhari)

"My heirs", Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) had said, as reported by Hazrat Abu Hurayrah (*Razi Allahu 'anhu*), "shall not get gold coins as their share." It meant there would be no coins of gold to be shared. The few gold coins that Hazrat Ayesha (*Razi Allahu 'anha*), had in her keeping had been ordered by the Prophet (*Sallallahu 'alaihi wa sallam*) to be given away in charity just before his death. Abu Daud reports from Hazrat Ayesha.

> "The Prophet (*Sallallahu 'alaihi wa sallam*) left neither dinars nor dirhams, nor camels, nor goats."

Imam Bukhari records the following reported by Hazrat 'Amr bin Huwayrith (*Razi Allahu 'anhu*)

> "The Prophet (*Sallallahu 'alaihi wa sallam*) left nothing at his death, neither gold nor silver, nor male or female slaves, nor anything else He left only his white mule, his weapons, and a piece of land, which he had endowed for the benefit of Muslims in general."

Source: Sirat-un-Nabi Vol II

—— o.——

AL-HADIS Hazrat Abu Musa (*Razi Allahu 'anhu*) reported that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) said. He who remembers Allah and the other one who does not, are likened to the living and the dead. (Agreed)

* * * *

AL-HADIS: Hazrat Usman (*Razi Allahu 'anhu*) reported that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) said The best amongst you is the person who learnt Al-Qur'an and taught it (Bukhari).

* * * *

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

OUR PURPOSE IS PEACE

By Abu 'Umer Zaid

Islam stands for Peace in the world. We make bold to say this depending on the teachings of all the Prophets of Allah, who were peace-loving people of their time—from Adam to Noah through Abraham, Moses, Jesus ('Alaihimus salaam) to Muhammad *(Sallallahu 'alaihi wa sallam)* All of them were the Messengers of Allah—the Lord of Peace and Justice—Most Gracious, Most Merciful and were harbingers and promoters of Peace. It is, therefore, the best and the safest course for us to follow their example rather than put our faith in the now-and-then emerging and vanishing creeds propounded by the mortals. The verses from Qur'an Majeed given below are an opt and eloquent warning against temptations of this kind—

> ....And indeed many (people) mislead (others) due to their fancies out of ignorance. Certainly your Lord, He knows best who exceed the limits. (6:119)
>
> ....and of knowledge you have been given only a little (17:85)
>
> ....And yet there are some among men who dispute concerning Allah, without knowledge and without guidance, and without an elightening book. (31:20)
>
> "But they have no knowledge therein. They follow nothing but conjecture; and conjecture avails nothing against Truth." (53:28)

Islam Means Peace; complete submission to the will of God and its corner-stone is prayer.

> ...He forgives whom He wishes, and punishes whom He wishes, and to Allah belongs the sovereignty of the heavens and of the earth, and whatever exists between these two, and to Him (every thing) is to return (5 18)
>
> "Allah calls (you) to the abode of peace And guides whom He wills to the right path (10 25)

The believers have all along been named as Muslims—those who submit and strive for Peace with sincerity and dignified discipline—

> "O you who believe, bow and prostrate and worship your Lord, and do good deeds, so that you may prosper" (22:77)
>
> And strive for Allah with the endeavour that is His due He has chosen you and has not laid upon you any hardship in the religion, the faith of your father Abraham He named you Muslims before and in this (Qur'an, (22 78)

One who is a sincere and a practising Muslim carries a great reward and merits, praise and favours—

> "No, but whoso submitted his countenance (i e. himself) to Allah and he is righteous, so for him is his reward with his RABB (Creator and Sustainer), and no fear shall be for such people and neither shall they grieve." (2:112)
>
> .. .Thus does He complete on you His blessings, so that you may submit (to Him). (16:81)
>
> "Who is better in speech than one who calls (men) to God, works righteousness, and says "I am of those who bow in Islam"?" (41:33)
>
> Now those who submit their wills—they have sought out (the path) of right conduct. (72 14)

The believers receive greetings of Peace from their Lord (36.28)

> "And when those who believe in Our verses come to you, then say Peace be upon you Your Lord has taken it upon Himself to be merciful that any one of you who commits a wrong in ignorance," (6 54)

They themselves greet each other with blessings of peace and Mercy of Allah—be they Prophets or ordinary followers—

> .. They will call out to the people of Paradise: Peace be upon you (7 46)

Peace is also the salutation of those in abode of celestial bliss—

> . "All praise is for Allah, the Lord (Creator and Sustainer) of the Worlds." (10:10)
>
> Allah blessed Noah, Abraham, Moses, and all other Prophets with Peace (37:79, 109, 120, 130 and 181).

The angels' greetings were of Peace when they came to visit Abraham (11 69 and 51:25).

—:o:—

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QUR'AN MAJEED:

ARABIC TEXT, ITS TRANSLITERATION AND TRANSLATION INTO ENGLISH. *Part 27 Chapter 55 Verses 37 to 76*

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

اليقين

انترنيشنل

مجلة

دار التصنيف (پرائيويٹ) لميٹيد

المجلد ٤٢ — ٤ ربيع الثانى ، ١٤١٤هـ — الموافق ٢٢ سبتمبر ، ١٩٩٣ م — العدد ١٠

مكانة الرسول ﷺ وواجب المسلمين تجاه سنته .

- كتب الله الرحمة للمتقين الذين يتبعون الرسول النبى الامى .
- قد امر سبحانه باتباع المصطفى ﷺ وجعل هذا الاتباع سبيلا للهداية .
- يا عباد الله ، إتقوا الله واتقوا يوما ترجعون فيه اليه .

راحة النفس بالصلاة

- الصلاة عماد الدين ، فيها مناجاة الله ووقوف بين يديه .
- مكانة الصلاة عند الله عظيمة ، حيث كانت موضع اهتمام الانبياء عليهم السلام .

بسم الله الرحمن الرحيم

عن عبد الله بن السعدى ﷺ قال : وفدنا على النبى ﷺ فقلت يا رسول الله انى تركت قوما من خلفى وهم يزعمون ان الهجرة قد انقطعت ، فقال لن تنقطع الهجرة ما قوتل الكفار .

(رواه النسائى)

اوضح رسول الله ﷺ فى هذا الحديث الشريف ان الهجرة عمل لازم فى اطار الحركة الاسلامية ، وانها اذا لم تعد شرطا فى الاسلام بالنسبة للانتقال الى المدينة . فانها كحركة ، عمل لازم فى سبيل الدعوة الى الله عز وجل

التحرير

بسم الله الرحمن الرحيم

بلغ العلى بكماله   كشف الدجى بجماله

حسنت جميع خصاله   صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وصحبه بقدر كل معلوم لك

مكانة الرسول صلى الله عليه وسلم وواجب المسلمين تجاه سنته

إن الحمد لله نحمده ونستعينه، ونتوب إليه ونستغفره، ونعوذ به من شرور انفسنا وسيئات اعمالنا، من يهد الله فلا مضل له، ومن يضلل فلا هادى له وإن اجتمع الناس كلهم لهدايته، واشهد ان لا اله الا الله وحده لا شريك له، كتب الرحمة للمتقين الذين يتبعون الرسول النبي الأمي، واشهد ان محمداً عبده ورسوله، ارسله هاديا ومبشرا ونذيرا وداعيا الى الله باذنه وسراجا منيرا فبلغ الرسالة وأدى الأمانة ونصح الأمة، وجاهد فى الله حق جهاده حتى انقذ الله به البشرية من الجهالات والضلالات واخرجهم به الى النور بعد الظلمات والخرافات. فصلوات الله وسلامه ورحمته وبركاته عليه وعلى آله وصحبه المتبعين لنهجه المقتدين بسنته وعلى من سار على نهجهم واقتفى واقتصر على طريقتهم واكتفى إلى يوم الدين.

اما بعد: فيا اخوة الإسلام فى هذا البلد الحرام ايها المسلمون فى مشارق الارض ومغاربها أوصيكم بتقوى الله عز وجل واتباع سنة نبيكم محمد ﷺ ومعرفة سيرته فى كل امر من أموركم وفى كل وقت وفى كل زمن من ...انكم فالله سبحانه وتعالى قد امرنا بذلك ولم يعين له ...ولم يحدد له زمنا ولم يخصص له مناسبة «لقد كان ... رسول الله اسوة حسنة لمن كان يرجوا الله واليوم الآخر وذكر الله كثيرا» وقد أمر سبحانه باتباع المصطفى ﷺ وجعل هذا الاتباع سبيلا للهداية ووسيلة لنيل حبه وتحقيق رضاه وحصول غفرانه وحذر الله سبحانه من الاساءة الى الرسول ﷺ فى حياته او الاساءة الى سنته بعد وفاته بتقديم غيرها عليها أو بمخالفتها والخروج على توجيهاتها بالنقص منها او الزيادة عليها فيقول «يا ايها الذين آمنوا لا تقدموا بين يدى الله ورسوله» الى قوله تعالى فى الآية بعدها «ان تحبط اعمالكم وانتم لا تشعرون» وجعل الخروج ولو مرة واحدة عن حد اتباع الرسول والتسليم له ضلالا مبينا وانحرافا لاشك فيه بل يؤدى الى عدم الايمان والعياذ بالله فيقول سبحانه

وما كان لمؤمن ولا مؤمنة اذا قضى الله ورسوله امرا ان يكون لهم الخيرة من أمرهم، ومن يعص الله ورسوله فقد ضل ضلالا مبينا.

(الاحزاب: ٣٦)

ويقول

فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لايجدوا فى انفسهم حرجا مما قضيت ويسلموا تسليما. (النساء: ٦٥)

أخرج البخارى فى صحيحه عن أبي هريرة رضي الله عنه ان رسول

الله ﷺ قال « كل امتى يدخلون الجنة الا من ابى » قيل ومن يأبى يا رسول الله ﷺ قال « من اطاعنى دخل الجنة ومن عصانى فقد أبى » وما اكثر الذين يتمنون الجنة باقوالهم ويأبونها بأعمالهم .

إخوة الاسلام . ان واجب المسلمين ان يعرفوا قدر رسولهم ﷺ بدون غلو فيه واطراء له وبدون تقصير فى حقه وتفريط فى محبته فهو عليه الصلاة والسلام عبد من عباد الله ورسول من رسل الله وله من المزايا والخصال ما يفوق بها كل البشر ولكنه مع ذلك لم يخرج عن حدود البشرية والعبودية لله رب العالمين كما أخبر الله عنه فى غير ما آية من كتابه الكريم وهو عليه الصلاة والسلام ليس إلها فيعبد ولا ربا فيقصد . كما ضل فى ذلك كثير من الجهلة الذين صرفوا بعض انواع العبادة وبعض خصائص الالوهية والربوبية وجعلوها للرسول فسألوه من دون الله واستغاثوا به ودعوه عند الكروب والمصائب وجعلوه علاما للغيوب مفرجا للكروب معينا فى الخطوب وكفى بذلك غلوا وشركا والعياذ بالله

يقول ﷺ فيما اخرجه البخارى عن عمر رضي الله عنه « لا تطرونى كما اطرت النصارى ابن مريم انما انا عبد فقولوا عبد الله ورسوله »

أما محبته عليه الصلاة والسلام فتفوق كل محبة وتربو على حب النفس والمال والولد أخرج الشيخان عن انس رضي الله عنه ان رسول الله ﷺ « قال لا يؤمن احدكم حتى اكون احب اليه من ولده ووالده والناس اجمعين »

ومحبته الحقيقية تقتضى اتباع سنته والوقوف عند نهجه وقد ضل فى هذا كثير من الناس حيث ظنوا جهلا وضلالا أن محبة الرسول ﷺ تقتصر على التغنى بشمائله والتمدح بفضائله واقامة الأفراح والحفلات عند ذكرى مولده ونحو ذلك فى اوقات معينة ومناسبات محددة ورموا من لم يفعل ذلك ببغضه لرسول الله ﷺ وكفى بذلك انتقاصا للرسول ﷺ حيث ذكروه فى وقت ضئيل ونسوه فى اوقات كثيرة وذلك امكهم وما كانوا يفترون سبحان الله هذا بهتان عظيم .

وليت المسلمين اليوم يستفيدون من مرور هذه المناسبات المجيدة فيصححوا مسارهم على نهج من كتاب الله وسنة رسوله ﷺ ويقلعوا عما هم فيه من معاص وبدع ويستلهموا سنة رسوله ﷺ وسيرته يجتمعون عليها فيعملوا بها طيلة حياتهم كما جرى على ذلك عمل السلف الصالح خلاف ما عليه اهل البدع اليوم .

أمة الاسلام وفى هذا الزمن الذى اشتدت فيه غربة الاسلام فى بلاد الاسلام وحتى عند اهل الاسلام وأخذت السنة تنطمس معالمها وتطارد فى بقاع كثيرة ويتقلص اهلها فى كل مكان ويحل محلها الضلال والبدع والمعاصى والفسوق ومع ذلك فعلى المسلم المتعرض لثواب الله والخائف من عذاب الله ان يتمسك بالسنة ولو تركها الناس ويعليها ولو ارخصوها وينصرها ولو اهانوها فان ذلك سبيل المؤمنين الصالحين

ومخالفة سنة رسول الله ﷺ تؤدى الى الفتنة والعذاب الاليم فى الدنيا والآخرة . واذا كانت هذه نتيجة مخالفة سنة رسول الله ﷺ فكيف نرجو لأمتنا الاسلامية اليوم خروجا من فتنة او نجاة من عذاب وهى فى الجملة قد خالفت أوامر الله ورسوله . فلا تكاد تلتقى مع السنة الا فى القليل ولا حول ولا قوة الا بالله .

ومن تأمل حياة المسلمين اليوم وجد هذا حقيقة ناصعة لا مبالغة فيها فلقد تساهل كثير من الناس فى تعاليم الدين الحنيف وعطلوا احكام الاسلام وتعاليمه وساروا مع اعدائهم شبرا بشبر وذراعا بذراع . أليست الامة الاسلامية اليوم قد تخاذلت تخلفت وتساهلت فى

تحقيق العقيدة الصحيحة ؟ اليست البدع والضلالات قد انتشرت بينهم من غير نكير ؟ اليس الفساد والانحراف قد بدا وظهر في شباب الامة ونسائها ؟ اليست كبائر الذنوب والمعاصي الجالبة لسخط الله ومقته منتشرة بين ظهرانيها اليوم . اليس شباب المسلمين اليوم قد ضل اكثرهم عن سنة المصطفى ﷺ وشغلوا واشتغلوا بتافه القول ورديء الأعمال وأصبح ولاؤهم واهتماماتهم لغير الله عز وجل ؟ .

اليس قد انتشر بين نساء المسلمين اليوم ما يخالف سنة المصطفى الامين ﷺ من التبرج والسفور والاختلاط وما يورث الفتنة ويهدم الفضيلة ويقتضي على العفة والحياء . اليس هذا كله واكثرهم منه موجودا بين المسلمين اليوم ؟ فمن للسنة المطهرة اليوم يدافع عنها ويتمسك بها ويدعو اليها إن لم تكونوا انتم يا امة الاسلام ويا اتباع الرسول ﷺ خير من يقوم بذلك ؟ ومن للبدع والمعاصي المشرئبة باعناقها من لها يقضي عليها ويحذر منها ان لم تكونوا انتم ايها المسلمون من يفعل ذلك ؟ نسأل الله تعالى ان يوفقنا لاتباع السنة والبعد عن المعصية والبدعة وان يجنب المسلمين الشرور والأخطار وان يعيدهم اليه عودا حميدا انه على كل شيء قدير . اقول قولي هذا واستغفر الله لي ولكم ولجميع المسلمين فاستغفروه انه هو الغفور الرحيم « وتوبوا الى الله جميعا ايها المؤمنون لعلكم تفلحون » .

الحمد لله الذي ارسل رسوله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون احمده تعالى واشكره واشهد ان لا اله الا الله وحده لا شريك له واشهد ان محمدا عبده ورسوله ﷺ وعلى آله وصحبه .

اما بعد فيا عباد الله اتقوا الله تعالى واتقوا يوما جعون فيه الى الله ثم توفى كل نفس ما كسبت وهم لا يظلمون واعلموا ان خير الحديث كتاب الله وخير الهدى هدى محمد ﷺ وشر الامور محدثاتها وكل بدعة ضلالة .

واعلموا ان حق نبيكم ﷺ اعظم الحقوق بعد حق الله تعالى فيجب عليكم الايمان به ﷺ والرضى بسنة نبينا ومحبته والاقتداء به في اقواله وافعاله في عباداته ومعاملاته واخلاقه وآدابه ومظهره ومخبره كما يجب عليكم والعناية بسنته والبحث عن هديه وسيرته وجعل ذلك ساريا في قلوبكم واجسادكم وعدم الغفلة عنه طرفة عين والحذر من تخصيص ذلك بوقت معين وزمن معين فما هكذا عمل سلف الامة رضي الله عنهم . كما ان من اعظم حقوق المصطفى ﷺ كثرة الصلاة والسلام عليه بقلب حي يعي معنى هذه الجملة العظيمة وتتبعها بالعمل بسنته واتباع شرعه والا فما قيمة الصلاة والسلام عليه وتجنبوا رحمكم الله الصلوات المبتدعة التي تصف الرسول ﷺ بشيء من خصائص الله كعلم الغيب وجلب النفع ودفع الضر وتفريج الكروب ونحو ذلك .

يقول تعالى : « ان الله وملائكته يصلون على النبي يا ايها الذين آمنوا صلوا عليه وسلموا تسليما » وعن عبد الله بن عمرو بن العاص رضي الله عنهما انه سمع رسول الله ﷺ يقول « من صلى علي صلاة صلى الله عليه بها عشرا » رواه مسلم عن ابن مسعود رضي الله عنه ان رسول الله ﷺ قال « اولى الناس بي يوم القيامة اكثرهم علي صلاة » رواه الترمذي وقال حديث حسن .

اللهم صلى وسلم على عبدك ورسولك محمد وعلى آله وصحبه ومن تبعهم باحسان الى يوم الدين اللهم اعز الاسلام والمسلمين .

بشكر مجلة اخبار العالم الاسلامي

راحة النفس بالصلاة

الصلاة عماد الدين الاسلامي ، ورابطة بين العبد وخالقه ، فيها مناجاة لله ، ووقوف بين يديه جل وعلى . فيشعر المصلي اثناء وبعد ادائها بالراحة وانشراح الصدر ، ولم تكن الصلاة مفروضة على امة محمد ﷺ وحدها ، بل كانت مفروضة على الامم السابقة ، تحايلت امم في طريقة الاداء ، وانصرفت عن ادائها امم أخرى ، فانسلخت عن الارتباط بالله وجعلت معه شريكا في العبادة ، فضلت عن الطريق السوي

جاء في حديث الاسراء والمعراج ان موسى عليه السلام سأل سيدنا محمدا ﷺ عما فرض على امته ، فاخبر انه قد فرض على امته خمسون صلاة في اليوم والليلة . فقال موسى عليه السلام ارجع الى ربك فاسأله التخفيف فقد جربت قبلك بني اسرائيل . ان امتك لا تطيق ذلك فما زال سيدنا محمد ﷺ يراجع ربه ويسأله التخفيف وموسى يكرر عليه القول حتى اصبحت خمسا بدل " الخمسين " ولمن اداها ثواب اجر الخمسين وهذه منة من الله على امة محمد ﷺ

واسماعيل بن ابراهيم عليهما السلام قد اثنى عليه القرآن في سورة مريم انه أمر اهله بالصلاة والزكاة ووصفه الله بصفات حميدة فقال جل وعلا

واذكر في الكتاب اسماعيل انه كان صادق الوعد وكان رسولا نبيا ، وكان يامر اهله بالصلاة والزكاة وكان عند ربه مرضيا .

(مريم : ٥٤ ـ ٥٥)

وفي سورة ابراهيم يقول سبحانه وتعالى عن خليل الرحمن عند وضع اسماعيل وامه بموضع مكة المكرمة الحالي داعيا ربه ، ومستجيبا لامره .

ربنا اني اسكنت من ذريتي بواد غير ذي زرع عند بيتك المحرم ربنا ليقيموا الصلاة فاجعل افئدة من الناس تهوى اليهم وارزقهم من الثمرات لعلهم يشكرون .

(آية : ٣٧)

وما دامت مكانة الصلاة عند الله عظيمة ، حيث كانت موضع اهتمام انبياء الله ، وهم صفوة خلقه من البشر ، فان سيدنا محمدا ﷺ قد وجه امته الى منافع كثيرة في الصلاة ، منها الراحة النفسية ، حيث ترتبط النفس بخالقها ، وتتجه الى موجدها فتشعر بالهدوء والطمأنينة والنفوس دائما تمر بها حالات من الضعف والوساوس وشعور من الانقباض والهموم وتشعر انها في حاجة الى ما يقوى هذا الضعف ويتغلب على الوساوس وانها في حاجة الى تخفيف الهموم والبحث عما يسري ويسلي وهذه الاحاسيس لايحركها المال ولا تجلبها وسائل النعيم .

رزقنا الله لما يحب ويرضى

يا رب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم
هو الحبيب الذي ترجى شفاعته لكل هول من الأهوال مقتحم

29. *wa tal-him-man-doo-dinw-*	29. And TALHA trees (plantains) with piles of fruit,	وَطَلْحٍ مَّنضُودٍ ۝
30. *wa zil-lim-mam-doo-dinw-*	30. And outspread shade,	وَظِلٍّ مَّمْدُودٍ ۝
31. *wa maa-im-mas-koo-binw-*	31. And streaming water,	وَمَآءٍ مَّسْكُوبٍ ۝
32. *wa faa-ki-ha-tin ka-see-ra-til-*	32. And abundant fruits,	وَفَاكِهَةٍ كَثِيرَةٍ ۝
33. *laa maq-too-'a-tinw-wa laa mam-noo-'a-tinw-*	33 Neither failing nor forbidden;	لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ۝
34. *wa fu-ru-shim-mar-foo-'ah.*	34. And up-raised beds.	وَفُرُشٍ مَّرْفُوعَةٍ ۝
35. *In-naa an-sha'-naa-hun-na in-shaa-an*	35 Surely, We have created them (the HOURIES) a fine creation,	إِنَّآ أَنشَأْنَاهُنَّ إِنشَآءً ۝
36. *fa-ja-'al-naa-hun-na ab-kaa-ran*	36 And We have made them virgins,	فَجَعَلْنَاهُنَّ أَبْكَارًا ۝
37. *'u-ru-ban at-raa-bal-*	37. Darlings of equal age	عُرُبًا أَتْرَابًا ۝
38. *li-as-haa-bil-ya-meen.*	38 For the people of the right-hand side.	لِّأَصْحَابِ الْيَمِينِ ۝
RU-KOO' 2	SECTION 2	ركوع ٢
39. *Sul-la-tum-mi-nal-aw-wa-lee-na*	39 A crowd of the former generations	ثُلَّةٌ مِّنَ الْأَوَّلِينَ ۝
40. *wa sul-la-tum-mi-nal-aa-khi-reen.*	40 And a crowd of the later generations	وَثُلَّةٌ مِّنَ الْآخِرِينَ ۝
41. *Wa as-haa-bush-shi-maa-li*	41. And the people on the left-hand side,	وَأَصْحَابُ الشِّمَالِ
maa as-haa-bush-shi-maal.	what a (wretched) people on the left-hand side are!	مَآ أَصْحَابُ الشِّمَالِ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail
Muhammed Ismail
Maulvi Hafiz Qari Al-Khateeb

17. *Ya-too-fu 'a-lai-him wil-daa-num-mu-khal-la-doo-na*	17. Immortal youths shall be moving about (to wait upon) them	يطوف عليهم ولدان مخلدون
18. *bi-ak-waa-bunw-wa a-baa-ree-qa*	18 With bowls and goblets,	باكواب واباريق
wa ka'-sim-mim-ma-'een.	and a cup from a spring (of pure drink).	وكاس من معين
19. *Laa-yu-sad-da-'oo-na 'an-haa*	19 They shall neither be affected by headache therefrom,	لا يصدعون عنها
wa laa yun-zi-foon.	nor be intoxicated	ولا ينزفون
20. *Wa faa-ki-ha-tim-mim-maa ya-ta-khaiy-ya-roon*	20 And fruits such as they may choose,	وفاكهة مما يتخيرون
21 *Wa lah-mi tai-rim-mim-maa yash-ta-hoon*	21 And meat of fowl such as they may wish,	ولحم طير مما يشتهون
22 *Wa hoo-run 'een,*	22 And (there shall be) wide-eyed HOURIES (Damsels)	وحور عين
23 *ka-am-saa-lil-lu'-lu-il-mak-noon.*	23 Like pearls hidden (in shells),	كامثال اللؤلؤ المكنون
24 *Ja-zaa-am-bi-maa ka-noo ya'-ma-loon*	24 (As) a reward for what they used to do	جزاء بما كانوا يعملون
25 *Laa yas-ma-'oo-na fee-haa lagh-wanw-wa laa ta'-see-man*	25 They shall not hear therein vain talk, nor sinful speech,	لا يسمعون فيها لغوا ولا تاثيما
26 *il-laa qee-lan sa-laa-man sa-laa-maa.*	26 Except the salutation (Salam, Salam—Peace, Peace)	الا قيلا سلما سلما
27. *Wa as-haa-bul-ya-mee-ni .*	27 And the people on the right-hand side,	واصحب اليمين
maa as-haa-bul-ya-meen	what a blessed people on the right-hand side!	ما اصحب اليمين
28 *Fee sid-rim-makh-doo-dinw-*	28 Abiding amid SIDRA trees without thorns,	في سدر مخضود

3. *Khaa-fi-ḍa-tur-raa-fi-'ah.*	3. (It shall be) abasing (as well as) exalting.	خَافِضَةٌ رَّافِعَةٌ
4. *I-zaa ruj-ja-til-ar-ḍu raj-janw-*	4. When the earth shall be shaken with a severe shock.	إِذَا رُجَّتِ الْأَرْضُ رَجًّا
5. *wa bus-sa-til-ji-baa-lu bas-san*	5 And the mountains shall be crumbled to pieces,	وَبُسَّتِ الْجِبَالُ بَسًّا
6. *fa-kaa-nat ha-bāā-am-mum-bas sanw-*	6. Then will become scattererd dust,	فَكَانَتْ هَبَاءً مُّنبَثًّا
7. *wa kun-tum az-waa-jan sa-laa-sah.*	7. And you shall be into three classes.	وَكُنتُمْ أَزْوَاجًا ثَلَاثَةً
8. *Fa-as-ḥaa-bul-mai-ma-na-ti māa as-ḥaa-bul-mai-ma-nah.*	8. And the people of the right-hand side, what a (blessed) people on the right-hand side are!	فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ
9. *Wa as-ḥaa-bul-mash-a-ma-ti māā as-ḥaa-bul-mash-a-mah*	9. And the people of the left-hand side, what a (wretched) people on the left-hand side are!	وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ
10. *Was-saa-bi-qoo-nas-saa-bi-qoo-na*	10 And the foremost will be the foremost (in the Hereafter),	وَالسَّابِقُونَ السَّابِقُونَ
11. *u-lāā-i-kal-mu-qar-ra-boon*	11 Those are the nearest (to Allah),	أُولَٰئِكَ الْمُقَرَّبُونَ
12. *Fee jan-naa-tin-na-'eem*	12. Abiding in the Gardens of Bliss..	فِي جَنَّاتِ النَّعِيمِ
13 *Sul-la-tum-mi-nal-aw-wa-leen*	13. A large unmber of the former generations,	ثُلَّةٌ مِّنَ الْأَوَّلِينَ
14. *Wa qa-lee-lum-mi-nal-aa-khi-reen.*	14. And a small number of the later generations,	وَقَلِيلٌ مِّنَ الْآخِرِينَ
15. *'A-laa su-ru-rim-mau-ḍoo-na-tim-*	15 On inwrought thrones,	عَلَىٰ سُرُرٍ مَّوْضُونَةٍ
16. *mut-ta-ki-ee-na 'a-lai-haa mu-ta-qaa-bi-leen.*	16. Reclining on them, facing each other;	مُّتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=ṯ	ح=ḥ	ز=z	ص=ṣ	ض=ḍ	ط=ṭ	ظ=ẓ	ع='	ء=' (Jerk)	
Bold	Madd	آ=aa	ـٰـ=aa	ـٰـ=aa	Fine	Madd	آ=aa	و=oo	ی=ee

RU-KOO' 3 (Contd.) SECTION 3 (Contd) ركوع ٣ (متمع)

77. *Fa-bi-aiy-yi aa-laa-i rab-bi-ku-maa tu-kaz-zi-baan.*
77 So, which of the favours of your RABB (Guardian-Lord) will you (both) deny?
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

78. *Ta-baa-ra-kas-mu rab-bi-ka zil-ja-laa-li wal-ik-raam*
78. Blessed is the name of your RABB (Guardian-Lord) (the Lord) of Majesty and Glory
تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ

CHAPTER 55 AR-RAH-MAAN ENDS HERE. تمت هنا بحمد الله السورة ٥٥ ـ الرحمٰن

55:77 55:78 ٥٥ ٧٨ ٥٥ ٧٧

SOO-RA-TUL-WAA-QI-'AH *SOO-RA-TUL-WAA-QI-'AH* سُورَةُ الْوَاقِعَةِ

Mak-keey-yah — Revealed at Makkah

Ru-koo-'aa-tu-haa 3 — SECTIONS 3

Aa-yaa-tu-haa 96 — VERSES 96

سورة الواقعة مكية

Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem. — In the name of Allah, the All—Compassionate, the Most Merciful.
بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

RU-KOO' 1 SECTION 1 ركوع ١

1 *I-zaa wa-qa-'a-til-waa-qi-'a-tu*
1 When the Inevitable (Day of Judgement) happens
إِذَا وَقَعَتِ الْوَاقِعَةُ

2 *lai-sa li-waq-'a-ti-haa kaa-zi-bah.*
2 There is no denying its happening.
لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ

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BOOK REVIEW

Name of Book	SEERAT ALBUM (Urdu) in 23x36/8
Pages	: 120
Compiler	: Shah Misbahuddin Shakil, Senior Executive P. S. O.
Publishers	: Pakistan State Oil Company Ltd., Karachi

A lot of Books on the life of our Holy Prophet Hazrat Munammad *(Sallallahu 'alaihi wa sallam)* have been written and compiled by many Authors during the last 1400 years and will continue to be written till the Dooms-Day. It is so, because Almighty Allah has Himself said about the Holy Prophet *(Salla'lahu 'alaihi wa sallam)* in the Holy Qur'an—(94 4)

> "And We exalted your fame (for ever and ever every where)"

We are glad to know that P S O has also stepped in this field In this connection Shah Misbahuddin Shakil, Senior Executive, PSO, has compiled the books (1) "Zahoor-e-Qudsi se Masjid-e-Quba tak" and (2) "Quba se waqiae Ufak tak", which were appreciated and selected for Award in "Seerat Conference" held in 1991 and the author was honoured with a Special Award. It is really a great honour for the Author and the Organisation.

The Book in hand. "SEERAT ALBUM", has undoubtedly met the present need to keep in memory the important facts concerning the life of our last Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* with illustrations by means of different schedules, maps, etc. so technically and beautifully arranged in attractive colours In fact, we do not seem to have had a look of such a grand and heart-inspiring scenes in the Books written so far on this subject

The compiler has, no doubt, very beautifully described the facts and the historical places of Saudi Arabia i e Makka-e-Mukarramah, Madinah Munawwarah, Taif, Madaain and Saleh etc. in writing and with the help of Pictures Sketches, Maps, Marginal lines, Colours, etc., in a very attractive design No doubt topography is an excellent addition

May Alhighty Allah strengthen him in this regard and accept his efforts with His Blessings **Ameen!**

—o—

LETTERS TO THE EDITOR

A letter from Miss Zorayda D. Dapu of Marawi City, Philippines has been received by us which we reproduce below and hope it will enlighten our Readers —Editor

Dear Brother in Islam,

Esteemed brothers in Islam, may the Peace, Mercy and Blessings of ALLAH be with you

I send you an Islamic and brothely greeting, and a greeting of thanks, esteem and respect from all of you for your Islamic publications and valiant efforts for upholding the word of truth and raising the banner of Islam I am happy to send you my first letter hoping from Almighty ALLAH that it will reach you while you are in the best of health and I wish you more progress and prosperity, and may ALLAH help you in the service of Islam and the Muslims, may He keep and protect you also

I am your newly converted sister in Islam, who is living in a society of western culture. The philippines. Islam in this place is only limited to the mosque **I am the only Muslim in our family. INSHA-ALLAH all my relatives will embrace my religion. Islam** (The right path) through the guidance and Hidayah from ALLAH (s w t) When I saw some of your reading material which I borrowed from one of our brother in Islam, I like it specially after I read and found out that it was very useful and interesting So I wish to your respectful Institution to provide me with some of your free Islamic literature and some books about the noble traditions and interpretation of the Qur'an This request comes from my urgent need for those reading materials I have mentioned In this way I can have my own copy and lend it to some of my relatives and friends I hope INSHA-ALLAH you will help me on what I will ask of you if possible, because I want to know more about Islamic Religion and also I want to share a little of my knowledge through reading to my parents brothers sisters, and all christian in this country and all over the world (INSHA ALLAH) I believe that it is our duty and responsibility to convey the message of Al-Islam to our non Muslim brothers It is their right (Haq) to us, Muslims

I believe that through close contact with you and by reading ***more of your inspiring articles.*** *my growing faith will be strengthened*

Awaiting your reply soon, please accept my sincere thanks, Ma'a Salam May Peace Mercy and Blessings of ALLAH be with you

—o—

Morocco Builds New Wonder Of The World Of Islam

King Hassan-II of Morocco has pledged to uphold the Islamic and Arab cause for the greater unity of the Muslim Ummah which was the urgent need of the hour.

He was inaugurating the King Hassan-II mosque built at the edge of Atlantic Ocean amidst thunderous clapping and a passionate call of unity for the Ummah.

In his speech the King said the presence of galaxy of scholars and ulema is significant for our unity prosperity and for bringing brotherly countries further closer.

The OIC Secretary-General Mr Hamid Al-Ghabid, also attended the ceremony. Pakistan was represented by a three member delegation including *Mr. Justice Pir* Karam Shah. Mr. Mahmood A. Ghazi, Director General, Da'wah Academy and Ghulam Murtaza Malik.

The grand mosque, a modern wonder of the world of Islam, is designated to give worshippers the feeling that their place of prayer is floating on water.

To top that, its minaret reaches taller than any other in the world.

"Apart from Khan-i-Ka'aba and Masjid-i-Nabavi. it will be the biggest in the Islamic World and a jewel bestowed upon all Moroccans" the king said.

King Hassan-II mosque, which combines high-tech with ornate Muslim tradition, towers over the historic city of Casablanca.

The waves of the Atlantic—upto 10 metres (33 feet) high-break against massive supports which protect the ground on which the mosque sits, giving the faithful the impression, while praying, that the great mosque is floating on water.

Officials say the King wanted it that way because the Muslim Holy Book, the Qur'an, refers to Allah's "throne over the water".

Designed by Michel Pinseau. a personal friend of the King, the mosque can accommodate 25,000 worshippers inside its main hall A wide polished marble esplanade around the mosque can accommodate a further 75,000 worshippers.

"The whole of St Peters in Rome could fit inside the main building" one French architect said "The minaret will be higher than the great pyramid of Cheops", he added

The ceiling, at its highest point, rises 65 metres (213 feet) above the floor

The white and green minaret rises 200 meres (656 feet).

A laser on the top projects a 30 km (22 mile) beam east at night to show the way to the Muslim holy city of Makkah

A mechanically-operated roof opens in three minutes to transform the hall into an open-air assembly area

More than 10,000 craftsmen have decorated the interior of the mosque with mosaics and cedar wood ceiling carving. Some are emebllished with gold leaf.

A total of 2,500 pillars support the highly decorated ceiling of the main hall.

Fifty huge candelabrum of Venetian crystal, each weighing over a tonne, hang from the ceiling Hand-made plaster stucco and geometric adorn the enormous *central prayer room.*

There are 124 fountains spouting water night and day for ritual washing underneath it.

The mosque has two huge mezzanines reserved for women and two Hammams, or steam baths—one for men and one for women.

A modern library, a religious school in adjacent buildings and parking space for more than 1,000 cars make up the complex.

The mosque is one of the most ambitious civilian construction projects undertaken in Morocco, a nation of 26 million people, since independence in 1956.

(Courtesy: DA'WAH)

——:o:——

SALAAT is the pillar of Faith We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. When the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

——:o:——

AL-HADIS· Hazrat Usman *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: The best amongst you is the person who learnt Al-Qur'an and taught it (Bukhari).

• • • •

of God. Obey the righteous ruler of the nation (Ummah). And secure for youself a place in Paradise."

"Let one who is present convey it to him who is absent, for many people to whom the message is conveyed may be more mindful of it than the audience."

Lastly, Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* addressed the assembled people, asking them:

"You shall be interrogated by God regarding myself. What answer will you make?"

Said the Companions: "We shall declare that you delivered the Divine Message and acquitted yourself of your duty."

Raising his finger to the sky, Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* repeated thrice the words:

"You shall stand witness, O God!"

And prompt came the approbation from God Almighty Himself in the following Qur'anic verse that was revealed at that very time:

"This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion." (5 3)

This is the last Qur'anic verse revealed to Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*.

Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* spoke with great zeal and fervour. Having delivered his address, he asked Bilal (*Razi Allahu 'anhu*) to call for Prayer. 'God is Great, God is Great...."

(To be continued)

—:o:—

WOMEN IN ISLAM

MARRIAGE IN ISLAM

DOWER AND DOWRY

(III)

Marriage in Islam is a sacred trust established between man and woman. It is a conjugal union of two partners through wedlock according to the injunctions contained in Qur'an Majeed

" .Marry women of your choice . .". (4 3)

One of the salient features of the institution of marriage in Islam is payment of dower (Mehr) to the bride as a voluntary gift by the husband Qur'an Majeed says "And give the women (on marriage) their dower as a free gift ' (4 4). The dower once paid or stipulated to be paid to the wife cannot be withdrawn or altered by the husband or by the wife under coercion of her husband Qur'an Majeed says "And how could you take it when you have gone in unto each other, and they have taken from you a solemn covenant?" (4 21) However, Qur'an Majeed says " but if they (women), of their own good pleasure, remit any part of it to you, take it and enjoy it with right good cheer" (4 4) It may be increased or decreased by mutual consent after marriage

CONCEPT OF DOWRY

There is no hard and fast rule about the amount of the dower It is to be decided keeping in view the social and financial position of the bridegroom and not of the bride Qur'an Majeed says

" Bestow on them (a suitable gift), the wealthy according to his means, and the poor according to his means—a gift of a reasonable amount is due from those who wish to do the right thing." (2:236)

Dower may even consist of a heap of barley, a handful of dates or a ring It is a nuptial gift and not a purchase money with which a wife is bought It is rather a token of love to the bride from the birdegroom offered at the time of contracting marriage Hazrat Ayesha (*Razi Allahu anha*) is reported to have heard the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) saying ' The greatest blessing in marriage is that of one which gives the least trouble" (Baihaqi)

In our society today we find a heavy dower being fixed for reasons of family prestige It would be appropriate to cite the opinion of Hazrat 'Umar (*Razi Allahu anhu*) on the matter

"Beware! don't make heavy dower of women Had it been a cause of honour in the world and piety near Allah, the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) would have been the first about it I did not known whether the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), married any of his wives and got his daughters married for more than 12 **auqiahs**." (Ahmad, Tirmizi and Ibn Majah)

Twelve (12) **Auqiahs** are equal to 500 dirhams or Rs 132 approximately The heavy amount of dower-money being fixed now-a-days is not at all comparable with this modest amount

— o —

AL-SUNNAH

PROPHET MUHAMMAD

(Sallallahu 'alaihi wa sallam)

HIS SERMONS

(VI)

(M. M. ANSARI)

The point we reached in the preceding part of this article set the stage for Holy Prophet Muhammad *(Sallallahu 'alaihi wa sa lam)* to deliver his Farewell Sermon on the Last Pilgrimage. It was 9th of Zilhijjah when he was reposing in a tent in the valley of Namrah in 'Arafat. After mid-day, he mounted his dromedary named Qaswa, reached the open plain and, seated on the back of Qaswa, delivered his sermon

THE FAREWELL SERMON

Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* began with this declaration:

> "This day the traditions of Ignorance lie trodden under my feet." (Muslim/Abu Dawood)

He then proceeded with his Sermon which was as usual prefaced by praise-giving to God and seeking His forgiveness. It reads, in parts, as follows.

> "Hearken you people! May be I see you not after this year, at this place, and in this town. "Your blood, your property and your honour are sacred till the Day of Resurrection just as is sacred to all of you this day, in this month, and in this town.

> "You have at last to appear before your Lord. There you will be asked about your deeds Behold! Do not turn heathens when I am gone, that you be severing the heads of one another"

"Fear God where women are concerned for you have taken them as wife on the security of God and have made their person lawful unto yourselves by words of God You have rights to claim of them, and they have rights to claim of you. It is your right that they do not allow strangers enter your bed If they do so, chastise them but gently And women have right that you feed them dress them generously."

"Your slaves, yes your slaves, feed them with what you eat yourselves, and let them wear what you wear yourselves."

"This day the traditions of Ignorance lie trodden under my feet All claims for blood dating from the Days of Ignorance are hereby declared null and viod. And first of all, I declare null and void the claim of my own family for the blood of the son of Rabi'ah bin Al-Haris who was nursed in the tribe of Sa'ad and killed by Huzayis".

"All interests due in the Days of Ignorance are hereby annulled. And, first of all, I annul the interest due to my uncle 'Abbas."

"God has decreed for every beneficiary his due. A will in favour of heirs is no longer lawful. The child belongs to one on whose bed he is born There is stoning for the adulterers and their account is with God. Accursed is the son who claims descent from a person other than his father, and accursed is the slave who takes for his owner a person other than the real one."

"Yes, it is not lawful for a wife to give away anything out of her husband's property without his permission. Debts ought to be cleared, borrowed things given back, gifts reciprocated, and the man who stands security is to be responsible to make good the loss to the assured."

"You all have one God, and one father Adam, and Adam was made of clay"

"You people! There is no preference for the Arab over a non-Arab, or for a non-Arab over the Arab, or for the Reds over the Blacks, or the Blacks over the Reds, but that based on piety In the sight of God, the nobler is he who fears Him more."

"Each Muslim is a brother to another Muslim. Muslims form one brotherhood."

"I leave with you one thing. If you hold fast to it, you shall not be misled, What is that? **It is Qur'an, the Book of God."**

"O people! There shall come no Prophet after me. Nor is there to be any new nation **(Ummah)**. So offer worship to God. Pray five times a day regularly. Keep fasts during Ramazan Willingly give regular charity **(Zakaat)**. Perfrom pilgrimage of the House

Clause 45 forbids giving any protection to a woman without the permission of her family.

Clause 46 provides that in case a new problem or dispute arises which it may be feared may lead to blood shed amongst the parties to the Agreement, the matter shall be put before Allah and His Prophet. It makes it clear that Allah is pleased to see the Agreement being acted upon with utmost care and sincerity.

Clause 47 forbids all help to the Quraish and their ally

Clause 48 makes joint action for help and support incumbent on parties to the Agreement (the Jews, non-believers and the believers) in case of an attack on Yasrib.

Clause 49 enjoins the parties (the attackers and the defenders) to respond to the call for peace and to accept an invitation to participate in it and to be a party to it

Clause 50 fixes responsibility for assault and defence against the one who may be fighting face to face.

Clause 51 extends all the provisions of Agreement to the Jews of Aus and those affiliated to Aus

Clause 52 contains an overriding condition that none of the provisions of the Agreement shall be misconstrued to favour an aggressor or an oppressor. One who goes out to fight and one who keeps to his house shall be equally entitled to security, exception being made in respect of the aggressor or the oppressor.

Clause 53 assures help from Allah and Muhammad-ur-Rasoolul-lah (the Messenger of Allah) *(Sallallahu 'alaihi wa sallam)* to such of them as are honest and steadfast in their pledge and promise.

It will be noted that the Agreement was between Muslims (Muhajirs and Ansar), non-Muslims, the Jewish and the Idolatrous members of the different tribes found in and around Madinah. They had been fighting against each other in all matters because they never had some one to contain them and consolidate their common interest. Having been ruined morally and materially they *(other than the Muslims)* longed for peace, and therefore jumped at the offer made to them by the Holy Prophet *(Sallallahu 'alaihi wa sallam)*. They were wise enough to believe that the Holy Prophet *(Sallallahu alaihi wa sallam)* alone could help them and welcomed him as a saviour The Agreement was acceptable to them on this count also that under it each and everyone of the signatory tribe and its factions, friends and sympathiser tribe could keep to its own set of beliefs, faith and custom It did not go beyond the common interest and did not tread on their tender toes by interfering in or cutting across their rights or privileges

The immediate impact of the Agreement was that it welded the believers into one distinct community and also brought peace to historical ethnical or even personal reasons at logger head with each other By one gesture of kindness they were persuaded to sink their *ancestral jealousies and differences*. More importantly they were made to realise what was in their common interest and who could be their common leader.

It was the peerless personality of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* which had opened their eyes, softened their hearts and broadened their minds to realise the prophetic love and concern for their general good.

The Agreement was extended from time to time to cover all the neighbouring tribes who wanted to avail themselves of it. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* undertook a number of journeys to different places to get the Agreement ratified by such of the tribes as were not the original signatories

Summing up, we may say that the Agreement put an end to a chaos and confusion and created an atmosphere conducive to moral and material progress, provided a legal and a moral basis to settle disputes and stop bloodshed and banned war It also put an end to conspiracies and fifth column activities for subversion and seduction, and forestalled enemy attacks on Madinah It curtailed and curbed the unlimited powers of the tribal chiefs and took the decision making power from out of their hands It put the tribes on the road to civilisation and strengthened the hands of the aggrieved to take action against wanton aggression and remorseless perversion

We cannot but hold our breath in admiration for the Holy Prophet *(Sallallahu 'alaihi wa sallam)*, How he did put his finger on the hard core of the distressing malady and how adroitly he treated it by awakening the sense of unity in diversity and a commonly agreed procedure for promoting the good and apprehending the evil.

—'o—

shall all raise their hands together in striking down such a person no matter he may happen to be a son of one of them.

Clause 14 forbids a believer from slaying another believer at the instance of or for the sake of a non-believer nor to support a non-believer against a believer.

Clause 15 provides that even if the humblest of believers were to promise relief or protection to some one, it shall become binding on the whole community of the believers; it is so because the believers are like brothers to each other.

Clause 16 enjoins a wholesome moral and social discipline upon the believers in favour of their antagonists. It requires that such of the Jews as may undertake to abide by the terms of the Agreement, shall not be discriminated against in the matter of help or protection.

Clause 17 lays down that the believers shall jointly negotiate and or conclude a peace treaty on terms fair to all and which shall be equally applicable to all. It forbids a believer to conclude a separate peace leaving aside the other believers.

Clause 18 requires joint action for defence in case of an attack

Clause 19 concedes the right to claim Qisas (requital, reprisal) for loss of life or limb suffered in the service of Allah.

Clause 20 extols piety, faith and righteousness. It declares in plain words that God-fearing believers are the best amongst the people and are on the most righteous and straight path.

It will be observed that the clauses 11 to 20 seek to streamline the social, moral and spiritual conduct of the believers and to instill in them the spirit of bortherhood and of a unified approach and action.

Clause 21 forbids a polytheist from affording protection to life and property of a member of the tribe of Quraish and from creating any obstacle in the way of a believer in this connection.

Clause 22 requires a joint action in case a believer is wrongfully slain.

Clause 23 makes it the bounden duty of a believer who agrees to abide by the terms of the Agreement and who has pledged his faith in Allah and the Day of Judgement, to refrain from helping and protecting a miscreant. A person who acts otherwise is forewarned that he shall earn the wrath of and damnation by Allah on the Day of Judgement There would be no means of saving him from his terrible affliction.

Clause 24 reminds the believers of their duty to turn to Allah and His Prophet in case of a difference or a dispute arising between them.

Clauses 25 to 42 concern the Jews and extend to them such provisions of Agreement as relevant in their case They are given the freedom of faith and the right to decide cases of ransom according to their custom. They are made responsible, as long as they fight along with the believers for their share of the expenses of war. The tribes of the Jews specifically mentioned (vide clauses 26-36) as parties to the Agreement are those belonging to Banu (house of) 'Auf, an-Najjaar al-Haris, Sa'idah, Jusham, Aus, Sa'laba, Jafna, being a branch of Sa'ba Shatarbah, the subordinate associates of Sa'ba and branches of other tribes of the Jews.

Clause 37 forbids the Jews from going to war without the permission of Muhammad *(Sallallahu 'alaihi wa sallam)*.

(It is the most significant clause. This part of the Agreement takes away the initiative for starting hostilities from unsafe hands and entrusts it to the safest possible hands; namely those of the Holy Prophet; It also goes to acknowledge the fact that such authority is due to the Holy Prophet and can be exercised by him in his own right).

Clause 38 clears the way for claiming compensation for bodily injuries and expressly confines the responsibility for any act of bloodshed to the person concerned and his family excepting of course the one who has been the victim of the act of aggression.

Clause 39 concerns the respective *responsibility of the Jews and the* believers to meet their own expenses

Clause 40 requires united action after mutual consultations to safeguard common interests against an aggressor who declares war on those who are parties to the Agreement, *namely the Jews and the believers*. They shall act in a trust-worthy and not in a treacherous manner

Clause 41 lays down that no one shall be held responsible for the acts of omission and commission of his ally provided the oppressed shall be helped in all cirumstances

Clause 42 makes the Jews responsible for their share of the expenses of war as they fight side by side with the believers (and not otherwise).

Clause 43 guarantees the sanctity of the place of Madinah against any aggression on the part of the signatories of the Agreement.

Clause 44 extends equal treatment, rights and obligations under the Agreement in respect of those who may seek protection.

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

MEESAAQ-I-MADINA

The Multilateral Agreement For Peaceful Co-Existence

The pact known as Meesaaq-i-Madinah is a multilateral agreement in the name of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. It was drawn up in the first year of **Hijra**. It is highly regarded as a historical document of the first order which played a noble part in normalising relations and conditions obtaining then in and around Madinah. It is also freely acknowledged that the principles and the provisions of the Agreement are germane to ensuring peaceful co-existence of heterogeneous elements of a society in any part of the world. Besides, the Agreement embellishes further the prophetic figure of the Holy Prophet as a Peacemaker and establishes his **bona fide** for the first time in the eyes of the non-believers The Agreement thus marks a great step forward for the Faith on one hand and a wholesome change in the approach of the erstwhile die-hards towards it on the other. The Agreement indicates very clearly the end of the beginning made in Makkah.

The Agreement contains fifty three clauses. The underlying idea running through all of them is to foster unity amongst the believers and amity towards all; to treat different parties to the Agreement—the believers. the non-believers and the Jews—at par in the matter of their responsibilities relating to peace and war while acknowldging that the believers are, a separate entity as distinct from others, to ensure freedom of faith but emphasising all the same the excellence of Islam and its teachings, to extol Islamic virtues and to ensure social justice; to protect the law abiding and to punish the lawless, to create a sense of collective responsibility for upholding the righteous, and providing for the needy and the helpless and to effectively deal with miscreants and mischief mongers, aggressors and oppressors; to stream line procedures for peace and war; and to agree upon Allah and the Holy Prophet as the final authority for arbitration and adjudication

We give below a gist of the provisions of the clauses together with a translation of the text of some of the important ones—

The Preamble of the Agreement describes it as a **Kitaab**, a contract from **Muhammad-un-Nabi** (Muhammad the Prophet) between the believers from the Quraish of Makkah and those from **Yasrib** (the old name for Madinah) and all those who may join them as their followers and take part in **Jihad** (Religious war) along with them

Clause 1 declares that "the believers are One Community (**Ummat-i-wahida**) distinct from the rest of the people"

Clauses 2-10 pertain to the believers belonging to the Quraish of Makkah (**Muhajirin**) and those belonging to **Banu** (house of) **'Auf, al-Haris, Saa'idah, Jusham, an-Najjar, Umer bin A'uf(an-Nabeet** and **Aus**, permitting each of them to settle according to their respective custom. cases relating to ransom for the slain and those taken as prisoners emphasising the need in each case for a just and a righteous behaviour

Clause 11 contains a very humane provision to the effect that "in no case the believers shall leave an indigent believer or a believer burdened with a large family and thus unable to meet his obligations without necessary help and assistance to enable him to discharge his obligations concerning ransom "

Clause 12 lays down that no believer shall conclude an agreement or enter into an understanding with a client charge or subordinate of another believer without the latter's permission

Clause 13 requires God fearing believers to be ever ready to take action against any person who may be found guilty of aggression, subversion or seduction The believers

AND SURELY IT QUR'AN IS TRUTH OF ASSURED CERTAINTY 69:51

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The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

اليقين

مجلة

دار التصنيف (برائيوت) لميتيد

المجلد ٤٢ ١٩ ربيع الثاني ، ٤ جمادى الاول ، ١٤١٤هـ الموافق ٧ - ٢٢ اكتوبر ، ١٩٩٣ م العدد ١١ ، ١٢

اوضاع المسلمين فى سنغافورة

- مسلمو سنغافورة بحالفهم الحظ السعيد لان لهم جمعية تبليغية وهى دار الأرقم .
- نجحت الجمعية فى تحويل ١٥٠٠٠ شخص الى الاسلام .
- تدير الجمعية مختبرا لغويا وعيادة طبية ومكتبة .

خيركم اسلاما احسنكم اخلاقا

- ان الرسالات السماوية كلها اكدت الدعوة الى مكارم الاخلاق .
- قال الرسول ﷺ : انما بعثت لاتمم مكارم الاخلاق .

بسم الله الرحمن الرحيم

عن ابن مسعود رضي الله عنه قال قال رسول الله ﷺ « من قرأ حرفا من كتاب الله فله حسنة ، والحسنة بعشر امثالها لا اقول الم حرف ولكن الف حرف ولام حرف وميم حرف » (رواه الترمذي)

وعن ابي امامه رضي الله عنه قال سمعت رسول الله ﷺ يقول : اقرؤوا القرآن فانه يأتي يوم القيامة شفيعا لاصحابه ، رواه مسلم

وهناك احاديث أخرى تؤكد على اهمية وبركة قراءة القرآن الكريم فعلينا ان نراعي حقوقه .

التحرير

بسم الله الرحمن الرحيم

بلغ العلى بكماله   كشف الدجى بجماله
حسنت جميع خصاله   صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وصحبه [illegible] بعدد كل معلوم لك

اوضاع المسلمين فى سنغافورة

ان المسلمين فى سنغافورة يناضلون مناضلة شديدة فى وجه صعاب جمة للحفاظ على دينهم ، و الأمر ليس سهل فى بلد مثل سنغافورة التى هى متعددة الثقافات وجذور الحضارة الغربية ضاربة فيها الى عمق عظيم .

وان قلنا ان عدد المسلمين لا يتجاوز ٤٠٠٠٠٠ فى بلد عدد سكانه مليونان ، ليس ذلك هو الحقيقة كلها ، ذلك لان سنغافورة عدد زوارها كل عام اكبر من عدد سكانها الكلى . من هنا فان ضخامة سكانها المؤثر الفعلى تصبح ارفع من ساكنيها .

والزوار اغلبيتهم من العرب وتحاول سنغافورة تلبية حاجاتهم . معنى هذا ان البلد فى اتجاه اختيار اساليب الحياة الغربية . مع ذلك فليس ذلك السير بلدون ضبط وكبح . والفضل لهذه الرقابة يرجع الى حكومة السيد لى كوان يو .

القيم العريقة

برغم ذلك ، فان المدينة تخضع بسرعة لعملية الاغتراب وهذه نزعة تقضى على بعض القيم العريقة والتراث الثقافى وتطرح سنغافورة مسألة أخرى للمسلمين ليس هناك مساحة ممكن اعتبارها مساحة اغلبية مسلمة بحيث يتعايش فيها عائلات مسلمة و يجتمع افرادها من حين الى حين من اجل التعاون والتعاضد والمساندة فيما بينهم .

هذه مسألة تواجهها الاقوام الاخرى ايضا لان سنغافورة حكومة يمتد حكمها على مدينة واحدة ، الاانها تحاول دائما استصلاح آراض من البحر قدراستطاعتها . مع ذلك فان آراضيها محدودة جدا و كل ما بامكانها هو التوسع الرأسى .

يؤدى ذلك الى تهديم المنازل والبيوت القديمة ويأخذ مكانهاشقق شاهقة يسكن ٧٧٪ من سكان سنغافورة من قبل فى شقق شاهقة . ومن المتوقع ان ٩٠٪ من سكانها سيسكن فى مثل هذه الشقق الشاهقة بقرب سنة ١٩٩٠ م و لايبقى فى تلك الحالة مساحة مختصة بجنسيات ذات عقائد مختلفة .

فى مثل هذه الظروف من الصعب جدا على المرء الحفاظ على تراثه القديم ، ولكن المسلمين يبذلون جهودهم فى هذا الصدد بقدر الامكان . لهم ميزة واحدة وتلك هى انهم القوم الوحيد الذين يدفن موتاهم فى القبور . لان سنغافورة لاتملك ارضا كافية للمقابر فان المقابر تختفى تدريجيا وتاخذ مكانها شقق شاهقة . اما

اهالى سنغافورة غير المسلمين فهم يحرقون اجساد موتاهم ، ويصر المسلمون على دفن موتاهم فى القبور ادعانا لاحكام دينهم

سكونة فى الشقق وحياة سمتها الميزة السرعة والعجلة فى كل شئ يترتب عليها دوبان الثقافة التقليدية وامتزاج شتى العناصر الجنسية بعضه بالبعض هذا عمل مفيد جدا لتعمير القوم ولكنه ليس كذلك بالنسبة لاقلية دينية تعمل جاهدة لحفظ تراثها

ولكن مسلمى سنغافورة يحالفهم الحظ السعيد لان لهم جمعية تبليغية ، مصلا من ٨٥ مسجدا وهى جمعية الدعوة الاسلامية .

ء لات

تحمت الجمعية فى . . ال ١٥٠٠٠ شخص الى دين الاسلام ويدخل فى حظيرة الاسلام ٣٠٠ الى ٥٠٠ شخص فى المتوسط كل سنة بفضل مساعى الجمعية وقد أسس بعض المتحولين منظمة خاصة بهم تدعى دار الارقم بغرض دعوة غير المسلمين الى الاسلام الا ان جمعية الدعوة الاسلامية بسنغافورة تركز فى الحقيقة مساعيها على مسلمى سنغافورة

قد احتفلت الجمعية مؤخرا ذكراها السنوية الخمسين فى ٥ مايو وفتحت مركزها الاسلامى الجديد الذى كلف ١٣ مليون دولار قام بافتتاح المركز الرسمى السيد محمد نصير المسعودى نائب السكرتير العام لرابطة العالم الاسلامى بمكة المكرمة جاء القسط الاكبر من التبرعات من قبل مسلمى سنغافوره ولو استلمت الجمعية بعض مساعدات مالية من الخارج ، جاء الجزء الاكبر منها من المملكة العربية السعودية وقدره ٣٠٠,٠٠٠ دولار .

والمبنى ذو اربعة طوابق ويقع على بعد مشى نحو ١٠ دقائق من مسفلة المدينة هو مبنى حديث الطراز به صالة للصلاة ، مكتبة و صالة للمحاضرات وتسهيلات اخرى ، على مثال عيادة طبية و مكتب لاعطاء مشورة قانونية مجانية

قال الرئيس ابوبكر ميدين ان الجمعية تحاول سد حاجات اعضائها الدينية وكذلك تساعد هم على معالجة مسائل الحياة . تحول اسرا مسلمة مسكونة ، تعين البنات على تعلم الطبخ و الخياطة وترتب استشارات طبية وخدمات قانونية لاعضائها وتوفر دروسا اسلامية وأخرى للصغار و الكبار سواء .

عيادة قانونية

تدير الجمعية مركزا آخر ، يوفركلا المركزين مختبرا لغويا و عيادة طبية و عيادة قانونية و مكتبة . قد تبرع عشرون محاميا وعشرة اطباء خدماتهم ويتلقى ستة آلاف طالب دروسا فى طول وعرض المدينة فى ١٦ موقعا و يتعلم نحو ٣٠٠٠ طالب اللغة العربية بطريقة المراسلة مقابل تكلفة اسمية ويتمى بعضهم الى بلاد خارجة عن سنغافورة يتلقى سبعة آلاف طالب فى ١٥ مركزا دروسا اضافية مثل الكتابة على الآلة الكاتبة و دروسا فنية أخرى. تنشر الجمعية مجلة شهرية اسمها صوت الاسلام و نشرة إخبارية مرة فى شهرين، وتدعوايضا غير المسلمين الى حفلاتها لتنمية توافق بين اناس ينتمون الى اديان غير دين الاسلام .

مازال السيد ابوبكر ميدين رئيسا منذ ١٩٨٠ م و كان للجمعية آنذاك ١٩٠ عضوا و اصول مالية قدرها ٣ دولارات فقط اما اليوم فعضويتها ٢٥٠٠٠ عضو وميزانية الجمعية السنوية تصل إلى ٢٥٠ ٠٠٠ دولار .

ويعود سر نجاح الجميعة الى اجتذاب الشباب والنساء ، كما قال السيد ابوبكر ميدين الذى يعمل مديرا فى شركة اعلان ويحاول ان يلبى جميع حاجات المسلمين ان اعضاء الجميعة ينتخبونه رئيسا لهم مرة بعد مرة وهو يكرس بكل راحة وسرور وقتة وقوته فى سبيل خدمة الاسلام وخدمة شعبه . بشكر دان الانجليزية

تعريب : اقبال حسين انصارى

خيركم اسلاما احسنكم اخلاقا

سبحانك ربنا لا إله إلا انت نسبح بحمدك ونقدس لك . نسالك ربنا مخلصين ان تمن علينا برحمتك . وتفيض على قلوبنا من انوار نفحاتك وهديك . وتهدى بصائرنا وجوارحنا إلى صدق الايمان ومكارم الأخلاق . فلايهدى إليها إلاانت. انت وحدك أن تجنبنا سيئ الاخلاق فلايجنبنا منها إلا انت أنت سبحانك فانك حسبنا نعم المولى ونعم النصير المجيب .

لقد علمنا فيما علمنا ان الرسالات السماوية كلها قد اكدت الدعوة إلى مكارم الاخلاق . ففيها سعادة الانسان وعزته فى الدنيا والآخرة ولقد صدق خاتم النبين عليه ازكى صلاة وتسليم حيث قال « إنما بعثت لاتمم مكارم الاخلاق » إن التربية الاخلاقية لها الاهمية الكبرى لوقاية المجتمع من ازدياد الجرائم المختلفة وشتى الانحرافات الاخلاقية وعن جميع الشرور التى تعانى منها الافراد والمجتمعات الانسانية فهذه التربية الاخلاقية هى الوسيلة الوحيدة لبناء الفرد الخير و المجتمع الخير غير انه ليس كل تربية اخلاقية تحقق ذلك بل إن هناك تربية اخلاقية فاشلة فلا بد من ان تؤدى إلى التخلق تؤدى إلى الاخلاق . وهناك تربية اخلاقية ناقصة لاتحقق الهدف الاساسى منها كما ينبغى ويجب لدى المقاييس الصحيحة فى نظر الاسلام الحنيف

ومهما يكن من شيئ فى هذا المقام فإننا نعرض باختصار بعض آراء المربين على اختلافهم بعامة ونعرض بعد هذا وجهة النظر لدى الاسلام ومزاياها .

التربية الاخلاقية فى نظر العلماء

فالاتجاه الأول يرى أن التربية الاخلاقية هى اعتياد على المبادئ الاخلاقية حيث تكون ممارستها من الصغر زمنا طويلا حتى تصبح عادة بحيث تصدر من الانسان تلقائيا من غير تفكر و روية كما تصدر الأفعال الغريزية والطبيعية لأنها تصير عندئذ طبيعة ثانية كما يدعى اصحاب هذا الاتجاه . وقد تبنى هذا المذهب كبار الفلاسفة والمربين القدماء . ومنهم أرسطو الذى يرى « إن التربية الاخلاقية هى الاعتياد على السلوك الاخلاق أو الفضائل الاخلاقية وذلك خلاف التربية العقلية التى تكون فى رأيه بالتعليم التجريبى ، يقرر ذلك بقوله : إن الفضيلة على نوعين إحداهما عقلى و أخرى اخلاق والفضيلة العقلية تكاد تنتج دائما من تعليم إليه يسند اصل الفضيلة ونموها واما الفضيلة الاخلاقية فإنها تتولد على الاخص من العادة والشيم » ويشرح ذلك بقوله : إن الانسان لايحصل الفضيلة إلابالتكرار المستمر ويصير الانسان عادلا باقامة العدل وحكيما بمزاولة الحكمة وشجاعا باستعمال الشجاعة .

وقد صار على نهجه جان جاك روسو وجون لوك . والامام الغزالى الذى يقول « ولن ترسخ جميع الاخلاق الدينية فى النفس ما لم تتعود النفس جميع العادات الحسنة ومالم تترك جميع الأفعال السيئة ومالم تواظب عليها مواظبة من يشتاق إلى الأفعال الجميلة ويتنعم بها ويترك الأفعال القبيحة ويتالم بها » .

وقد تاثر بهذا النهج الاخلاقى الفيلسوف الاسلامى العظيم ابن سينا حيث قال « والذى يحصن به الانسان لنفسه الخلق ويكتسبه متى لم يكن له خلق أو ينقل نفسه عن خلق صادف نفسه عليه وهو العادة » واعنى بالعادة تكرار فعل الشئ الواحد مرارا كثيرا فى اوقات متقاربة »

وهذا هو الاتجاه الثاني في تربية الاخلاق الصحيحة والاتجاه الروحي الصوفي الذي : يرى أن التربية الأخلاقية ليس مجرد الاعتياد على الافعال الاخلاقية الظاهرية المادية وليست كذلك مجرد خلق بصيرة أخلاقية وليست اخيرا مجرد تلقين وتعليم المبادىء الاخلاقية بل انها فوق ذلك كله واكثر من ذلك هي تطهير النفس من كل الرذائل والنوازع الشريرة وتحليتها بالفضائل الأخلاقية ظاهرا وباطنا

والمتصوفون يتخذون مرحلة التخلية والتحلية مرحلتين اساسيتين للرقي الروحي وللوصول إلى عالم الروح والشهود كما يهتمون ايضا بتاديب الاعضاء والجوارح فيجمعون بين تهذيب ظاهر الانسان وباطنه فتلك هي آراء واقوال قادة الفكر والتربية في التربية الاخلاقية بعامة وقد وجب علينا بعد ذلك أن نتبين وجهة النظر السديدة في هذا المجال لدى الدين القيم دين الله الاسلام .

مفهوم التربية في نظر الاسلام

فقد بين هذا الدين العظيم ان مفهوم التربية الاخلاقية العالية المستقيمة هو تنشئة الطفل وتكوينه إنسانا متكاملا من حيث نشاته فيصير لديه اصالة حب الخير وفعله واجتنابه الشر كله ومعنى التربية الاخلاقية تنمية وتزكية الروح الفاضلة ونزعات الخير في نفس الانسان لأن التزكية تؤدي إلى التطهر مع التنمية المؤدية إلى تقوية دوافع العمل الصالح وقد صدق الحق حيث قال " فمن يعمل من الصالحات وهو مؤمن فلا كفران لسعيه وإنا له كاتبون ، وبهذا النهج التربوي الاخلاقي ارسل الحق سبحانه رسولنا محمدا صلوات الله عليه مبلغا كما ارسله مربيا ، فهذا قول الله « كما ارسلنا فيكم رسولا منكم يتلوا عليكم آياتنا ويزكيكم ويعلمكم الكتاب والحكمة ويعلمكم مالم تكونوا تعلمون ، وقال تعالى « ونفس وما سواها فالهمها فجورها وتقواها قد افلح من زكاها وقد خاب من دساها ، ويقول الامام الفخر الرازي : « فاعلم ان التزكية عبارة عن التطهير او عن الانماء ومعنى « من دساها » اى اوقعها في المعاصي حتى انغمس فيها وعلى اى حال فإن معنى تنمية الروح الاخلاقية تحتاج إلى تعليم وتبصير اخلاقي إذ لابد من وعي اخلاقي ليدرك الانسان حكم ومعنى المبادىء الاخلاقية ولابد من بصيرة الاخلاقية ايضا ليستطيع الانسان التمييز بين سلوك الخير والحق والجمال وسلوك الشر والباطل و القبيح ويقول الحق جل شانه « قد جاءكم بصائر من ربكم فمن ابصر فلنفسه ومن عمي فعليها ، وإذا وصل انسان إلى هذا المستوى فقد تكون تكوينا اخلاقيا يقينا وبهذا يكمل ايمانه ودينه . ومن ثم يصير مسلما كاملا فيصدق عليه قول المصطفى صلوات ربنا عليه « خيركم إسلاما احسنكم اخلاقا إذا فقهوا » بشكر مجلة منبر الاسلام

المقالة بقية

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم
هو الحبيب الذي ترجى شفاعته لكل هول من الأهوال مقتحم

sum-mas-ta-waa 'a-lal-'arsh	then set (Himself) upon the 'ARSH (the Throne of Supreme Authority);	ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ
Ya'-la-mu maa ya-li-ju fil-ar-di	He knows what enters into the earth	يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ
wa maa yakh-ru-ju min-haa	and what emerges from it,	وَمَا يَخْرُجُ مِنْهَا
wa maa yan-zi-lu mi-nas-sa-maa-i	and what comes down from the heaven	وَمَا يَنْزِلُ مِنَ السَّمَآءِ
wa maa ya'-ru-ju fee-haa.	and what goes up therein;	وَمَا يَعْرُجُ فِيهَا
Wa hu-wa ma-'a-kum ai na maa kun-tum,	and He is with you wherever you may be,	وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ
Wal-laa-hu bi-maa ta'-ma-loo-na ba-seer.	and Allah sees what you do	وَاللّٰهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝
5 La-hoo mul-kus-sa-maa-waa-ti wal-ard	5 To Him belongs the sovereignty of the heavens and the earth,	لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ
Wa i-lal-laa-hi tur-ja-'ul-u-moor.	and to Allah are returned, the affairs,	وَإِلَى اللّٰهِ تُرْجَعُ الْأُمُورُ ۝
6. Yoo-li-jul-lal-la fin-na-haa-ri	6 He merges the night into the day	يُولِجُ الَّيْلَ فِي النَّهَارِ
wa yoo-li-jun-na-haa-ra fil-lail.	and merges the day into the night,	وَيُولِجُ النَّهَارَ فِي الَّيْلِ
Wa hu-wa 'a-lee-mum-bi-zaa-tis-su-door.	and He is the Knower of all that is in the breasts.	وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

	SOO-RA-TUL-HA-DEED		SOO-RA-TUL-HA-DEED	سُورَةُ الْحَدِيدِ
	Ma-da-neey-yah		Revealed at Madinah	
	Aa-yaa-tu-haa 29		VERSES 29	
	Ru-koo-'aa-tu-haa 4		SECTIONS 4	
	Bis-mil-laa-hir-rah-maa-nir-ra-heem		In the name of Allah, the All-Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
	RU-KOO' 1		SECTION 1	ركوع ١
1	*Sub-ba-ha lil-laa-hi maa fis-sa-maa-waa-ti wal-ard.*	1	Whatever there is in the heavens and on the earth celebrates the Holiness of Allah.	سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ
	Wa hu-wal-'a-zee-zul-ha-keem.		And He is the Mighty, the Wise	وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝
2.	*La-hoo mul-kus-sa-maa-waa-ti wal-ard.*	2	To Him belongs the sovereignty of the heavens and the earth,	لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
	Yuh-yee wa yu-meet		He gives life and He causes death,	يُحْيِي وَيُمِيتُ
	Wa hu-wa 'a-laa kul-li shai-in-qa-deer.		and He is Omnipotent over all things	وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝
3.	*Hu-wal-aw-wa-lu wal-aa-khi-ru*	3	He is the First and the Last,	هُوَ الْأَوَّلُ وَالْآخِرُ
	waz-zaa-hi-ru wal-baa-tin		the Obvious and the Hidden	وَالظَّاهِرُ وَالْبَاطِنُ
	Wa hu-wa bi-kul-li sha-in 'a-leem.		and He is Aware of every thing	وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝
4.	*Hu-wal-la-zee kha-la-qas-sa-maa-waa-ti wal-ar-da*	4	It is He Who created the heavens and the earth	هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ
	fee sit-ta-ti aiy-yaa-min		in six days,	فِي سِتَّةِ أَيَّامٍ

90. *Wa am-māa in kaa-na min aṣ-ḥaa-bil-ya-mee-ni*	90. And if he is of the people of the right-hand side,	وَأَمَّآ إِن كَانَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ۝
91. *fa-sa-laa-mul-la-ka min aṣ-ḥaa-bil-ya-meen.*	91 Then. Peace upon you— from the companions of the right-hand side	فَسَلَٰمٌ لَّكَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ۝
92. *Wa am-māa in kaa-na min-nal-mu-kaz-zi-bee-naḍ-ḍaal-lee-na*	92. But if he is from the beliers (and) the erring ones,	وَأَمَّآ إِن كَانَ مِنَ ٱلْمُكَذِّبِينَ ٱلضَّآلِّينَ ۝
93. *fa-nu-zu-lum-min ḥa-mee-minw-*	93. Then (his) entertainment shall be of boiling water,	فَنُزُلٌ مِّنْ حَمِيمٍ ۝
94 *wa taṣ-li-ya-tu ja-ḥeem.*	94 And (his) being thrust into (Hell) Fire	وَتَصْلِيَةُ جَحِيمٍ ۝
95. *In-na haa-zaa la-hu-wa ḥaq-qul-ya-qeen.*	95 Surely, this is the very truth	إِنَّ هَٰذَا لَهُوَ حَقُّ ٱلْيَقِينِ ۝
96 *Fa-sab-biḥ bis-mi rab-bi-kal-'a-ẓeem,*	96 So glorify the name of your RABB (Guardian-Lord), the Great.	فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ۝

CHAPTER 56 AL-WAQI-'AH *ENDS HERE* تمت هنا بحمد الله السورة ٥٦ ـ الواقعة

QURAN MAJEED

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ث=ṯ	ح=ḥ	ذ=ẕ	ص=ṣ	ض=ḍ	ط=t	ظ=ẓ	ع='	ـْ (Jerk)	
Bold	Madd	آ=āā	ؤ=ōō	ئ=ēē	Fine	Madd	آ=aa	ؤ=oo	ئ=ee

Part 27 Qaa-la Fa-maa Khaṭ-bu-kum ٢٧ - قال فما خطبكم *Chapter 56 Al-Waa-qi-'ah* ٥٦ - الواقعة

RU-KOO' 3 (Contd)		SECTION 3 (Contd)	ركوع ٣ (متبع)
81	*A-fa-bi-haa-zal-ḥa-dee-ṯi an-tum-mud-hi-noon.*	81 Do you then make light of this Message	أفبهذا الحديث أنتم مدهنون
82	*Wa taj-'a-loo-na riẕ-qa-kum an-na-kum tu-kaz-zi-boon*	82 And make it your livelihood to belie (it)?	وتجعلون رزقكم أنكم تكذبون
83	*Fa-lau-lāa i-ẕaa ba-la-gha-til-ḥul-qoom*	83 So why not, when (the soul) reaches the throat (of the dying),	فلولا إذا بلغت الحلقوم
84	*Wa an-tum ḥee-na-i-zin tan-ẕu-roon.*	84 And you are at that time looking on	وأنتم حينئذ تنظرون
85	*Wa naḥ-nu aq-ra-bu i-lai-hi min-kum*	85 And We are nearer to him than you,	ونحن أقرب إليه منكم
	wa laa-kil-laa tub-ṣi-roon	but you do not see (that)	ولكن لا تبصرون
86	*Fa-lau lāa in kun-tum ghai-ra ma-dee-neen*	86 So if you are not under the control of any one, then why do you not	فلولا إن كنتم غير مدينين
87	*Tar-ji-'oo-na-hāa*	87 Bring it (the soul) back,	ترجعونها
	in kun-tum ṣaa-di-qeen	if you are truthful?	إن كنتم صادقين
88	*Fa-am-māa in kaa-na mi-nal-mu-qar-ra-bee-na*	88 So, if he is of those brought near (to Allah).	فأما إن كان من المقربين
89	*fa-rau-ḥunw-wa rai-ḥaa-nunw-*	89 Then (for him) is the repose and fragrance,	فروح وريحان
	wa jan-na-tu na-'eem	and a Garden of Delight	وجنت نعيم

71.	*A-fa-ra-ai-tu-mun-naa-ral-la-tee too-roon*	71	Do you see the fire which you kindle?	أَفَرَءَيْتُمُ النَّارَ الَّتِي تُورُونَ ۝
72.	*A-an-tum an-sha'-tum sha-ja-ra-ta-hāa*	72.	Did you produce its tree (whence you obtain fire)	ءَأَنتُمْ أَنشَأْتُمْ شَجَرَتَهَا
	am naḥ-nul-mun-shi-oon		or are We the Producers?	أَمْ نَحْنُ الْمُنشِئُونَ ۝
73	*Naḥ-nu ja-'al-naa-haa taz-ki-ra-tanw-*	73	We did make it a reminder,	نَحْنُ جَعَلْنَاهَا تَذْكِرَةً
	wa ma-taa-'al-lil-muq-ween		and an object of use for the dwellers of the wilderness.	وَمَتَاعًا لِّلْمُقْوِينَ ۝
74	*Fa-sab-biḥ bis-mi- rab-bi-kal-'a-ẕeem*	74	So, glorify the name of your RABB (Guardian-Lord), the Great	فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ۝
	RU-KOO' 3		SECTION 3	ركوع ٣
75.	*Fa-lāa uq-si-mu bi-ma-waa-qi-'in-nu-joo-mi-*	75.	No, I swear by the setting of the stars	فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ ۝
76	*wa in-na-hoo la-qa-sa-mul-lau ta'-la-moo-na 'a-ẕeem*	76	And surely, it is a great oath if you but knew.	وَإِنَّهُ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ۝
77	*In-na-hoo la-qur-aa-nun-ka-reem.*	77	Indeed, it is a glorious Quran,	إِنَّهُ لَقُرْآنٌ كَرِيمٌ ۝
78	*Fee-ki-taa-bim-mak-noon.*	78.	(written) in a well-guarded Book,	فِي كِتَابٍ مَّكْنُونٍ ۝
79.	*Laa ya-mas-su-hōo il-lal-mu-ṭah-ha-roon.*	79.	None shall touch it but the purified.	لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ۝
80	*Tan-ẕee-lum-mir-rab-bil-'aa-la-meen.*	80.	It is revealed by the RABB (Guardian-Lord) of the worlds	تَنزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ۝

CERTIFICATE

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Mohammad Ismail

Muhammed Ismail,
Maulvi Hafiz Qari Al-Khateeb

	wa maa naḥ-nu bi-mas-boo-qeen.		and We are not prevented	وَمَا نَحْنُ بِمَسْبُوقِينَ
61.	*'A-lāa an-nu-bad-di-la am-ṯaa-la-kum*	61	From replacing you (with others) like you,	عَلَىٰ أَن نُّبَدِّلَ أَمْثَالَكُمْ
	wa nun-shi-a-kum fee maa laa ta'-la-moon.		and raising you again in what you do not know	وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ
62.	*Wa-la-qad 'a-lim-tu-mun-nash-a-tal-oo-laa*	62	And surely you have known the first (form of) creation,	وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ
	fa-lau-laa ta-zak-ka-roon		why, then, do you not reflect?	فَلَوْلَا تَذَكَّرُونَ
63.	*A-fa-ra-ai-tum-maa-taḥ-ru-ṯoon.*	63	Do you see what you sow?	أَفَرَأَيْتُم مَّا تَحْرُثُونَ
64	*A-an-tum taz-ra-'oo-na-hōo*	64	Do you cause it to grow	أَأَنتُمْ تَزْرَعُونَهُ
	am naḥ-nuz-zaa-ri-'oon		or are We the growers?	أَمْ نَحْنُ الزَّارِعُونَ
65.	*Lau na-shāa-u la-ja-'al-naa-hu ḥu-ṭaa-man*	65	If We wished We could make it crumpled grass	لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا
	fa-ẓal-tum ta-fak-ka-hoon		then you would remain astonished (saying)	فَظَلْتُمْ تَفَكَّهُونَ
66	*In-naa la-mugh-ra-moo-na-*	66	Indeed, we are left encumbered	إِنَّا لَمُغْرَمُونَ
67	*bal naḥ-nu maḥ-roo-moon*	67	No but we are deprived	بَلْ نَحْنُ مَحْرُومُونَ
68	*A-fa-ra-ai-tu-mul-māa-al-la-zee tash-ra-boon*	68	Do you see the water which you drink?	أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ
69	*A-an-tum an-zal-tu-moo-hu mi-nal-muz-ni*	69	Did you send it down from the clouds,	أَأَنتُمْ أَنزَلْتُمُوهُ مِنَ الْمُزْنِ
	am naḥ-nul-mun-zi-loon		or are We the Senders?	أَمْ نَحْنُ الْمُنزِلُونَ
70	*Lau na-shāa-u ja-'al-naa-hu u-ja-jan*	70	If We wished We could make it brackish,	لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا
	fa-lau laa tash-ku-roon.		so why do you not give thanks?	فَلَوْلَا تَشْكُرُونَ

50.	*La-maj-moo-'oo-na*	50.	Shall of course be brought together	لمجموعون
	i-laa mee-qaa-ti yau-mim-ma'-loom.		at the time of a known day.	إلى ميقات يوم معلوم
51.	*Sum-ma in-na-kum aiy-yu-had-daal-loo-nal-mu-kaz-zi-boon.*	51.	Then surely, O you the erring ones (and) the beliers,	ثم إنكم أيها الضالون المكذبون
52	*La-aa-ki-loo-na*	52.	Shall indeed be eating	لآكلون
	min sha-ja-rim-min zaq-qoo-min		of a tree of ZAQQOOM.	من شجر من زقوم
53.	*fa maa-li-oo-na min-hal-bu-toon.*	53	And filling with it (your) bellies,	فمالئون منها البطون
54.	*Fa-shaa-ri-boo-na 'a-lai-hi mi-nal-ha-meem.*	54	And drinking on top of it boiling water,	فشاربون عليه من الحميم
55.	*Fa-shaa-ri-boo-na shur-bal-heem.*	55.	Drinking like the drinking of the thirsty camel (raging with thirst).	فشاربون شرب الهيم
56	*Haa-zaa nu-zu-lu-hum yau-mad-deen.*	56.	This is their entertainment on the Day of Judgement.	هذا نزلهم يوم الدين
57.	*Nah-nu kha-laq-naa-kum,*	57	We created you,	نحن خلقناكم
	fa-lau-laa tu-sad-di-qoon.		then why do you not admit (this)?	فلولا تصدقون
58.	*A-fa-ra-ai-tum-maa tum-noon.*	58	Do you see that (i.e. the human seed) which you spill out.	أفرأيتم ما تمنون
59.	*A-an-tum takh-lu-qoo-na-hoo*	59	Do you create it	أأنتم تخلقونه
	am nah-nul-khaa-li-qoon.		or are We the Creators?	أم نحن الخالقون
60.	*Nah-nu qad-dar-naa bai-na-ku-mul-mau-ta*	60.	We have decreed death among you,	نحن قدرنا بينكم الموت

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RU-KOO' 2 (Contd)	SECTION 2 (Contd)	ركوع ٢ (متتبع)
42. Fee sa-moo-minw-wa ḥa-meem.	42 (They shall be) amid burning winds and scalding water,	فِي سَمُومٍ وَحَمِيمٍ
43. Wa ẓil-lim-meeny-yaḥ-moo-mil-	43 And the shade of black smoke,	وَظِلٍّ مِّن يَحْمُومٍ
44 laa baa-ri-dinw-wa laa ka-reem.	44 Neither cooling nor refreshing	لَّا بَارِدٍ وَلَا كَرِيمٍ
45. In-na-hum kaa-noo qab-la zaa-li-ka	45 Surely, before that they were	إِنَّهُمْ كَانُوا قَبْلَ ذَٰلِكَ
mut-ra-feen	living in luxury	مُتْرَفِينَ
46 Wa kaa-noo yu-ṣir-roo-na	46 And were persisting	وَكَانُوا يُصِرُّونَ
'a-lal-ḥin-ṯil-'a-ẓeem	in the great sin,	عَلَى الْحِنثِ الْعَظِيمِ
47. Wa ka-noo ya-qoo-loo-na	47 And they used to say	وَكَانُوا يَقُولُونَ
a-i-zaa mit-naa wa kun-naa tu-raa-banw-	What! when we die and become dust	أَئِذَا مِتْنَا وَكُنَّا تُرَابًا
wa 'i-ẓaa-man a-in-naa la-mab-'oo-ṯoon	and (rotten) bones, shall we then indeed be raised again,	وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ
48 A-wa aa-bāā-u-nal-aw-wa-loon.	48 And also our forefathers?	أَوَآبَاؤُنَا الْأَوَّلُونَ
49 Qul in-nal-aw-wa-lee-na	49 Say Surely, the former people	قُلْ إِنَّ الْأَوَّلِينَ
wal-aa-khi-reen.	and the later people	وَالْآخِرِينَ

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us". So we see, when Muslims brushed their teeth 1400 years ago, that fought more than just cavities.

A factor which is very important in the prevention of disease is exercise. Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* laid stress on just enough exercise to make one sweat. The wisdom of this deportment is being realized today in all countries where jogging and isometric exercises are being recommended for the prevention of heart attacks and for ensuring a healthier community.

Sex counselling is implied in Al-Qur'an.

(9) "They ask thee concerning women's courses. Say They are a hurt and pollution, so keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, you may approach them in any manner, time, or place ordained for you by God. For God loves those who turn to Him constantly and He loves those who keep themselves pure and clean." (2:222)

"Your wives are as a tilth to you; so approach your tilth when or how you will—" (2:223)

"Such of your women as have passed the age of monthly courses, for them the prescribed period, if you have any boubts, is three months, and for those who have no courses (it is the same). For those who carry (life within their wombs), their period is until they deliver their burdens, (i.e. when the child is born)—." (65:4)

Prophet Muhammad's *(Sallallahu 'alaihi wa sallam)* knowledge on this subject was far in advance of anything known to the sexologists of today Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* taught sex regulation during certain periods, like fasting and during menstruation. All this was based on Qur'anic (2 222, 223 & 65 4) instruction from the Creator To-day certain Christian sexologists and their carbon copies advocate sexual union during menstruation claiming that such copulation is harmless It is factual that blood is a medium for bacterial growth, and males are likely to incur a bladder or kidney infection while in sexual intercourse with women during their menstrual cycle. The danger doubles for the vampire sexual perverts Surely Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was the best counselor on marriage education, medicine, etc

—:o:—

AI -HADIS Hazrat Usman *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said· The best amongst you is the person who learnt Al-Qur'an and taught it (Bukhari)

• • • •

AL-HADIS Hazrat Abu Musa *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said· He who remembers Allah and the other one who does not. are likened to the living and the dead. (Agreed)

• • • •

QUR'AN BEING CARVED IN WOODEN PLATES

All the 30 'Siparas' of the Holy Qur'an are being carved on wooden plates and inlaid on the walls of the ancient Xi'ah mosque in the capital of the Shaanxi province.

To date, 14 volumes have been engraved in both Arabic and Chinese on 14 wooden plates, 3.5 metres long and 1.6 metres wide each The plates have been inlaid on the northern wall of the mosque

Imam of the mosque, Ma Liorgji said in an interview that when all the volumes were completed next year, the plates would be guilded.

—:o:—

ATTENTION READERS

You are aware that the cost of paper, printing etc has gone high The present foreign Postage rates have increased to such an extent that it is becoming difficult for us to maintain the supply of our Journal at the existing rates

We hope our Readers will not mind this unavoidable increases and continue their support and cooperation.

Revised rates appear on Page 84 of the current Issue

—:o—

SALAAT is the pillar of Faith We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. When the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

—:o:—

the Prophet that no Muslim had consulted him during his month long stay in Madinah, to which the Prophet replied: "We are a nation that only eat when we are hungry, and when we eat, we only eat a little". Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* also replied that this was the secret of the health of the Muslims There are many **Ahadith** to support this statement, where Prophet Muhammad *(Sallallahu 'ala hi wa sallam)* said that the stomach was a tank (house) of disease, and that overeating engenders sloth and disease.

The teachings of Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* 1400 years ago are fully borne out in contemporary times Today the major causes of death (other than murder, car accidents etc.) are listed as coronary thrombosis, hypertension and its effect of strokes, diabetes, and many cancers. The Prophet said that where diet alone sufficed, one should not resort to drugs. The Qur'an prohibited eating and drinking to excess, but recommended certain foods, like dates seafood and meats, but not all meats:

(5) "And shake towards yourself the trunk of the Palm-tree: it will let fall fresh ripe dates upon you" (19:25).
"It is He Who has made the sea subject, thereof flesh that is fresh and tender—" (16:14).

(6) "Lawful to you is the pursuit of water-game and its use for food,—" (5:99)
"They ask you what is lawful to them (as food). Say: Lawful to you are (all) things good and pure: and what you have taught your trained hunting animals (to catch)—" (5:5)

"He has only forbidden you dead meat and blood and the flesh of swine, and that on which any other name has been invoked besides that of God—" (2:174)

Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* recommended mutton and chicken as being healthy to eat, and enjoined that meat be nibbled to ensure better digestion.

It is reported in **Ahadith** that whoever eats meat continuously for forty days, his heart becomes hardened. This testifies to the fact that certain meats contain hard fats which are the cause of fatty depositions in the blood vessels which leads to strokes and heart attacks. It is recommended that meat be eaten on alternate days only. There is not any better scientific advice than that even today, 1400 years later.

In Al-Qur'an Allah gave a decree that was a great advance on the standard of hygiene prevailing in Europe. The use of water for cleanliness and ritual purity was not found in other so-alled religions prior to the advent of Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and Al-Qur'an. Even in the 15th century ,Europeans disliked the use of water for washing and personal hygiene was unheard of among pallid Christians. This is history! See the Verses:

(7) "O you who believe, when you prepare for prayer wash your faces, and your hands (and arms) to the elbows; rub your heads (with water) and (wash) your feet to the ankles. If you are in a state of cerimonial impurity, bathe your whole body."—(5:6)

In Al-Qur'an Allah tells us that honey is medicinal. As late as 1979, a doctor wrote in a medical journal that honey was an excellent antibiotic ointment Honey when applied to a wound, has been known to have healed an ulcer. The doctor asked whether anyone could offer an explanation of what he termed a "Unique Phenomenon". Surely Allah Ta'ala is all-wise, full of wisdom. In Bukhari (**Ahadith**) there are clear reports pertaining to honey as a medicine.

(8) "And your Lord taught the bee to build its cells in hills, on trees, and in (men's) habitations; then to eat of all the produce (of the earth) and find with skill the spacious paths of its Lord: There issues from within their bodies a drink of varying colours wherein is healing for men.—" (16: 68-69)

Olive oil was used by Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* for the treatment of piles pleurisy and skin ailments, and for use against ingested poisons These treatments are still valid today. It was used, also for expelling worms and as an analgesic to kill pain. Today olive oil is still one of the best laxatives. (Al-Qur'an) says:

"With it (i.e. water) He produces for you corn, olives, date-palms, grapes and every kind of fruit.—" (16:11)

Miswak, or aloeswood, was recommended by Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* as a mouth-wash and tooth cleanser Dental hygiene was advocated by Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* 1400 years ago! There is a historical report that once when the Muslims were brushing their teeth, the enemies who were engaged in a fight with them saw them and fled saying 'the Muslims are getting ready to eat

to the longevity of humanity thousands of years ago, in contrast to today). There is both palatable and nonpalatable water on the earth. Allah Almighty says in Al-Qur'an Karim:

(3) "It is He Who has left free the two bodies of flowing water: One palatable and sweet and the other salt and bitter—(25:53).

"Nor are the two bodies of flowing water alike—The one palatable, sweet, and pleasant to drink and the other salt and bitter—(35.12).

Beverages and food play essential roles in a healthy diet. Today, not like yesterday, there is a copious amount of different kinds of beverages available to the gullible masses Basically there are three major categories of beverages! (1) non-carbonated, (2) carbonated, (3) alchoholic.

Non-carbonated beverages include water, milk, fruit juices Even coffee and tea. A person's body requires water to digest food, to bring chemical changes which provide energy to muscles, to lubricate joints, to excrete waste matter, to maitain normal temperature, to absorb oxygen and expel carbon dioxide, etc. Even though water content is approximately 90% in all soft drinks and the average adult needs to drink about 5-6 glasses of liquid per day, the intake of pure and wholesome water is best. Pure water has many facets contributing to good health Water is medically prescribed to be taken orally in large amounts to patients with colds, diarrhea, or with other viral infections to prevent dehydration.. Water, next to air, is most indispensable.

A very serious and deleterious habit is the use of aerated water drinks which have been proven to effect the stomach resulting in ulcers and gastritis, etc. Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was ahead of the time The Muslims were the first to discover the coffee beans and made a luscious hot drink out of them The church, at the end of the 16th century, condemned coffee as the "wine of Islam" It was not until Pope Clement VIII tasted it and deemed it so delicious as to be too good for heathens, that coffee was accepted as a drink by the so-called Christian Coffee contains coffeine Rootbeer, cola, cream soda, etc all contain caffeine. All contain a degree of alcohol Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* advocated (via sunnah) pure water and milk as proper beverage

Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* loved milk. According to Ahadith, he used to wash out his mouth after drinking milk, since the residual fats were bad for the feverish and for those with headache Today the medical profession recognizes that milk is a potent allergen and a cause of allergic sinusitis (headaches) According to both Bukhari and Muslim, Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was conversant with this fact 1400 years ago!

Some of the virtues of milk are spelled out in Holy Qur'an as a source of food and as being easy and agreeable to swallow

(4) "And surely in Cattle (too) will you find instructive sign from what is within their bodies between exceretion, and blood, We produce for your drink, milk, pure and agreeable to those who drink it (16:66)

"And in Cattle (too) you have an instructive example: from within their bodies We produce (milk) for you—. (23:21)".

Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* had knowledge that milk is both fattening and assists healing by virtue of its protein content and he prescribed it. According to a Hadith by Ibn Mas'ud, Allah did not make feasible any illness without also creating a remedy for it. So drink milk since cows feed on a variety of plants. Here we have proof that Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* knew something about medical value of plants. This indeed renders impetus to Muslim medical students, and Muslim Doctors dedicated to Din Al-Islam, to search for remedies and to study pharmacology Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is the example.

Prophet Muhammad *(Sallallahu alaihi wa sallam)* prohibited blowing over milk to separate the cream. It is today known by doctors, and even many common folk without medical background, that our breath contains many bacteria and milk is the ideal culture medium for their propagation How did Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* knew this more than 1400 years ago? Was it from Allah, common knowledge, or what? Think about it

Food as a Cause of Disease: Food is a must. Medical advice is contained in half an ayat of Qur'an (5:90) that could not only make diet pills, etc., obsolete, but save lives by the Million. "Eat and drink, but not to excess" This is free, divine medical advice from the Creator of the heavens and the earth, all that is below and in-between. There is an Hadith which describes a physician emmissary sent by Choesroe complaining to

deeply cares about the fate of each of us. The Holy Qur'an tells us that God is nearer to everyone of us than our jugulat veins!

Since the Holy Qur'an is divine revelation, it cannot and will never be changed. Because it is perfect, it cannot be impreaved. revised or reformed Since Muhammad, (*Sallallahu 'alaihi wa sallam*) is the final Prophet, his guidance can never be superseded by any other The Qur'an and Sunnah are addressed to all peoples, in every country of the West as well as in the East Since it is relevant for all times, in all places, it can never become obsolete or out-of-date The revelution which has taken place in Iran, a country which under the Shah appeared utterly lost to atheism and materialism has proved that a modern Islamic society and stage can flourish and prosper today

You are both of every advanced age and there is so little time left Yet it is not too late if you act now If your decision is positive, your ties with your loved ones in Pakistan will not only be by blood but also in faith. You cannot only love them in this world but be all together with us forever in eternity

If your decision is negative. I am very much afraid that your happy, comfortable and pleasent life will very shortly come to an end. As soon as the inevitable occurs, it is too late for remorse and regrets. The punishment will be terrible from which there is no refuge and no escape The tortures and torments, both physical and mental, without respite, will last for ever. You will be permanently separated from all those you love and be forced to dwell with people like Hitler, Stalin and Lenin for your companions.

It is as your daughter who loves you and hopes to the end that you will be spared this fate. But the decision rests entirely with you You have complete freedom to accept or reject· Your future depends upon the choice you make now.

—:o.—

AL-SUNNAH

HOLY PROPHET AS PHYSICIAN

By Adil Salahi

Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was, in effect, a physician Long before, Pare, a French surgeon, disclaiming praise from King Louis for having treated a fracture said that it was God Who had cured the King. Prophet Muhammad laid stress on the assistance of Allah (The Creator). He, treated illness, likening medical practice to the planting of a seed, and then praying to Allah for rain—Action and Iman united

However, the Prophet (*Sallallahu 'alaihi wa sallam*) went even further than mere treatment and laid stress on the prevention of illness rather than its cure, a situation which is only lately being realised in the West Consider the prophetic principles of medicine which are the **"Sittah Darurivah"** (the six essentials) which had to be considered in the treatment and causation of illness

1 Air, (including the effects of climate, water and soil).
2 Food, its quality and time of eating.
3 Bodily rest and movement (exercise).
4 Sleep
5. Emotional effects· i e., which emotions enhance or hamper cure.
6 Excretions and retentions· Sex is regarded as an excretion

These principles are accepted in theory in contemporary times stress is however laid on an infective cause and to a larger extent on psychosomatic cause.

The best brink is water according to a **hadith**, and rain water is preferred since the Qur'an states that 'We have sent down the clouds water abounding in Good'. See the verses

(1) "That with it We may give life to a dead land. and slake the thirst of things We have created—cattle and men in great numbers." (25 49)

(2) And We send down from the sky rain charged with blessing (50 9).

Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) chose to drink water that had been standing, probably because sediment could settle and he preferred to drink from a leather or earthen vessel Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) recognized 1400 years ago that water kept in leaden vessels was harmful This fact is acknowledged by medical persons today However we seldom reflect on the fact that all modern water supplies use lead piping.

Chronologically, water was the first and perhaps the only beverage other than milk, that man knew for a long time after creation (maybe, this reality has some relationship

Today America is in many ways a repetition of ancient Rome in the terminal stages of her decline and fall. Thinking people know that secularism has failed to be a sound foundation for our social order. They are anxiously searching in other directions for a solution to the crisis but do not know yet where to find it. This is not of concern only to a few sociologists The disease of national disintegration directly affects you and me and each one of us.

During its most critical period ancient Rome adopted Christianity as its salvation and henceforth the Church dominated Europe for more than a thousand years. This put an end to many of the worst social and moral evils of decadent Rome and greatly raised the moral and spiritual standards of the people. Unfortunately during the formative period of its history, the Church compromised with paganism and secularism, adopting an elaborate priesthood and incomprehensible theology which could not resist the impact of the renaissance, the revival of the natural sciences and the radical secularism of the French Revolution. While Christians in Europe and America have deserted their faith wholesale leaving the churches almost empty, the missionaries continue to represent the vanguard of western imperialism and exploitation in Asia and Africa.

After Christianity, the Jews comprise the second largest religious group in America who dominate politically, and economically, as well as exercising considerable control over the media. But Judaism always been parochial and tribal, seldom welcoming converts It is not and has never been a universal faith. The Zionist movement which resulted in the establishment of the state of Israel, is the secular expression of Jewish nationalism and tribalisms. The dreadful atrocities committed by the Israelis in occupied Palestine. the unprovoked aggression in Lebanon and adjacent areas and the attempted genocide of the Palestinian Arabs. depriving them of all political and human rights, is the logical result of this same narrow parochial outlook; This is the reason why even the most orthodox of the Rabbis refuse to believe that Israel can do any wrong and uncritically support everything she does. These glaring moral and spiritual defects automatically disqualify Judaism as the faith of the future

The Muslims comprise the third and fastest growing faith in America today No longer is Islam confined to remote regions of the deserts and jungles of Asia and Africa No longer is Islam foreign to the American scene There are more than three million Muslims in America today and their numbers are increasing fast There are thousands of students from all Muslim countries studying in American universities and well-educated. highly trained Muslims are busily at work in all the professions In the last two decades. hundreds of native born American converts have swelled their ranks At first most of the converts were black people who found in Islam, dignity, honour, self-respect and racial brotherhood as did Malcolm-X, but in recent years more and more white converts of European origin, searching for guidance in all the affairs of their formerly chaotic lives have also embraced Islam, making many sacrifices and enduring much hardships to do so Few of them are fortunate as I am to have loving parents like you. Most of them suffer severe frictions with their non-Muslim parents and relatives. Today churches and synagogues are almost deserted but the newly-built mosques and Islamic centres. springing up in every important American city and town, are attracting rapidly growing numbers, most of the new Muslims in America are young, intelligent and well-educated.

What attracts so many of these young Americans to Islam?

Americans today, both young and old, are desperately searching for guidance They know from bitter experience that the personal freedom and opportunities, they as Americans enjoy are meaningless and even self-destructive without reliable guidance direction and purpose Secularism and materialsim are powerless to provide any postitive or constructive moral values for Americans either individually or collectively That is why after Christianity and Judaism have failed them more and more people in America today are turning towards Islam In Islam as new Muslims, they find a sane healthy clean and honest life And for Muslims, everything does not come to an end at death They look forward to an Eternity of bliss peace and perfect happiness (in the Hereafter)

This Guidance is found in the Holy Qur'an and the recorded words and deeds of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is not only for foreign races in some far-away corner of the East, centuries ago *Here are to be found the solutions to all the economic, social, moral and, political problems which face us right here in the West today* Furthermore, *Islam is not cold remote and impersonal* Muslims have complete faith in a very personal God who not only created, sustains and rules the universe but also loves and

TO HER PARENTS

By Maryam Jameelah

(Maryam Jameelah, a well-known American convert from Judaism to Islam writes an open letter to her parents).

Dear Mother and Father,

I have now been living in Pakistan for more than twenty years during which time you have acquired an entire additional family of loved-ones there, adding much to your happiness. You have reached a ripe age, thank God, living longer in good health than I had ever expected. You have read all my books and other Islamic literature I have sent you with a broad and open mind. Therefore you need no introduction to the subject I wish to discuss with you now and nothing I have to say will seem strange and new to you.

I wonder if you realize fully how very fortunate you are. So long as you can keep in reasonable health and are able to take care of yourselves, you can continue to enjoy a pleasant life. But do you ever think of the tragic fate of those hundreds of thousands of other older Americans, the victims of chronic illness and infirmities, who crowd to over-flowing hospitals and nursing homes (which are really charnel houses), the old-age homes and the senile wards of mental institutions? And do you ever think of these still greater numbers of older people who are widowed and live their lonely lives confined to their dingy rooms in constant fear of muggings, physical attacks and robberies by hordes of juvenile delinquents who prey on the old and infirm with no remorse or fear of punishment? The maltreatment of the older people is a direct result of the collapse of the home and extended family. Does your elder sister—my aunt Rosalyn, a great-grandmother lovingly sheltered in a close and adoring family and a happy home. ever think how lucky she is and now few of her advanced age in America are left like her?

You must know that the society in which you were brought up and have lived all your life is in a state of rapid disintegration on the brink of collapse Actually the decline in our civilization was evident as far back as World War I but at that time few people except some intellectuals and artists were aware of what was happening But since the end of World War II and especially during the last two decades, the rot has reached such a stage of advanced decay that nobody can any longer ignore it.

The moral anarchy in the absence of any respected, fixed standards of behaviour and conduct, the obcession with perverted sex over the entertainment media, the mistreatment of older people. the divorce rate which has climbed so high that among the new generation. an enduring happy marriage is becoming rare, child abuse. the destruction of the natural environment, the prodigious waste of scarce and valuable resources. the epidemic of venereal diseases and mental disorders. drug addiction, alcoholism. suicides as leading cause of death, crime. vandalism, corruption in the government and contempt for the law in genral—all of this has a cause.

The cause is the failure of secularism and materialism and the absence of absolute, transcendental theological and moral values. Deed does in the final analysis depend upon creed because if the intention is wrong, the work always suffers

No doubt it may bore you to read this. You will protest that if you are not theologians, philosophers or sociologists, then why bother about such "deep" matters when they do not seem to be of any direct concern to you? After all, you are happy and content living just as you are. You only wish to enjoy life right now, live entirely in the present and accept each day as it comes If life is a journey, is it not foolhardy only to be concerned with pleasant and comfortable accommodations along the way and never to think about the journey's end? Why we were born? What is the meaning and purpose of life, why we must die and what will happen to each of us after death?

Father, you have told me more than once that you cannot accept any traditional religion because you are convinced that theology conflicts with modern science. Science and technology have indeed given us much information about the physical world, provided us with abundant comforts and conveniences, increased efficiency discovered remedies for many diseases that used to be fatal. But Science does not and cannot tell us about the meaning of life and death. Sicence tells us "how" but it never answers the question "why", Science can never tell us what is right and what is wrong? What is good and what is evil? What is beautiful and what is ugly? And to whom are we accountable for what we do? Religion does.

AL-SUNNAH

PROPHET MUHAMMAD

(Sallallahu 'alaihi wa sallam)

HIS SERMONS

(VII)

By M. M. Ansari

In the preceding part of this article, excerpts from the Farewell Sermon delivered by Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* on the occasion of his Last Pilgrimage were given. The Farewell Sermon, without any doubt, shines as the first universal Declaration of Human Rights Its concept and clarity, its simplicity and meaningfulness, its fluency and appeal, surpass human didactic expositions of all time

The Sermon provides for the sanctity of human life, property and honour. It gives women their rightful status in society It protects the interests of slaves It discards vendetta It prohibits usury It regulates the line of inheritance It acclaims equality of human beings. It proclaims Brotherhood of Muslims. It is the noblest charter that the Humanity at large could ever have expected to receive The mankind owes indeed an eternal debt of gratitude to its saviour. Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* the Last Apostle of God

After delivering the Farewell Sermon and offering the afternoon (Zuhar) and early evening (Asr) Prayers together, he proceeded on to Mawqif. To his agitated followers, he was calling out:

"Calmly. O people! calmly "

On the 10th of Zilhijjah, Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* moved towards Jamrah where he flung pebbles at the appointed target and addressed the Muslims thus:

> "Avoid carrying things too far in religious matters. for this has been the (cause of) undoing of former peoples " (Ibn Majah)

At the same time he was calling out to the people

> "Learn of me the way the Hajj is to be performed I do not know but maybe I should have no chance for another Pilgrimage " (Muslim)

Then he proceeded to the plain of Mina at the head of a huge gathering In the wake of the Divine tiding of the perfection of the religion of Islam which gave to humanity a new era, a new law and a new outlook of life, he said

> "This day Time has revolved back to the position where it stood when God created the earth and the heavens"
> Is it not the day for sacrifice? (Yes, it is) Is it not the month of Zilhijjah? (Yes it is) Is it not the Holy City? (Yes, it is)

Then your life, your property and your honour are sacred just as this day of this month in this town

See that you do not go astray when I am gone So do not start cutting one another's throat You shall have to face God and He will demand of you an answer for what you do Lo! a culprit is responsible for his offence in his own person Yes, the son is not answerable for his father, or the father for his son.

Yes. Satan can no longer hope to see his worship ever practised in this city of yours. However, you will follow him in minor things and he will be pleased with it.

Worship your God, pray five times a day, fast during the month of fasting, and do what I have ordained, and you shall enter God's Paradise.

"I have delivered to you the message of God. Let those present here convey it to those who are absent."

After delivering the Sermon, he proceeded to the place meant for slaughter of sacrificial animals After the sacrifice was over, he went round the Holy Ka'bah. On the 13th Zilhijjah in the small hours of the night, he got up and performed his life's last round of the Holy Ka'bah He then set for Madinah at the head of the caravan of pilgrims On the way, they came of Khumm where Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* called the Companions and addressed them thus

> "Praise and Glory be to God Know that I too am a mortal man May be the call from God shall soon be coming and I shall have to obey I leave with you two weighty things one is the Book of God wherein is guidance and light, so hold fast to the Book of God The other thing is my family With regards to my family I advise you to be mindful of God "

The last sentence he repeated thrice as if to instruct and remind the gathering of the Believers to be considerate of the rights and honour of his family Reaching the vicinity of Madinah, they stayed overnight in Zul-Halaifa Next day they entered Madinah, safe and sound. with praise and thanksgiving to God

(To be continued)

——.o.——

In short, Islam has no quarrel with any one. It is, however, dead against oppression, injustice, immorality, and against societies which permit people to obtain advantages beyond legitimate limits.

Believers in the so-called 'signs of progress" such as drinking, dancing, dating and premarital sex, have mislabelled Islam as a conservative religion, ill-suited to modern life. The disillusionment does come but when it does, it is too late. **Try to understand Islam now. We believe it has the solutions to your problems of life and society.**

Sirojini Naidu, in her Lecture on "The Ideals of Islam" vide Speeches and Writings observed that—"Sense of justice is one of the most wonderful ideals of Islam because as I read in the Qur'an I find those dynamic principles of life, not mystic but practical ethics for the daily conduct of life suited to the whole world."

A M Lothrop Stoddard, in "The New World of Islam," has said that—'Muhammad, an Arab of the Arabs, was the very incarnation of the soul of his race Preaching a simple austere monotheism, free from priestcraft or elaborate doctrinal trappings, he tapped the well-springs of religious zeal always present in the Semitic heart. Forgetting the chronic rivalries and blood feuds which had consumed their energies in internecine strife, and welded into a glowing unity by the fire of their new-bound faith, the Arabs poured forth from their deserts to conquer the earth for Allah, the one true God ...

"The Arabs were not bloodthirsty savages, bent solely on loot and destruction. On the contrary, they were an innately gifted race, eager to learn and appreciate the cultural gifts which older civilisations had to bestow. Intermarrying freely and professing a common belief, conquerors and conquered rapidly fused, and from this fusion arose a new civilization, to which the ancient cultures of Greece, Rome and Persia were revitalised by the Arab genius and the Islamic spirit. For the first three centuries of its existence the realm of Islam was the most civilized and progressive portion of the world Studded with splendid cities, gracious mosques, and quiet universities where the wisdom of the ancient world was preserved and appreciated the Moslem world offered a striking contrast to the Christian West, then sunk in the night of the Dark Ages "

The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* has said:

"None would become a true believer unless he loves for his brother what he loves for himself "

Since none of us Muslims like to become a disbeliever, it is the duty of every one of us to pass the Message to his brother not only in Islam but in mankind at large Surely, each of us is a mirror to his brother if he sees a vice in his brother, he must advise him to get rid of it

"Accursed is he who injures a believer and plays deceit with him."

The pioneer Muslim scholars had set outstanding examples in preparing themselves for dissemination of the Islamic Message. For instance Ahmad Ibn Hanbal, who was an authority on Islamic teachings, held out for the cause of righteousness and made endless sacrifices. Baaqlani, Abul Hasan 'Ashari, Ibn-i-Taimiyyah and Ibn-i al-Qayyim are but a few names out of the thousands of scholars who spent most of their life time working day and night for repelling doubts and exhorting their people to uphold the Message and to establish a firm basis for dissemination of the Faith and Islamic tachings until they succeeded in overcoming atheism and removing all misgivings created as a result thereof, and as a result of the infiltration of the Greek, Persian and Indian concepts

It is the great mission of Islam to bring about peace in the world, to gather together all the religious truths, to teach the eternal realities which had not before been preached, and last of all to meet all the moral and spiritual requirements of an ever-advancing humanity.

"Islam has the power of peacefully conquering souls by the simplicity of its theology, and the definite number of the practices which it demands In contrast to Christianity which has been undergoing continual transformation since its origin, Islam has remained with itself " (Jean L'heureux, Etude sur L'Islamisme).

"Two features in the Creed of Islam have always specially attracted me. One is the God conception the other is its unquestionable sincerity, a tremendous asset in human affairs, the religious aspect of them especially After all, sincerity is almost divine and like love covers a multitude of sins." (Major Arthur Glyn Leonard, Islam-Her Moral and Spiritual Value).

May Allah help us to choose and adopt the right path which He has ordained for us to achieve happiness in this world and the Hereafter. Ameen.

—:o:—

of all the revealed religions were the same as all Prophets and Messengers were sent down by Allah, with One Message.

Belief in Fate: It is founded on the doctrine that Allah is the Absolute Sovereign and the Sustainer of the entire universe. He is Omniscient and knows everything that takes place in the heavens and the earth. Fate, does not deny freedom of action. Man has been endowed with reason and a faculty to choose between good and evil. Therefore, man is responsible for his actions He is not at all forced to act in a certain way, and so he cannot escape the consequences of his actions. Fate does not mean accepting things blindly, as they come Decisions based on proper understanding, good intention with trust in God, go to make one's Fate and are sure to bear good results Qur'an Majeed says:

> "When you are resolved then rely upon Allah". (3 159)

The Day of Judgement: To account for the gift of 'Reason' and to explain the exercise of "Will", all human beings will be restored to life after death, and presented before Allah, on the appointed Day for final judgement. "On that day every body will be exposed to view, no secret of their will remain hidden (69: 13-19) and good and evil will have their reward. "Whoever does an atom's Weight of good shall see it and whoever does an atom's Weight of evil shall see it." (99:7-8)

The belief in the Day of Judgement is perfectly rational. It requires little effort to see the law of cause and effect in this life. Why then the good deed or evil deed should not have its recompense?

Shari'ah: It is the law which embodies or codifies the Faith. It is the practical demonstration of the oral belief in the Oneness of Allah, His angels, His Books, His prophets, in the Day of Judgement, in Fate and Ressurection after death. Law of Islam is a code of life governing man's relationship with his Creator and with his fellow beings, beginning with the family, showing him the Straight Way of living through worship

Forms of Worship: 1. **Al-Shahadah**—There is no god but Allah, and Muhammad is the Messenger of Allah

2 **As-salaat** or Daily five time Obligatory Prayer

3. **As-siyaam** or Fasting during the month of Ramazan

4 **Az-zakat** or The Poor-due

5 **Al-Hajj** or Pilgrimage (for one who can afford it)

Declaration of Faith: If one declares that there is no god but Allah, and does not likewise declare that Muhammad *(Sallallahu 'alaihi wa sallam)* is His messenger, one is not a Muslim To believe in the prophethood of Muhammad *(Sallallahu 'alaihi wa sallam)* is to perfect one's life on his model In deed "the life (**Seerat**) of the Prophet *(Sallallahu 'alaihi wa sallam)* serves as a model in every little detail for all true believers "

As-Salaat: Five times a day, it makes one to dissociate oneself from worldly affairs to seek audience with Allah "Surely prayer forbids indecency and dishonour" (29 45) It is an effective means of moral evaluation, purification of the heart and unification of the human race. "All historians", says an American psychologist, (Dennison, Emotion as the Basis of Civilization, pp. 274-275) "the amazing success of Islam in dominating the world lay in the astounding coherence a sense of unity" and "one of the most effective means of this sense of unity was prayer".

As-Siyaam (Fasting): Develops spiritual stamina to withstand temptations. It is a surest means to attain. **Taqwa** (Fear of Allah so as to ward off evil) and it is what is greatly liked by Allah.

Az-Zakaat: It is 2.5 per cent of one's savings over a year, beyond a certain amount called "**An-nisaab**" (minimum amount or number) for distribution to the needy It goes a long way towards guarding against the accumulation of wealth within a few hands and thus contribute towards establishing a just and egalatarian society as envisaged by Islam

Al-Hajj: The Annual Pilgrimage to Makkah manifests the unity of Muslims and universality of Islam in its best form The foremost goal of this pilgrimage is the assembling of Muslims from different parts of the world They shall learn to understand one another and know the needs of Muslim countries other than their own And this is the practical method of promoting the great Commonwealth of Islam, the brotherhood of men bound together by the same ideal of devotion in God, whose Oneness, as also the unity of all Muslims, are symbolised in the Qiblah of Makkah" (Cited in **Tafseer Majidi**, ii 108, note 335)

Morality: *Morality constitutes the plinth of the Islamic values It is like the soul to the body The Holy Prophet (Sallallahu 'alaihi wa sallam) used to say that the chief aim of his mission was to* establish and enforce goodness and eradicate the evil In one of his traditions, he said, "I have been sent to establish a perfect moral system."

"If the greatness of purpose, smallness of means and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad?....

"Philosopher, Orator, Apostle, Legislator, Warrior, Conqueror of ideas, Restorer of rational dogmas of a cult without images, the founder of twenty terrestrial empires and of one Spiritual Empire, that is Muhammad".

"As regards all the standards by which human greatness may be measured, we may well ask, is there any man greater than he?"

What the divinely inspired group strove for was to establish an order in which everybody was kept within well defined limits and enjoyed his rights within the given limits. There was therefore a perfect balance in the relationship between individuals and between the individual and society, and their Revolutionary Movement never gave rise to any class war. Their approach to their task of reconstruction is described in the Qur'an Majeed and the Sunnah.

The Primary Sources of Islam: These are the Qur'an Majeed and the Sunnah. Sunnah literally means a way or manner of acting, or mode of life, and Hadith means any saying conveyed either through hearing or through revelation. In Islamic law, Sunnah and Hadith are used interchangeably for the saying of the Holy Prophet *(Sallallahu 'alaihi wa sallam)*, or for any action or practice of his or his silent approval of an action or practice of another person.

The third source from which the law of Islam is drawn, is Ijtihad or exercise of judgment in accordance with the spirit and the general scheme of the Shariah (Islamic law) in respect of matters which have not been clearly decided upon therein. The word itself is derived from the Arabic root Jahad which means exerting oneself to the utmost or to the best of one's ability. Ijtihaad is technically applicable to a jurist's exerting the faculties of his mind to the utmost for the purpose of forming an opinion in the light of the Islamic principles in a case of law where the Shariah is silent.

The Basic Facts of Islam: These comprise by Imaan (Faith) and Shariah (Islamic law). To be a good Muslim one has to acquaint himself with the Faith and its Law, and practise one's knowledge of them Islam is not only a belief, but also a code of life, i.e. both faith and worship one complementing the other. This point has been beautifully elaborated by Maulana Farahi He says

"Just as 'Imaan' gives rise to righteous deeds, so righteous deeds necessarily give rise to mutual encouragement to truth This is so, quite understandably, because a person whose adherence to the truth can make him endure the worst possible trial and affliction, must consider his knowledge of the truth and fidelity to it as superior to everything else."

The Arabic word Imaan literally means "to believe, to testify, to have trust or belief and "to be convinced beyond the least shadow of doubt". As a term, it connotes the affirmation of our belife in whatever has been revealed to the Prophet of Allah. Faith, thus is firm belief arising out of knowledge and conviction. No man can become a true Muslim without Imaan (Belief) It is the starting point without which no beginning can be made. The relation of Islam to Imaan is the same as that of a tree to its seed.

Islamic Monotheism: On one hand, it liberates man from superstitions and false beliefs that disturb the mind, and on the other hand it satisfies the mind, meets its deeds and endows it with the faculty to think and acquire knowledge. It rids a believer from fear, and enables him to utilise all the forces of nature, however violent they may be, because he knows that Allah has created everying in this world for his benefit.

Islam's main emphasis is on Monotheism. In its "uncompromising monotheism with its simple enthusiastic faith in the supreme rule of a transcendant being, lies the chief strength of Islam". (Philip K. Hitti, **History of Arabs**, p. 129)

Belief in Angels: Islam considers belief in mystical powers an inseparable part of Imaan. Among these mystical forms are the angels They are one of the many and varied creations of Allah. Truth does not consist of matter , alone, to be found out by our limited senses. It is both matter and spirit, including what is hidden and what is open. Hence it is rather unscientific to deny the existence of angels

Belief in Books and Prophets: The Books contained Guidance from Allah and were given to some of the Prophets. Qur'an Majeed is the Book of lasting Guidance It was revealed to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and will remain intact in all its purity. The first Prophet was Adam (alaihis salaam) and the last was Muhammad *(Sallallahu 'alaihi wa sallam)*. All the Prophets ('alaihimus salaam), preached submission to the Will of Allah, i.e Islam.. The fundamental teaching

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

INVITATION TO ISLAM

Islam is the Religion of all. Its objective is to create and cultivate in man the quality of 'Silm', which means submission to the Divine Will. From this trilateral root comes the word 'Islam' which connotes submission, surrender and obedience to the Will, Service and Commands of Allah. It would thus be wrong to bracket Islam with other "Religions" or Muslims with other "Nations". As Allama Iqbal said—

"Do not imagine your community on the nations of the West.

In its composition is it special the nation of the Hashmi Messenger."

In the ordinary sense, **Islam first and foremost, is a revolutionary ideology which seeks to transform the human society in accordance with its own tenets. Muslims constitute the international revolutionary party for bringing about the desired revolution. Jihad is the revolutionary struggle which has to be waged with utmost care and with all the fear of Allah to achieve the purpose of peace in the true sense of Islam.**

Islam does not have any expansionist aims. It does not, in fact, matter to it at all as to who rules a particular people or land, but it does concern itself seriously, with the question as to how they are ruled and whether the system of government protects human dignity and ensures human welfare, based on justice and equity, regarding all of which it has its own ideology and its own operational code.

The true Islamic **Jihad** is **Al-Jihad-fi-sabilillah**, that is, **Jihad in the cause of Allah.** This is an essential condition, without which, nothing done in the name of **Jihad**, can rightly be called **Jihad** which Islam enjoins. Every act performed for the collective good with the objective of winning Allah's pleasure is something coming within the definition of **Fi-Sabilillah.**

There is a **Hadith** that a person asked the Holy Prophet *(Sallallahu 'alaihi wa sallam)* as to what was meant by fighting in the cause of Allah. Some, he said, fought in order to acquire wealth, some for the sake of a reputation for bravery and chivalry, some because of enmity, and still others for the supremacy of their nation. Which of these, he asked, would be a fight in the cause of Allah? "None" replied the Holy Prophet *(Sallallahu 'alaihi wa sallam)*.

"Fighting **fi-sabilillah**", he added, "is only he who has no other purpose than the glory and exaltation of the word of Allah." *According to another* **Hadith**, *the Holy Prophet once said that if a* person fought and desired to gain thereby so much as a camel-string, he would forfeit all rights to get any reward from Allah. Hence the condition that **Jihad** should be waged in Allah's cause only, **(fi-sabilillah)** is of particular importance in the Islamic scheme of things.

Islam's Revolutionary Call: The revolutionary call of Islam is stated briefly in the following words of Qur'an Majeed—

"O People! worship your Rabb (Creator and Sustainer) who created you...." (2:21)

The point to note here is that **Islam does not address its call to workers or tillers of the soil or industrialists and landlords, but to the whole of mankind.**

All the Prophets **(alaihimus salaam)** of Allah were leaders of the Islamic Revolution, and that the last of them, Muhammad *(Sallallahu 'alaihi wa sallam)* was the greatest of such leaders. A number of leader appeared in the horizon of history who brought about revolutions. But one factor of a fundamental nature which draws a clear line of distinction between this group of Divinely inspired revolutionists and the other revolutionists the world had ever known is, that they had *either arisen from some oppressed section of the society, or had been moved by compassion over its plight and had hence come to look upon everything from the point of view of one particular section. The* Prophets of Allah were meant however, for their own people but the last of them was for the whole of mankind.

Even the non-Muslim writers have recognized the unique and unparalleled position of the Prophet *(Sallallahu 'alaihi wa sallam)*. For example Lemarine (*Historire de la Turquia*, Paris, 1854, vol. II, pp. 276-77) observed:

AND SURELY TH QURAN IS TRUTH OF ASSURED

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The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

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في رحاب الفكر الاسلامي .

- الفكر : هو خير ما يكون لدى الانسان وبه كان تكريم الله سبحانه .
- يريد الاسلام من كل انسان ان يعتمدوا على اليقين
- الفكر الاسلامي الاصيل يقوم على الثقافة القرآنية وهدى رسول الله ﷺ .

تكريم الانسان في القرآن الكريم

- لقد خلقنا الانسان في احسن تقويم
- من مظاهر تكريم الله تعالى الانسان ان جعل كل ما في الكون مسخرا له .

بسم الله الرحمن الرحيم

عن عبادة بن الصامت، ان رسول الله ﷺ قال:-

وحوله عصابة من اصحابه - بايعوني على ان لا تشركوا بالله شيئا ولا تسرقوا، ولا تزنوا ، ولا تقتلوا اولادكم ، ولا تأتوا ببهتان تفترونه بين ايديكم و ارجلكم ولا تعصوا في معروف، فمن وفى منكم فأجره على الله ، ومن اصاب من ذلك شيئا فعوقب به في الدنيا فهو كفارة له ومن اصاب من ذلك شيئا ثم ستره الله فهو الى الله ، ان شاء عفا عنه و ان شاء عاقبه، فبايعناه على ذلك. وفي لفظ فلا تقتلوا النفس التي حرم الله الا بالحق.

(متفق عليه)

في الحديث الشريف ما يجب على كل مسلم و مسلمة ان يتبع أوامره ويتجنب نواهيه وفي ذلك فلاح الدنيا و فلاح الآخرة

التحرير

بسم الله الرحمن الرحيم

بلغ العلى بكماله — كشف الدجى بجماله
حسنت جميع خصاله — صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

فى رحاب الفكر الاسلامى

الفكر: هو خير ما يكون لدى الانسان ، فبه يعرف ربه وخالقه وبه يجرى حياته . . وبه كان تكريم الله سبحانه له .. « ولقد كرمنا بنى آدم » ومن هنا دعا الاسلام الى حرية الفكر التى تطلق العقول والافهام . . فلاحجر على فكر، ولاملومة على فهم فى حدود ما شرع الله .

وفى رحاب الفكر الاسلامى يحدثنا الأستاذ/احمد عبد الرحيم السايح فيقول :

حملة الاسلام كانت شديدة على الذين لا يستعملون عقولهم وما وهب الله لهم من قدرات ذهنية . . صاربين فى بيداء الضلال . منقادين وراء سراب كل البدع والاهواء من المذاهب الوضعيه والافكار المستوردة .

والاسلام يريد من الناس ، كل الناس ان يعتمدوا على اليقين . . لا الظن لان الظن لايغنى شيئا .

واذا كان الاسلام يدعو الى تحرير الانسان من اغلال الحجر العقلى وسيطرة التبعية العمياء . فان ذلك يعنى ان التقليد الذى ذمه الاسلام ، هو التقليد الذى لايميز بين الخير والشر وكتقليد شبابا لأمة الاسلامية ، لكل ما هب ودب من (موضات) العصر المستوردة .

اما تقليد اهل الحق من الأئمة والدعاة الذين استمدوا علومهم من القرآن الكريم . والسنة المطهرة . . فهو من قبل القدوة الواعية .

وحرية الفكر التى دعا اليها الاسلام هى الحرية التى تطلق العقول والافهام من اغلال الحجر العقلى . والكبت الفكرى ، وتجلى معالم الحقائق . وتجعل قيادة التوجيه قيادة بناء واصلاح وإرشاد تستمد مقوماتها من هدى الاسلام وتعاليمه وتوجيهاته .

وطريق الفكر قد حدده الاسلام بالقرآن فيما يتعلق بالقضايا الأساسية والاعتقادية فى حياة الناس . . أما ما سوى ذلك فانه يمكن ان يؤخذ عن طريق الحواس والتجربة والعقل الذى يزن كل معطيات الحواس . . ولقد عبر القرآن الكريم عن هذا الطريق بقوله تعالى : « ولاتقف ماليس لك به علم إن السمع والبصر والفؤاد كل اولائك كان عنه مسئولا » .

وهذه الأية تنهى عن اتباع مالم يقم به علم يستند الى حجة سمعية أو روية بصرية ، اوبراهين عقلية ، وهى طريق الاستدلال التى تنحصر فى العقليات والسمعيات والمحسوسات .

لهذا كله اقبل المسلمون على العلم ينشدونه فى مظانه ، و وجهوا عزائمهم على الفكر الأصيل ، القائم على توجيهات الاسلام ، فلم يعرفوا العلمانية ولا اهوائها . ولايصح ان يعرفوها . . ولم يعرفوها الافكار المستوردة .

وإننا نجلهم اهتموا بشئ واحد ، والفكر الاسلامى . . فانتبهوا إلى آيات الله التشريعية ، وآيات الله الكونية . . ولم يشغلهم عن ذلك ترف الحضارة ، ولم يثن عزائمهم باساء الحياة واقاموا الحضارة الاسلامة التى تخطت مراحل النهوض فى تاريخ النهوض والامم .

واستطاعوا فى سرعة لم يعهد لها مثيل فى التاريخ ان ينتقلوا من امة الأمية الى امة العلم والقيادة الفكرية

وان يصبحوا اساتذة العلم و العالم وقادة الفكر والراى ، ورواد المعرفة والعلوم .

يدرسون العلوم للاجيال المعاصرة كاحسن الدرس ، ويدونونها للاجيال المقبلة كاجمل ما يكون التاليف والتدوين . . وينشرونها فى شعوب كانت تائهة فى بيداء الجهل . . وبحثوا ، ودرسوا . واضافوا ، وجددوا ، وابتكروا ، فكان ذلك النتاج الحضارى الاصيل ، وقد حققوا ذلك على الرغم من الأحداث العاتية التى حملوا اعباءها والحروب الطاحنة التى خاضوا غمارها .

لاننا لاحداث والخطوب ، وإن دلهمت مادلهمت ، لا تستطيع ان تقف فى طريق العقائد التى انطوت عليها القلوب ، و ان تمنع العزائم القوية من الوصول إلى اغراضها واهدافها ، ولعل القارئ يعرف انه لأول مرة فى تاريخ الانسانية ترى الدنيا هذه الخطوة الجبارة

وذلك ان التارخ الفكرى فى الامم المختلفة ، كان يسلك سبيلا واحدا ، ويتدرج درجات معينة حتى لقد جد الباحثون فى العصر الحديث فى استخراج قوانين طبيعية لسير العقل البشرى فى الأمم وذكروا ان الاطوار التى تمر بها الأمم خمسة

اولا عصر سرعة التصديق واعتناق الخرافات والاوهام .

ثانيا عصر الشك ، والحيرة ، والتحرى .

ثالثا ، عصر العقيدة والايمان .

رابعا : عصر العقل والفكر والحضارة

خامسا : عصر الهرم والشيخوخة

واذا اراد احد من الدارسين ان يطبق هذه القوانين التى استنبطها العلماء المتتبعون لحركة تطور الحضارات وإذا اراد ان يطبقها على الفكر الاسلامى . وجد ذلك غير ممكن ؛ لان الفكر مستمد من تعاليم القرآن الكريم وسنة النبى الامين . وما كان مستمدا من الاسلام كان اقوى من الاطوار التى جاء بها الباحثون .

تقول الكاتبة الالمانية الدكتورة سيجريد هونكة :

« إن هذه الطفرة العلمية الجبارة التى نهض بها ابناء الصحراء من العدم ، من اعجب النهضات الحقيقية فى تاريخ العقل البشرى ، فسيادة ابناء الصحراء التى فرضوها على الشعوب ذات الثقافات القديمة وحيدة فى نوعها وان الانسان ليقف حائرا امام هذه المعجزة العقلية الجبارة ، التى يحار الانسان فى تعليلها وتكييفها .

والفكر الاسلامى الاصيل يقوم على الثقافة القرآنية وهدى رسول الله محمد ﷺ . ولهذا كان الفكر الاسلامى لايقبل الزيف ولاالخلط بينه وبين غيره من الافكار . . كما لا يقبل ان يؤخذ بعضه ويترك بعضه

والفكر الاسلامى ؛ غنى كل الغنى . كامل متكامل ، يفى بحاجات الانسانية ، ولكن هذا الفكر الاصيل فى حاجة إلى رجال مؤمنين ، لا يتأثرون باسراب الخادع ولا ينخدعون بمعروضات الأمم التى تتفنن فى عرض افكارهم وبعد هذا كله . نحن فى حاجة إلى رجال يحسنون عرض الفكر الاسلامى حتى لايتاثر الناس بالدونية والانسلاخ .

بشكر مجلة منبر الاسلام

تكريم الانسان فى القرآن الكريم

الدكتور ابو الوفا التفتازانى

تسود فى بعض مجتمعات عصرنا فلسفات مادية الحادية ، تعتبر المادة القيمة العليا فى الحياة ؛ وفى مثل هذه المجتمعات تهدر كرامة الانسان ، وهو يشبه فيها احد تروس آلة ضخمة وتتلاشى فرديته فى المجتمع تلاشيا يكاد يكون تاما ، فيفقد حريته ومقومات انسانيته على اختلافها .

و على النقيض من ذلك تماما الاسلام ، فهو يكرم الانسان تكريما عظيما ، وفى نفس الوقت لايحتقر المادة التى يتاليف منها هذا الكون الذى نعيش فيه ونتاثربه ونؤثر فيه كذلك ، ولايهون من شان الانتاج المادى لانه اساس تقدم المجتمع من الناحية المادية ، ولانه من مقومات خلافة الانسان على هذه الارض وهوتعمير لها امره الله تعالى به فى مواضع كثيرة من القرآن ، بعد ان جعل الارض مستقراله ومتاعا الى حين .

والانسان بحسب ما ورد فى القرآن الكريم هومحور هذا الكون وعلى قمة مخلوقاته ، وموضع التكريم والعناية الالهية فيه خلقه الله فى احسن تقويم ، وجعله فى اكمل صورة يقول تعالى : « لقد خلقنا الانسان فى احسن تقويم »، ويقول تعالى : « وصوركم فاحسن صوركم » .

ومن مظاهر تكريم الله للانسان ان خلقه من نفس وبدن ، اما القول بان الانسان مادة فقط ، فهو قول ينافضه مايعرفه الانسان بفطرته ، فهوكائن يعى ذاته والمادة لاتعى ذاتها ، والانسان حين يعمد الى تأمل ذاته ، او مايسميه علماء النفس بالاستبطان (introspection) لايدرك مادة ، انما يدرك فكرا . وبتعبير اكثر دقة يدرك حالات متتابعة من التفكير هى ما يطلق على مجموعها الذات المفكرة او بتعبير علماء النفس الانا (ego) على اعتبار ان وحدة الظواهر النفسية تستلزم اصلا تصدرعنه .

ان استمرار حياة الانسان الوجدانية فى تيار واحد لا انقسام فيه ولاانفصام ، او بعبارة اخرى شعوره من اول عمره الى آخره بحركة فكره المتصلة فى الزمان ، يثبت له ان ذاته المفكرة متميزة عن البدن تماما ، وان كانت هى علة تدبيره وحركته .

ولما كان الانسان يدرك هذا كله من نفسه مباشرة فانه غير محتاج فى اثبات صدقه الى دليل من خارج ، فالحس (الادراك المباشر) اقوى دائما من البرهان .

ويدرك الانسان من نفسه كذلك انه حين يسلك فانما يسلك بمقتضى حوافز معينة وليس عشوائيا ، ولانستطيع ان نصف كل هذه الدوافع بأنها مادية ، ولهذا فان مظاهر سلوك الانسان من اشد الامور تعقيدا اذ لا يمكن تفسيرها آلـــيا .

وكل هذا يدلنا على الفارق الهائل بين الانسان وبين غيره من الكائنات الحيه ، وهو الفارق الذى يكمن فى ان الانسان حين يصدر فى سلوكه فانما يصدر عن ارادة واعية وفكر استدلالى ، والفكر غير خاضع لقوانين المـــادة ، وهى لاتفسر لنا شيئا من تصوراته المجردة وعملياته المعقدة .

والواقع ان علم الانسان بنفسه وبامكاناته الهائلة لا يزال محدودا الى الآن وربما استطاع الانسان ان يعرف عن الكون المـــادى اكثر مما استطاع ان يعرفه عن اسرار نفسه .

مهما يك من شئ فان الله تعالى خلق الانسان ، وشاء ان تكون هذه الارض مستقرا له الى وقت معلوم ، وفى ذلك يقول تعالى : « ولكم فى الارض مستقرومتاع الى حين .

والانسان فى هذه الدنيا صاحب رسالة ، فقد استخلفه الله على الارض ليعمرها يستخرج خيراتها لا ليزهد فيها وينصرف عنها ، وهذا هو معنى الاستخلاف فى قوله تعالى : « انى جاعل فى الارض خليفة .

على ان هذا الاستخلاف لايخلو من الامتحان فقد اراد الله لهذا الانسان ان تعانى نفسه من الصراع بين نوازع الخير والشر فيما هو مستخلف فيه ، وهو صراع تكتمل من خلاله شخصيته ، وترتقى من الناحيتين المادية والروحية ، فيتهيا بذلك لحياة اخرى غير هذه الحياة ، والقانون الذى يحكم ذلك كله هو : الجزاء على قدر العمل يقول تعالى « وهوالذى جعلكم خلائف الأرض ورفع بعضكم فوق بعض درجات ليبلوكم فيما آتاكم » ، « ولا تجزون الا ما كنتم تعملون » ، « يومئذ يصدر الناس اشتاتا ليروا اعمالهم . فمن يعمل مثقال ذرة خيرا يره ، ومن يعمل مثقال ذرةشرا يره » .

ومن مظاهر رحمة الله بالانسان وتكريمه ان جعل له عقلا ليستطيع به ادراك اسرار الكون ومعرفة خالقه ،

وترتيب امور معاشه في هذه الدنيا على افضل وجه . وهذا العقل هو الامانة التي يذكر القرآن الكريم ان الانسان قد حملها وبواسطة العقل ايضا يستطيع الانسان ان يميز بين الخير والشر ، والتقوى والفجور كما يفهم من قوله تعالى : « ونفس وما سواها فالهمها فجورها وتقواها » .

ومن مظاهر تكريم الله تعالى الانسان ان جعل كل ما في الكون مسخرا له ، وذلك يعني في نفس الوقت ان الكون المشاهد خاضع لادراكه وبحثه وان ظواهره ليست بالشيء المبهم الغامض الذي لا يفسر ، وان بمقدوره الاستفادة من الكون واستغلال ثرواته على اوسع نطاق لتامين حياته ورفاهيتها . يقول تعالى : « وسخر لكم ما في السماوات وما في الارض جميعا منه » ويقول تعالى : « وسخر لكم الليل والنهار والشمس والقمر والنجوم مسخرات بامره ان في ذلك لآيات لقوم يعقلون . وما ذرا لكم في الارض مختلفا الوانه ان في ذلك لآية لقوم يذكرون . وهو الذي سخر البحر لتاكلوا منه لحما طريا وتستخرجوا منه حلية تلبسونها وترى الفلك مواخر فيه ولتبتغوا من فضله ولعلكم تشكرون . والقى في الارض رواسي ان تميد بكم وانهارا وسبلا لعلكم تهتدون وعلامات وبالنجم هم يهتدون . افمن يخلق كمن لا يخلق افلا تذكرون وان تعدوا نعمة الله لا تحصوها ان الله لغفور رحيم » .

وتوجيه القرآن في هذا الصدد مضاد تماما التصورات الكونية الاسطورية القديمة التي جعلت الانسان البدائي يستشعر الخوف من الكون ويعتبره خارجا تماما عن نطاق علمه وقدرته ، ويفسر ظواهره المختلفة بعلل وهمية خيرة او شريرة اوآلهة اخترعها لنفسه ويسترضيها بالوان من الطقوس البدائية ان تاكيد القرآن على ان الكون كله مسخر للانسان هو في نفس الوقت تاكيد على روح المنهج العلمي الصحيح الذي يحاول دائما استكشاف ما هو مجهول من هذا الكون وظواهره على اساس من الثقة بقدرة الانسان وبالعلم في مواجهة الطبيعة .

وثمة ملاحظة هامة على جانب كبير من الاهمية وهي انه حينما يكون الحافز الى الاستفادة من الكون بمنهج العلم هو عقيدة الانسان الدينية ، ورغبته في التقرب الى الله ، والظفر بثوابه في حياة اخرى ، فانه يكون حافزا قويا للغاية . ومن الآيات القرآنية ذات الدلالة العميقة في هذا الصدد قوله تعالى . « اولم ينظروا في ملكوت السموات والارض وما خلق الله من شيء وان عسى ان يكون قد اقترب اجلهم فبأي حديث بعده يؤمنون » .

رجاء دعـــاء

العالم المتقدم في العمر و مترجم القرآن المجيد الحاج السردار محمد عبدالحميد يظل مريضا منذ عدة ايام مضت. فنرجو قراءنا ان يشاركونا في دعائنا الى الله القدير لان يشفيه من مرضه ويعيد اليه صحته وبذلك يمكنه من مواصلة عمله السامي توفيقه لتبليغ الاسلام. آمين

اليقين انترنيشنل

REQUEST FOR PRAYER

The elder scholar and translator of Quran Majeed, Al-Haaj Sardar Muhammad Abdul Hamid, has been ailing for sometime. We request our readers to join us in our prayer to Almighty Allah for his recovery and health to enable him to continue his noble work of preaching Islam. — Yaqeen International

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وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

	li-ya-qoo-man-naa-su bil-qist.		so that mankind may observe justice;	لِيَقُوْمَ النَّاسُ بِالْقِسْطِ ۚ
	Wa an-zal-nal-ha-dee-da		and We sent down iron	وَاَنْزَلْنَا الْحَدِيْدَ
	fee-hi ba'-sun sha-dee-dunw-		wherein is great strength	فِيْهِ بَاْسٌ شَدِيْدٌ
	wa ma-naa-fi-'u lin-naa-si		and (many) benefits for mankind,	وَّمَنَافِعُ لِلنَّاسِ
	wa li-ya'-la-mal-laa-hu many-yan-su-ru-hoo		and so that Allah may know him who helps Him	وَلِيَعْلَمَ اللّٰهُ مَنْ يَّنْصُرُهٗ
	wa ru-su-la-hoo bil-ghaib		and (helps) His Messengers without seeing (them)	وَرُسُلَهٗ بِالْغَيْبِ ۭ
	In-nal-laa-ha qa-weey-yun 'a-zeez.		Surely, Allah is Strong, Mighty.	اِنَّ اللّٰهَ قَوِيٌّ عَزِيْزٌ ۝
	RU-KOO' 4		SECTION 4	رکوع ٤
26	Wa la-qad ar-sal-naa noo-hanw-	26	And We indeed sent NOOH (Noah)	وَلَقَدْ اَرْسَلْنَا نُوْحًا
	wa ib-raa-hee-ma		and IBRAAHEEM (Abraham)	وَّاِبْرٰهِيْمَ
	wa-ja-'al-naa fee zur-reey-ya-ti-hi-man-nu-buw-wa-ta		and conferred prophethood on their progeny,	وَجَعَلْنَا فِيْ ذُرِّيَّتِهِمَا النُّبُوَّةَ
	wal-ki-taa-ba fa-min-hum muh-tad		and the Book, so some of them are rightly guided	وَالْكِتٰبَ فَمِنْهُمْ مُّهْتَدٍ ۚ
	Wa ka-see-rum-min-hum faa-si-qoon.		and many among them are transgressors.	وَكَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

	Wal-laa-hu zul-faḍ-lil-'a-ẓeem.		and Allah is the Master of immense Grace.	وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ
22	*Māa a-ṣaa-ba mum-mu-ṣee-ba-tin*	22	No disaster falls	مَا أَصَابَ مِنْ مُصِيبَةٍ
	fil-ar-ḍi wa laa fēe an fusi-kum		on the earth, nor on yourselves	فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ
	il-laa fee ki-taa-bim-		but it is recorded in a Book	إِلَّا فِي كِتَابٍ
	min-qab-li an-nab-ra-a-haa		before We bring them into being.	مِنْ قَبْلِ أَنْ نَبْرَأَهَا
	In-na zaa-li-ka 'a lal-laa-hi ya-seer		indeed, that is easy for Allah,	إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ
23	*Li-kai-laa ta'-saw 'a-laa maa faa-ta-kum*	23	So that you may not grieve over what has escaped you	لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ
	wa laa taf-ra-ḥoo bi-māa aa-taa-kum		nor exult over what He has given you	وَلَا تَفْرَحُوا بِمَا آتَاكُمْ
	Wal-laa-hu laa yu-ḥib-bu kul-la mukh-taa-lin fa-khoor		Allah does not like any vainglorious boaster	وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ
24	*Al-la-zee-na yab-kha-loo-na*	24	Who are niggardly	الَّذِينَ يَبْخَلُونَ
	wa ya'-mu-roo-nan-naa-sa bil-bukhl		and bid the people to be niggardly	وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ
	Wa many-ya-ta-wal-la		And he who turns away	وَمَنْ يَتَوَلَّ
	fa-in-nal-laa-ha hu-wal gha-neey-yul-ḥa-meed.		then surely it is Allah Who is GHANI (Want-free) All-Praiseworthy	فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ
25	*La-qad ar-sal-naa*	25	Indeed We sent	لَقَدْ أَرْسَلْنَا
	ru-su-la-naa bil-bay-yi-naa-ti		Our Messengers with clear evidence	رُسُلَنَا بِالْبَيِّنَاتِ
	wa an-zal-naa ma-'a-hu-mul-ki-taa-ba		and sent down with them the Book	وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ
	wal-mee-zaa-na		and the Balance (of Justice and Virtue)	وَالْمِيزَانَ

	wa zee-na-tunw-wa ta-faa-khu-rum-bai-na-kum	and a show and boasting among yourselves	وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ
	wa ta-kaa-ṡu-run fil-am-waa-li wal-au-laad.	and an act of multiplying riches and children.	وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ ط
	Ka-ma-ṡa-li ghai-ṡin a'-ja-bal-kuf-faa-ra na-baa-tu-huo	It is like the rain the vegetation of which pleases the farmers then it flourishes,	كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ
	ṡum-ma ya-hee-ju fa-ta-raa hu muṣ-far-ran	then you see it turn yellow	ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا
	ṡum-ma ya-koo-nu ḥu-ṭaa-maa.	(and) thereafter it becomes straw	ثُمَّ يَكُونُ حُطَامًا ط
	Wa-fil-aa-khi-ra-ti 'a-zaa bun sha-dee-dunw-	And in the Hereafter is a severe torment,	وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ
	wa magh-fi-ra-tum-mi-nal-laa-hi wa riḍ-waan	and forgiveness and pleasure too, from Allah,	وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ ط
	Wa mal-ḥa-yaa-tud-dun-yaa	And the worldly life is nothing	وَمَا الْحَيَاةُ الدُّنْيَا
	il-laa ma-taa-'ul-ghu-roor	but an enjoyment of deception	إِلَّا مَتَاعُ الْغُرُورِ ۝
21.	*Saa-bi-qoo i-laa magh-fi-ra-tim-mir-rab-bi-kum*	21 Hasten to forgiveness from your RABB (Guardian-Lord),	سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِنْ رَبِّكُمْ
	wa jan-na-tin 'ar-ḍu-haa	and to a garden the expanse of which is	وَجَنَّةٍ عَرْضُهَا
	ka-'ar-ḍis-sa-maa-i wal-ar-ḍi	like the expanse of the heaven and the earth	كَعَرْضِ السَّمَاءِ وَالْأَرْضِ
	u-'id-dat lil-la-zee-na	prepared for those who	أُعِدَّتْ لِلَّذِينَ
	aa-ma-noo bil-laa-hi wa ru-su-lih	believe in Allah and His Messengers	آمَنُوا بِاللَّهِ وَرُسُلِهِ ط
	Zaa-li-ka faḍ-lul-laa-hi	This is the Greace of Allah	ذَٰلِكَ فَضْلُ اللَّهِ
	yu'-tee-hi mainy-ya-shaa'.	which He bestows upon whom He will;	يُؤْتِيهِ مَنْ يَشَاءُ ط

RU-KOO' 2 (Contd)	SECTION 2 (Contd)	ركوع ٢ (متبع)
17 *I'-la-mōo an-nal-laa-ha yuh-yil ar-da ba'-da mau-ti-haa.*	17 Know that Allah revives the earth after its death	اِعْلَمُوْٓا اَنَّ اللّٰهَ يُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا
Qad baiy-yan-naa la-ku-mul-aa-yaa-ti	We have made the signs plain to you	قَدْ بَيَّنَّا لَكُمُ الْاٰيٰتِ
la-'al-la-kum ta'-qi-loon	that you may understand (them)	لَعَلَّكُمْ تَعْقِلُوْنَ
18 *In-nal-mus-sad-di-qee-na wal-mus-sad-di-qaa-ti*	18 Surely, the charitable men and women,	اِنَّ الْمُصَّدِّقِيْنَ وَالْمُصَّدِّقٰتِ
wa aq-ra-dul-laa-ha	and they lend to Allah	وَاَقْرَضُوا اللّٰهَ
qar-dan ha-sa-nanv-yu-daa-'a-fu la-hum	a handsome loan, it shall be multiplied for them,	قَرْضًا حَسَنًا يُّضٰعَفُ لَهُمْ
wa la-hum aj-run ka-reem.	and for them is a generous reward	وَلَهُمْ اَجْرٌ كَرِيْمٌ
19 *Wal-la-zee-na aa-ma-noo bil-laa-hi wa ru-su-li-hee*	19 And those who believe in Allah and His Messengers,	وَالَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرُسُلِهٖٓ
u-laa-i-ka hu-mus-sid-dee-qoo-na	they are the true believers	اُولٰٓئِكَ هُمُ الصِّدِّيْقُوْنَ
wash-shu-ha-daa-u 'in-da rab-bi-him	and are witnesses with their RABB (Guardian-Lord),	وَالشُّهَدَآءُ عِنْدَ رَبِّهِمْ
La-hum aj-ru-hum wa noo-ru-hum	for them is their reward and their NOOR (light),	لَهُمْ اَجْرُهُمْ وَنُوْرُهُمْ
Wal-la-zee-na ka-fa-roo wa kaz-za-boo bi-aa-yaa-ti-naa	and those who disbelieve and deny Our signs,	وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ
u-laa-i-ka as-haa-bul-ja-heem.	they are the companions of Hell	اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ
RU-KOO' 3	SECTION 3	ركوع ٣
20 *I'-la-mōo an-na-mal-ha-yaa-tud-dun-yaa*	20 Know you that the worldly life	اِعْلَمُوْٓا اَنَّمَا الْحَيٰوةُ الدُّنْيَا
la-'i-bunw-wa lah-wunw-	is but a sport and a diversion;	لَعِبٌ وَّلَهْوٌ

	Qaa-loo ba-laa wa laa-kin-na-kum fa-tan-tum an-fu-sa-kum		(Those within) will say Yes indeed, but you led yourselves into temptation	قَالُوا بَلَىٰ وَلَٰكِنَّكُمْ فَتَنتُمْ أَنفُسَكُمْ
	wa ta-rab-bas-tum war-tab-tum		and waited and doubted,	وَتَرَبَّصْتُمْ وَارْتَبْتُمْ
	wa ghar-rat-ku-mul-a-maa-neey-yu		and vain desires beguiled you.	وَغَرَّتْكُمُ الْأَمَانِيُّ
	hat-taa jaa-a am-rul-laa hi		until the Command of Allah came,	حَتَّىٰ جَاءَ أَمْرُ اللَّهِ
	wa ghar-ra-kum bil-laa-hil-gha-roor		and the deceiver deceived you about Allah	وَغَرَّكُم بِاللَّهِ الْغَرُورُ
15	*Fal-yau-ma laa yu'-kha-zu min-kum fid-ya-tunw-*	15	So this day no ransom shall be accepted from you	فَالْيَوْمَ لَا يُؤْخَذُ مِنكُمْ فِدْيَةٌ
	wa laa mi-nal-la-zee-na ka-fa-roo,		nor from those who disbelieved.	وَلَا مِنَ الَّذِينَ كَفَرُوا
	Ma'-waa-ku-mun-naar Hi-ya mau-laa-kum.		Your abode is the Fire, that is your patron;	مَأْوَاكُمُ النَّارُ هِيَ مَوْلَاكُمْ
	Wa bi'-sal-ma-seer		and an evil resort it is!	وَبِئْسَ الْمَصِيرُ
16	*A-lam ya'-ni lil-la-zee-na aa-ma-noo an-takh-sha-'a qu-loo-bu-hum*	16	Is it not the time for those who believe that their hearts	أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَن تَخْشَعَ قُلُوبُهُمْ
	li-zik-ril-laa-hi wa maa na-za-la mi-nal-haq-qi		should become humbled for the remembrance of Allah and of what has come down of the Truth,	لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ
	wa laa ya-koo-noo kal-la-zee-na		and be not like those who	وَلَا يَكُونُوا كَالَّذِينَ
	oo-tul-ki-taa-ba min qab-lu fa-taa-la 'a-lai-hi-mul-a-ma-du		were egiven the Book before, then ages passed over them	أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ
	fa-qa-sat qu-loo-bu-hum		and their hearts became hard, and many of them	فَقَسَتْ قُلُوبُهُمْ
	Wa ka-see-rum-min-hum faa-si-qoon.		are transgressors.	وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ

12. *Yau-ma ta-ral-mu'-mi-nee-na wal-mu'-mi-naa-ti*	12. On the day you shall see the believers—men and women—	يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
yas-'aa noo-ru-hum	their lights shining	يَسْعَىٰ نُورُهُم
bai-na aiy-dee-him wa bi-aiy-maa-ni-him	before them and on their right.	بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِم
bush-raa-ku-mul-yau-ma	(A voice will say to them) Glad tidings for you this day	بُشْرَاكُمُ الْيَوْمَ
jan-naa-tun taj-ree min tah-ti-hal-an-haa-ru khaa-li-dee-na fee-haa	(that for you are) Gardens to abide therein for ever beneath which rivers flow	جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
Zaa-li-ka hu-wal-fau-zul-'a-zeem	That is the great achievement	ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ
13 *Yau-ma ya-qoo-lul-mu-naa-fi-qoo-na wal-mu-naa-fi-qaa-tu*	13 On that day the hypocritical men and women will say	يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ
lil-la-zee-na aa-ma-nun-zu-roo-naa	to those who believe: Just wait for us	لِلَّذِينَ آمَنُوا انظُرُونَا
naq-ta-bis min-noo-ri-kum	that we may borrow (light) from your light	نَقْتَبِسْ مِن نُّورِكُمْ
Qee-lar-ji-'oo wa-raa-a kum fal-ta-mi-soo noo-raa.	(but) it shall be said Return to your rear and seek light	قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا
Fa-du-ri-ba bai-na-hum bi-soo-ril-la-hoo baab	Then shall be set up between them a wall with a gate therein.	فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُ بَابٌ
Baa-ti-nu-hoo fee-hir-rah-ma-tu	within which shall be all mercy	بَاطِنُهُ فِيهِ الرَّحْمَةُ
wa zaa-hi-ru-hoo min qi-ba-li-hil-'a-zaab	and without which in its front, shall be the torment of (Hell)	وَظَاهِرُهُ مِن قِبَلِهِ الْعَذَابُ
14. *Yu-naa-doo-na-hum a-lam-na-kum-ma-'a-kum*	14. (Those left without) will call out to them: Were we not with you?	يُنَادُونَهُمْ أَلَمْ نَكُن مَّعَكُمْ

	mi-naz-zu-lu-maa-ti i-lan-noor.	of darkness into light,	مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ؕ
	Wa in-nal-laa-ha bi-kum la-ra-oo-fur-ra-heem	and Allah is indeed Most Kind Most Merciful to you	وَاِنَّ اللّٰهَ بِكُمْ لَرَءُوْفٌ رَّحِيْمٌ ۝
10	Wa maa la-kum	10 And what is the matter with you	وَمَا لَكُمْ
	al-laa tun-fi-qoo fee sa-bee-lil-laa-hi	that you do not spend in the way of Allah,	اَلَّا تُنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ
	wa lil-laa-hi mee-raa-sus-sa-maa-waa-ti wal-ard.	while to Allah belongs the heritage of the heavens and the earth	وَلِلّٰهِ مِيْرَاثُ السَّمٰوٰتِ وَالْاَرْضِ ؕ
	Laa yas-ta-wee min-kum-man an-fa-qa min qab-lil-fat-hi wa qaa-tal	Those of you who spent before the victory and fought are not equal	لَا يَسْتَوِيْ مِنْكُمْ مَّنْ اَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقٰتَلَ ؕ
	U-laa-i-ka a'-za-mu da-ra-ja-tam-mi-nal-la-zee-na	They are higher in rank than those who	اُولٰٓئِكَ اَعْظَمُ دَرَجَةً مِّنَ الَّذِيْنَ
	an-fa-qoo mim ba'-du wa qaa-ta-loo.	spent and fought afterwards,	اَنْفَقُوْا مِنْۢ بَعْدُ وَقٰتَلُوْا ؕ
	Wa-kul-lanw-wa-'a-dal-laa-hul-hus-naa	although to every one Allah has made a promise of goodly reward.	وَكُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى ؕ
	Wal-laa-hu bi-maa ta'-ma-loo-na kha-beer	And Allah is Aware of what you do.	وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝
	RU-KOO' 2	SECTION 2	ركوع ٢
11.	Man zal-la-zee yuq-ri-dul-laa-ha	11 Who is he, who will lend to Allah	مَنْ ذَا الَّذِيْ يُقْرِضُ اللّٰهَ
	qar-dan ha-sa-nan	a goodly loan?	قَرْضًا حَسَنًا
	fa-yu-daa-'i-fa-hoo la-hoo wa la-hoo aj-run ka-reem	so that He may multiply it for him, and for him will be a generous reward.	فَيُضٰعِفَهٗ لَهٗ وَلَهٗٓ اَجْرٌ كَرِيْمٌ ۝

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows.

ث=ṡ ح=ḥ ذ=ẕ ص=ṣ ض=ḍ ط=ṭ ظ=ẓ ع=' ء=' (Jerk)
Bold Madd آ=āā Fine Madd آ=āa

RU-KOO' 1 (Contd)	SECTION 1 (Contd)	ركوع ١ (متبع)
7 *Aa-mi-noo bil-laa-hi wa ra-soo-li-hee*	7 Believe in Allah and His Messenger.	اٰمِنُوا بِاللّٰهِ وَرَسُولِهٖ
wa an-fi-qoo mim-maa ja-'a-la-kum-mus-takh-la-fee-na feeh.	and spend out of that of which He has made you successors;	وَاَنْفِقُوا مِمَّا جَعَلَكُمْ مُّسْتَخْلَفِيْنَ فِيْهِ
Fal-la-zee-na aa-ma-noo min-kum	so for such of you as believe	فَالَّذِيْنَ اٰمَنُوْا مِنْكُمْ
wa an-fa-qoo la-hum aj-run ka-beer.	and spend there is a great reward	وَاَنْفَقُوْا لَهُمْ اَجْرٌ كَبِيْرٌ
8 *Wa maa la-kum laa tu'-mi-noo-na bil-laah*	8 And what is the matter with you that you do not believe in Allah,	وَمَا لَكُمْ لَا تُؤْمِنُوْنَ بِاللّٰهِ
War-ra-soo-lu yad-'oo-kum li-tu'-mi-noo bi-rab-bi-kum	though the Messenger invites you to believe in your RABB (Guardian-Lord),	وَالرَّسُوْلُ يَدْعُوْكُمْ لِتُؤْمِنُوْا بِرَبِّكُمْ
wa qad a-kha-za mee-ṡaa-qa-kum	and indeed He has taken your covenant,	وَقَدْ اَخَذَ مِيْثَاقَكُمْ
in kun-tum-mu'-mi neen	if you are believers?	اِنْ كُنْتُمْ مُّؤْمِنِيْنَ
9. *Hu-wal-la-zee yu-naz-zi-lu 'a-laa 'ab-di-hee*	9 It is He Who sends down to His 'ABD (servant)	هُوَ الَّذِيْ يُنَزِّلُ عَلٰى عَبْدِهٖ
aa-yaa-tim-baiy-yi-naa-til-li-yukh-ri-ja-kum-	clear signs in order to take you out	اٰيٰتٍۭ بَيِّنٰتٍ لِّيُخْرِجَكُمْ

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ABDULLAH AZZAM

(A farewell to a Mujahid Scholar)

Dr Abdullah Azzam, a Palestinian academic who had based himself in Peshawar, Pakistan in order to support the Afghan Jihad, has joined the martyrs of the cause he had dedicated himself to the cuase since 1981. Azzam 47, was going for the Friday prayers, when a remote-controlled bomb planted in a way-side drain went off He was killed alongwith his two young sons, Muhammad 20 and Ibrahim 19

Quite lax in matters of personal security, Abdullah Azzam could not be short of enemies At least one known attempt was made on his and other Arab Mujahideen's life Explosive material was found planted near the wooden minbar (pulpit) of the 'Arab Mosque' in Peshawar Many Arabs go to pray there

Born in Jenin, occupied Palestine, Azzam's family came to Jordan after the 1948 war He went to school in Amman, graduated from the Faculty of Sharia Damascus university in 1964, and got a Ph D from Al-Azhar University in 1973 His doctoral thesis was on the 'Fiqhi' (juristic) aspects of the famous Tafsir, 'Fi Zalal al-Qur'an' by a distinguished Egyptian scholar, Syed Qutb. Qutb was executed by the Nasir regime in 1966

Azzam had been introduced to the Ikhwan al Muslimoon movement in Jordan where he had also joined their Jihad Camp and took part in operations inside the occupied territory after the occupation of Jerusalem in 1967. The operations came to an end after the so-called 'Black September' of 1970 when the Jordanian border was closed to Palestinian operations.

Azzam taught first in an Amman school and later at the Faculty of shari'a in the University of Jordan 1973-1980 He joined the King Abdul-Aziz University in Jeddah in 1981 but soon got himself seconded to the International Islamic University, Islamabad so as to be near the Afghan Jihad The Afghan jihad drew him closer and closer and Azzam resigned his university post to work with the Makkah based Muslim World League's educational and welfare programme for the Mujahideen But Azzam's passionate interest in Jihad would not let him confine himself to mere 'welfare' work He founded a Mujahideen Service Bureau (Maktab Khadamat al-Mujahideen) for comprehensive support of Afghan Jihad The Maktab's work covered educational military health, social, media and information activities in the support of jihad

Despite a strategic change in the situation surrounding the Afghan Jihad, Abdullah Azzam remained steadfast in his belief about the eventual victory of the Mujahideen He enjoyed the love and esteem of all sections of the Mujahideen and his 'Shahada' has been condoned by all the Mujahideen leaders

At a conference held at the International Islamic University in Islamabad rich tributes were paid to Azzam by the president of the university, Dr Mohammad Afzal and by his colleagues and students Prof Ahmad al-Assal sounded a note of warning that in the present phase of the Afghan jihad, its enemies would like to eliminate those religious and political personalities who were playing a positive role in the jihad and who could help the Mujahideen fight the scheme to divide and disperse them.

So who was behind the elimination of Abdullah Azzam? An enemy or a friend

Azzam was buried in Pabbi, near Peshawar He was a Hafiz (remembered the whole of the Qur'an by heart), a powerful speaker with an equally powerful pen He edited a monthly magazine, 'Al-Jihad' in Arabic and Azzam's last leading article was titled 'Hasabna allah wa Na'am al-Wakeel' (Allah is sufficient for us Most excellent is He in Whom we trust! (3 173)

Courtesy STRAIGHT PATH

— o —

IN READING LIES WISDOM

— o —

SALAAT is the pillar of Faith We Muslims should be steadfast in maintaining SALAAT, which is our sheet anchor in the storms of life When the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail

• • • •

SUICIDE

The numbers of suicide cases is on the increase as is evident from reports in the Press. In all such cases, the common cause is the force of circumstances which compel one to take the drastic step.

Suicide is self-murder, and Murder is one of the most heinous of crimes. It is more so when it is committed against one's own self

In Islam suicide is condemned as one of the grtatest sins. It amounts to ending one's career ignominiously in this world and earning everlasting punishment for oneself in the Hereafter Once it is committed, there is obviously no question of *repentance*..

Even a cursory glance at the world of creation, is sure to make us realise that the Creator (Allah) has put in every living, an instinct of *self-protection Man, like others*, takes all the precautions to protect himself He takes food, and medicines wher ill, and puts on warm clothes when it is cold only to protect his life *It is*, therefore, most unnatural on one's part to put an end to life by one's own hands

Worries are the main cause which lead one to commit suicide. Worries may be the result of burdensome leisure, shameful misdeeds or grievoue sins. One having no or little means of livelihood to feed a large number of hungry mouths, falls an *easy prey to the temptation of* taking his own life Similarly, a man having committed a grievous sin, may not know how to atone for it and decides to end his life In all such cases the Divine Book can come to the rescue of those who are to read it and accept its lessons. Qur'an Majeed says —

> " Despair not of the Mercy of Allah . " (39 53)
>
> "Nor kill (or destroy) yourselves· for surely Allah has been to you Most Merciful." (4.29)
>
> "... Allah is He Who gives (all) sustenance. . . ." (51:58)

The above verses from Qur'an Majeed strike at the root of despondency and the consequential urge to suicide: they instil peace of mind *through* Faith *in* Allah, His fear will prevent one from contemplating the dreadful act.

Of all the persons, a Muslim need not feel disheartened and disappointed in any circumstances. Allah *will* come to his rescue if he calls Him from the depth of his heart. The All-Merciful Allah will pardon his sins provided he repents sincerely as assured by Qur'an Majeed.—

> "For Allah forgives all sins for He is Oft-Forgiving, Most-Merciful (39.53)

Those who do not believe in Islam, and have no divine code to regulate their lives, are likely to be tempted to take this drastic action But a Muslim, every aspect of whose life is regulated by Shari'ah and who has clear directives to follow in abnormal circumstances has no excuse at all to think of committing suicide. *In* order to save one's life in the face of starvation, Shari'ah allows one to eat out of "Haraam" (forbidden) things

And finally Suicide is an act of cowardice, unimaginable for a true Muslim whose one of the important virtues is courage. A Muslim should lay down his life in Jihaad *only A Muslim's Faith* teaches *him* that in all circumstance, he should remain contented and thankful to *Allah. He should* pray to *Him to* seek His help, as none except He can change his condition for the better. If he is a firm believer in Allah, puts his faith in *Him*, remains steadfast in prayer for His Bounty and Mercy, his suffering is sure to be mitigated, his troubles eliminated and his spirit further elevated.

(self) and not of the person who may only pamper it The company of Mashaikh *is not* to be sought for the good of this world but for that of the Hereafter *If* the Shaikh be broad-hearted his company will bestow on you the blessings of this world; and if he be warm-hearted, his company will bear for you fruits *of* the Hereafter and *if* he be true-hearted, his company shall take you to the nearness of the Lord— the Almighty Allah"

EVIL OF BACKBITING

Have you not heard the saying *of* the Holy Prophet *(Sallallahu 'alaihi wa sallam)* that one who indulged in backbiting during the day he practised fasting, he feasted upon flesh all day *long and did* not at *all* keep the fast. Fasting does not mean giving up eating and drinking only *but also giving up sins;* protect therefore yourself against backbiting as it devours good deeds in the same way as the first consumes the wood. Remember whoever is destined to prosper does not take to backbiting because one who does so, loses his integrity.

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ISLAMIC MYSTICISM

WISE AND WORTHY WORDS

SERMON FROM IMAM-I-RABBANI ABDUL QADIR JILANI (Rahmatullah 'alaihi)

How to solicit blessing from Allah: Solicit favours from the Almighty Allah bethinking of His Greatness, and believing in His knowledge of the ultimate good Seek from Him from the bottom of your heart and the inner-most recesses of your mind and not merely by words of mouth. Seek from Him far above and beyond your own worth and wisdom Stand to attention before Him as if empty handed and bereft of all things Never should you ever think of yourself as knowledge-able, capable, wise or discerning, nor should you for a moment be unmindful of His Guidance through the thick and thin of your life

HOW TO LOVE ALLAH

Regret for and recant from self indulgence, redeem your obligations refrain from what is forbidden and request His nearness. Give up all sins, open or secret covered or uncovered Strive fearlessly for what is good—it will make you a beloved of Allah and that of His creation too First to reach you will be His love then He will let it permeate far and wide so that all of His creation starts loving you as well, except the unbelievers and the hypocrites because they follow Him not. Whoever has faith in his heart does love a Momin (believer)

AVOID INJURING OTHER'S FEELINGS

"O may son! Don't you ever hurt feelings of others, have sincere wishes for all—except of course when Shariat (Islamic Law) demands otherwise, but be just and fair for that is submission to Allah's commands"

VALUE OF KNOWLEDGE

"O ye uneducated! Gather knowledge, without knowledge thy prayer has little merit and thy faith little meaning Acquire knowledge and act upon it, for that way you will benefit here and in the Hereafter "

FATE IS THE DIVINE WILL

Whoever wishes to rest contented with Divine Will in one's misfortunes should remember that death must come It will lessen the impact of his woes and worries Don't blame your fate or your children to appease your ego (nafs), but reassure your self by proclaiming "My Lord is far better dispenser of my affairs" When you attain to that state, you will find bliss in Divine Will The hardships will vanish and blessings will surround you instead

CONSTANT COGNITION OF ALLAH

If you long to s k His beneficence in this and the next world remember that Almighty Allah knows all about you, recall to yourself the need of putting your faith in Allah into action refrain from what is forbidden remain firm in calamities rest contented with Divine Will reminding yourself of His beneficence When you start acting in this manner, difficulties and impediments will disappear and your cognition of Allah shall become clear and constant You will have a sure Guide and Sustainer

TYPES OF MASHAIKY (RELIGIOUS DIVINES)

There are two types of **Mashaikh —Shaikh-e-Shariat,** (a divine in the knowledge of the Book and the **Sunnah**) and **Shaikh-e-Tareequat—** (a divine in the ways of mysticism true to the Book and the **Sunnah**). **Shaikh-ae-Shariat** will take you to the door of your fellow beings making you wise for this and the next world. **Shaikh-e-Tareequat** will lead you to the door of nearness to Allah elevating you with love for Him and for all His creation You have but to make your way through the two gates—the gate to your fellow beings and the gate to the Creator; the gate through the world and the gate to the Hereafter The first is in the custody of those like you and the second one is with Almighty Allah Until you have passed through the first one, your eyes will not behold the second one Cast out the world from your heart so that you may get access to the Hereafter Serve **Shaikh-e-Shariat** till he makes you over to **Shaikh-e-Tareequat.**

THE NEED FOR A SHAIKH'S COMPANY

If you feel concerned about your present and future well-being seek the company of one who is well versed in **Shari'at** *and* **Tareequat,** *so that he may impart to you the relevant knowledge and etiquettes and may lead you on to the Path of Allah A* **mureed** *(disciple) has to seek the hand of a* **dastgir** *(patron) because the* **mureed** *is in a wilderness of woes and worries His patron will take him out of the woods to an orchard of fruit laden trees providing cool shade*

QUALITY OF ONE'S COMPANY

"O my son! keep company with one who can help you in your struggle against the ego— **nafs**

showed utmost affection to Hazrat Husain. He often held him in his arms, kissed his mouth, and said· "I love him. O God! And I love the man who loves him." At times he would say "Husain is from me and I am from Husain. Whosoever loves Husain, God shall love him" (Mishkat). He often said· "Husain is mine and I am Husain's. May God love those who love him" (Tirmizi)

An Arab chief was surprised to see Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* kissing his grand-sons The chief remarked that never had he kissed any of his ten children. Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* remarked back· "One who has no pity for others is not himself pitied by God." He also said· "If God leaves your heart barren of love I cannot help you." (Bukhari)

Outside the family: Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was so considerate and thoughtful of the children that when an early fruit of the season was presented to him, he would invariably offer it to the youngest of the party (Tabrani)

Besides his own affection, expression of love between the mother and her children deeply touched Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. Once a poor woman with her two little daughters came to Hazrat Ayeshah *(Razi Allahu 'anha)*. Hazrat Ayeshah had nothing to offer them except a date that alone happened to be left over. The woman divided the date into two pieces and gave one each to the children. In the meantime, Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* came in. Hazrat Ayeshah narrated the story of the woman to him. He said "A person who cherishes love for his children and does his duty to them, shall be saved from the fire of Hell." (Bukhari)

When Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* intended to pray longer in congregation and heard a child crying, he would cut the Prayer short because he was mindful of the pain the child's crying might be causing to the mother (Bukhari)

To infidels: The affection of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was not confined to Muslim children only It was meant for all and he was therefore, equally kind to the childrren of the Infidels. He caressed and kissed little children in general.

In one of the encounters, a few children were somehow killed in a melee When Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* came to know of the mishap he was deeply grieved At this, Companions *(Razi Allahu 'anhum)* remarked: "They were the children of the Unbelievers" Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* replied promtly· "The children of the Unbelievers are better than you grown-ups Beware! Never kill a child. Every living creature is born with a righteous nature." (Masnad Ibi Hambal)

Hazrat Jabir *(Razi Allahu 'anhu)*, in his childhood, joined a Prayer led by Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* whom he followed as he walked homeward after the Prayer. On the way he was joined by a few other children. Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* caressed all of them, in addition to Jabir himself. (Muslim)

Old lesson: Year after year we observe Children's Day on national as well as International forums We should, on such occasions, remind the world how fourteen hundred years back Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* taught through precept and practice to show love to all children, irrespective of their colour and the creed of their parents

Kindness to children was not merely a personal matter for Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. He made it a part of the conduct of Islamic society as a whole, He is reported to have said:

> "He is not from us who did not show tenderness to the *young ones and respect to the* elders." (Tirmizi/Abu Dawood)

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AL-HADIS: Hazrat Usman *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: The best amongst you is the person who learnt Al-Qur'an and taught it. (Bukhari).

* * * *

AL-HADIS: Hazrat Abu Musa *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: He who remembers Allah and the other one who does not, are likened to the living and the dead. (Agreed)

* * * *

Day of Judgement. In the helpless state he will be standing in God's court without any supporter to plead his case. No one will be able to defend himself by producing false evidences on the Day of Reckoning.

One should think twice before one recites the Kalimah for embracing Islam. There is no compulsion in the religion of Islam—a religion that is a choice of free-will. One need not pretend to accept Islam for any ulterior purpose.

After having recited the fisrt part of the Kalimah: *Laa i-laa-ha il-lal-laahu* a Muslim recites its second Part: *Mu-ham-ma-dur Rasoo-lul-laah*. It means that he has accepted the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* as God's messenger who has brought for him the Law of God called Al-Qur'an. In this revealed Book are contained Divine Orders and the way to seek His Pleasure and to avoid His Wrath, the Apostle himself acted strictly according to the injunction of Qur'an Majeed The Holy Prophet thus embodied the beautiful pattern of conduct to be followed by every Muslim

When one accepts the Holy Prophet by reciting the latter part of the Kalimah. he is required to abide by the Law brought by the Apostle and to keep the Apostle's pattern of conduct before him to follow Further he must also leave aside all laws repugnant to the Law of God. In case, however, he abandons in any respect the Divine Law brought by the Holy Prophet he is on the path of hypocrisy for which God's punishment is severe The pledge of the Kalimah is irrevocable.

PROPHETHOOD

When a man declares that God is the absolute Lord of everything, his life, too, does not belong to him Its owner is God His body also is not his property The land that he tills, the animals that work for him and the chattels that he benefits from, are not his own God is their sole Proprietor He has given things to man on lease for a short term Man is only a trustee of these things The trustee is not entitled to misuse them He can use them only in accordance with the direction, and in the ultimate interest, of the Owner His wives and childrren too, are the gift of God He will treat them according to His injunctions

Moreover if a man gives his life or property in the way of God it will not be considered a favour conferred upon God, Who is in no need of anybody's favours

Courtesy: RADIANCE

——:o:——

AL-SUNNAH

KINDNESS TO CHILDREN

M. M. Ansari

Holy Prophet M u h a m m a d *(Sallallahu 'alaihi wa sallam)* was Mercy for the whole humanity. He was specially kind to children This kindness was not confined to the childrern of his own family It extended to all children, even to those belonging to Infidels. The manifestation of his tender feelings indeed embraced every child whoever he might be Abu Dawood records that whenever he rode back from a journey, he would give lift to a child on the way and whnever he saw the children along a way, he would greet them with salutation Books on Seerat have it that little girls of Madinah ran out of their houses to welcome Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* with joyous songs when he first entered the town. "Do you love me, you little girls?" he asked "Yes, we do, O Messenger of Allah!" was their reply "So do I", said he in response

In his family. Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* loved his children deeply and profoundly When Ibrahim, his last issue, passed away at the tender age of one year and some months, his eyes became tearful He himself led the funeral prayer for the infant He was standing by the edge of the grave when the dead body was being lowered The griefstriken father was asked about his state of tearful sorrow. He said: "Tears flow from the eyes, the heart is plunged in sorrow, but the tongue shall speak only that which does not displease God " (Bukhari)

While receiving his daughter, Hazrat Fatimah *(Razi Allahu 'anha)*, he used to rise fom his seat, kiss her on the forehead, and make her sit in his own place His granddaughter, Hazrat Zainab *(Razi Allahu 'anha)*, was three days old when he saw her He took her in his arms and cried out of his warm affection "Zainab resembles Khadeejah!" His love for his grandsons, Hazrat Hasan and Hazrat Husain *(Razi Allahu 'anhuma)* is proverbial He used to carry them on his shoulders When an onlooker once remarked "What a ride is he having!", Holy Prophet *(Sallallahu 'alaihi wa sallam)* promptly said:

"And how majestic is the rider!" (Tirmizi)

Holy Prophet M u h a m m a d *(Sallallahu 'alaihi wa sallam)*

WHAT KALIMA STANDS FOR?

Islam's initial declaration (Kalimah), which makes one a Muslim, is composed of seven Arabic words. Having them solemnly reciting and subscribing to their meanings, one becomes a Muslim. He could thus embrace Islam and become a member of the Islamic Brotherhood. *That initial declaration is called* **Kalimah.**

Laa-i-laa-ha il-lal-laa-hu mu ham-ma-dur-ra-soo-lul-laah

It means 'There is no God but Allah, and Muhammad is the Prophet of Allah.'

This is the first Article of Faith of Islam. It denotes a Muslim's strict belief in the Oneness of God. This concept of Oneness of Godhead is *the fundamental* creed of Islam.

The moment a non-believer sincerely accepts the **Kalimah,** he is transformed altogether into a different person. Before that, he was a heathen but now he is a Believer. He deserved the Wrath of God earlier but now after the pronouncement of the **Kalimah,** he became God's loving servant. Hell was his destination before but now Paradise is his destiny.

A great difference has occurred in his attitude towards his fellow beings and his approach to life because of the **Kalimah.** Its willing conscientious recitation causes a revolution in outlook as well as the social behaviour of a new convert. It draws a line of complete separation between him and even his close blood relations, if the latter happen to be non-Muslims.

RELATIONSHIP

If a father embraces Islam while his son stays a *non-Muslim,* they become strangers to each other despite their blood relationship. A non-Muslim son will not inherit his Muslim father's property. In other words this **Kalimah** endears the strangers and its rejection divides and separates even the closest and the dearest ones.

One must pause to ponder over what makes such a difference between man and man. What enchantment is there in uttering a few words which transfuse in him quite a new soul?

In Islam the efficacy of the words *is hidden in their meaning.* If the words of the **Kalimah** do not change one's heathen ideas, manners, morals and deeds, they are but a cry in the wilderness. They are quite ineffective to produce the desired results. The **Kalimah** calls for practical deeds to match the belief. The precept ought to be followed up with practice.

Kalimah is a solemn declaration or a testament before God and the world. When a man pronounces it wilfully he undertakes a great responsibility upon himself. Now the Kalimah must rule over him for the rest of his life. His heart and soul shall not accept anything contrary to his declaration (**Kalimah**). It now is his Article of Faith a criterion of a touchstone to judge good from bad and truth from falsehood. Now he shall do what the **Kalimah** dictates to him, as per the Divine Writ. It will guide his direction like a radar of the ship on the high sea of his life.

MEANING

Let us talk about the meaning of the **Kalimah** and also of what a man affirms or promises when he recites it, and to what he had committed himself as a result. The wording and the meaning of the **Kalimah** have already been stated above.

Here the word **"Ilaah"** implies God. God or Allah is One and Alone. He alone is the Creator of the heavens and the earth and everything in between, including man. He alone is the Owner of all these *things.* He alone is their Lord, the undisputed Ruler of all that visible and unvisible Dominion called the Universe. He alone is its Nourisher and Sustainer, the Hearer of our cries for help in woe and the Only Acceptor of our prayers and supplications. None but He gives life and awards death. Such a Mighty and Glorious Entity alone deserves to be worshipped and none else.

By reciting the first part of the Kalimah **Laa i-laa-ha il-lal-laa-hu,** the man affirms to the above, and many Attributes of God.

He outright rejects all false *gods, men* or beastss, or *trees* or rivers or mountains, and worships *Him* alone. God alone, as he now believes, is the Creator, the Cherisher and the Sustainer. Everything of the world belongs to Him alone. Life and death, comfort and trouble come at His behest. Whatever a man gets is actually received from Him and whatever is taken away *from him is withdrawn by Him.* It is, therefore, imperative upon a Muslim to fear Him, bow his head before Him, worship Him and ask from Him every permissible thing of his requirement. Everyone of us is His servant and His slave.

WITNESS

It is the Article of Faith (Kalimah) to which a Muslim bears witness before God and for Whose Oneness the whole world stands witness. Breach of the **Kalimah** will incite his own limbs, the heaven and the earth to give *evidence* against him on the

The piece of land consisted of a few groves in Madinah, Khaybar, and Fadak. These groves were presented to Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* as a gift by a Jew at the time of Uhud in the year 3 A.H., and he reserved their income for the needy at that very time.

The piece of land: There has been a controversy between the Sunnis and the Shi'ahs about the landed property at Fadak and Khaybar. The Shi'ahs contend that it was the personal property of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and as such the members of his family had the right of its inheritance. On the other hand, the Sunnis are of the view that it was held by Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* in trust for the Muslims. Furthermore, even if it were his personal estate, he had directed that whatever he might leave behind shall be put to charitable use.

The fact of the matter is that the yield from the properties at Fadak and Khaybar was reserved by Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* himself for a set purpose Whereas emergent expenditure was met from the property of Banu Nadir, the income from Fadak was earmarked for the wayfarers and that from Khaybar was divided into three parts Two of these parts were meant for the Muslims in general. The third part was utilized for the yearly stipends of the wives of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. The balance, if any, from the last part was spent to help the needy Muhajirs (Bukhari, Fath-al-Bari)

The controversy about Fadak and Khaybar cropped up in the days of the reverend Companions *(Razi Allahu 'anhum)*. It was urged by Hazrat 'Abbas, the uncle, Hazrat Fatimah, the daughter, and of the wives of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* that the income derived from Fadak and Khaybar ought to be apportioned to the heirs The consensus of opinion of the Companions including Hazrat Abu Bakr and Hazrat 'Umar *(Razi Allahu 'anhum)* was that the properties in point should be regarded as a public trust and the income derived from them should be utilized in the same manner and for the same purpose as was the case during the life-time of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*

Towards the end of his Caliphate, Hazrat 'Umar was obliged by Hazrat 'Ali and Hazrat 'Abbas to give them in trust the custody of the property at Mainah Hazrat 'Ali took its possession, but Fadak and Khaybar continued to be administered by the Caliphs till the days of 'Umar bin 'Abd-al-Aziz who gave away Fadak to the descendants of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*.

Livestock: Although at the time of his passing away, Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* had only his white mule in the category of livestock, he had been in possession of more during the span of his life Certain historians have given the impression that he was having a stable like a king. This is not true Trustworthy sources reveal that Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* possessed the following animals from time to time

> **Lakhyf,** a horse,
> **'Ulayr,** a donkey,
> **Abda or Qaswa,** a she-camel, and **Tih,** the last possessed white mule. (Bukhari)

Weapons: The exigencies of warfare faced by Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* in the course of his God-ordained Mission, made it necessary for him to keep a number of weapons. They were as follows:

> Nine swords, including Zulfiqar that was seized as booty at Badr,
> Seven coats of mail,
> Six bows, and
> Three robes.

Of flags there was a black one and some others in white or yellow

(To be continued)

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SERMON AT TABUK
EXCERPTS FROM PROPHET'S

- The worst blindness is that error into which a person relapses after having received the right guidance
- The best actions are those that bring (righteous) gain
- The best path is that (right path) which is easy to follow
- The crown of wisdom is fear of Allah, the Exalted
- The best thing to inculcate in the heart is firm belief in Allah
- Doubt is an offshoot of infidelity
- *To lament the dead is a practice of the Days of Ignorance*
- *Perfidity is the fire of Hell*
- Wealth (hoarding) is a stigma of fire
- Poetry (without a noble aim) is the flute of Satan.
- Wine is a hoard of sins
- The worst means of subsistence is to eat into the belongings of the orphan

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Muslims that they give heavy dowry to their daughter at the time of her marriage and in consequence deprive her of the share of inheritance from their property. This is against the injunction of Qur'an Majeed which says: "From what is left by parents and those nearest related, there is a share for men and a share for women, whether the property be small or large,—a determinate share" (4:7). And also "God (thus) direct you as regards your children's (Inheritance) to the male, a portion equal to that of two females if only daughters, two or more, their share is two-thirds of the inheritance, if only one, her share is half These are settled portions ordained by God and God is All-knowing. All-wise. (4 11)

Dowry, is not a religious obligation People seem to have given it sanctity because the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* had given dowry to his daughter, Hazrat Fatimah (*Razi Allahu 'anha*), at the time of her marriage. However, there is a vast difference between the dowry given by the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and the one extorted from the parents of the girl today The dowry gifted to Hazrat Fatimah consisted of the utility articles of daily use, such as a mattress, a cot, a grindstone, a waterbag, which were partly purchased out of the sale proceeds of the armour of Hazrat Ali (*Razi Allahu 'anhu*).

These items show the reader that the dowry provided to Hazrat Ali and Hazrat Fatimah met the basic needs of a newly wedded couple It was gifted out of necessity The bridegroom, Hazrat Ali (Karramallahu Wajhahu) was not an affluent person He even had not the money to pay dower money or meet the expenses of his marriage.

AL-SUNNAH

PROPHET MUHAMMAD

(Sallallahu 'alaihi wa sallam)

HIS HERITAGE

(I)

At the time of the passing away of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* his mission was complete He had laid the foundation of a state that had a political as well as religious centre. He had united together into a nation the scattered tribes of Arabia He had given the people a common Faith. He had created for them a brotherhood that was stronger and far more enduring than the blood ties or the family links

He had no house of his own It was a rented house in which he brought his wife, Hazrat Fatimah, to live in He had to sell his armour which the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* has himself gifted him The large paraphernalia generally given to the girl of today cannot be compared with the dowry of Hazrat Fatimah

It may clearly be understood by every boy and every girl of to-day who are planning marriage that they are not superior to Hazrat Ali and Hazrat Fatimah (*Razi Allahu 'anhuma*) They should, therefore, discourage to be provided large scale dowry as a pre-requisite of marriage To curb the social evil of extracting or exhibiting exorbitant dowry, governmental measures have been taken in Pakistan. Even otherwise, Islam likes moderation The well-known saying of the Holy Prophet Muhammad *(Sallallhu 'alaihi wa sallam)* is:

> "Moderation in affairs is the best of all" (Sha'b-al-Imaan).

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A question arises in the mind as to what personal effects or the estate did Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* leave for his heirs? It can be answered better by a poser as to what material goods did he possess during his life time so as to leave them after his death? The little that he had owned was dsiposed of when he said:

> "We prophets have no heirs Whatever we leave belongs to the community." (Bukhari)

He had remarked that his heirs shall not get any gold coins. In other words, there shall be no gold coins to be shared by his heirs *Consequently, whatever gold coins* Hazrat Ayeshah (*Razi Allahu 'anha*) had in her possession, were given in charity shortly before the demise of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*

Bukhari records that "Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* left nothing at the time of his death neither gold nor silver, neither male nor female slaves, nor anything else except his white mule, his weapons, and a piece of land that had been endowed by him for the benefit of the Muslims in general." Abu Dawood adds· "Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* left neither Dinars nor Dirhams nor camels nor goats."

To sum up, the heritage of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* comprised a piece of land, the animal he used to ride, and a few weapons..

These Qur'anic Chapter 77, "By the emissary winds (sent) one after another....", was the last that he recited while leading Prayers.

Five days before his passing away, he came to the Holy mosque and addressed the congregation thus:

"These people, when one of their pious people passes away turn his tomb into a temple and set up his statue therein On the Day of Judgment these people shall be the worst of mankind in the sight of God."

Hazrat A'isha (*Razi Allahu 'anha*) heard him say

"May God curse the Jews and the Christians, they turned the tombs of their Prophets into places of worship" (Bukhari)

Four days before his demise, he walked into the mosque The congregation had already lined up for Prayer to be led by Hazrat Abu Bakr (*Razi Allahu 'anhu*) As the footfall of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was heard Hazrat Abu Bakr (*Razi Allahu 'anhu*) got ready to step back The Prophet (*Sallallahu 'alaihi wa sallam*) made a sign to Hazrat Abu Bakr (*Razi Allahu 'anhu*) to stay on and to lead the Prayer He seated himself by the side of Hazrat Abu Bakr (*Razi Allahu 'anhu*) who followed the Prophet (*Sallallahu 'alaihi wa sallam*) through various postures of the Prayer, while other worshippers followed Hazrat Abu Bakr (*Razi Allahu 'anhu*). At the end of this Prayer, Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) delivered the last sermon of his life He said

"God has given His servant the option to choose between the good things of earthly life and that which is in the Hereafter and the servant chooses that which is with God"

It brings to mind the Qur'anic verse

"Muhammad is no more than an Apostle many were the Apostles that passed away before him ." (3 144)

In his last hours, he was uttering these words again and again

"With those on whom God has bestowed His blessings"

At times, he would say

"God is the greatest friend"

At long last, alas, the appointed moment came for the curtain to fall He said

"None but that great Friend is now desired"

With these words on his pious lips, he breathed his last and his noble soul left for its heavenly abode May blessings of God ever be upon him, his family, and his companions

It was by no means the end of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). His teachings and traditions are the things that would ever continue to mould human life and history

(Concluded)

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WOMEN IN ISLAM

MARRIAGE IN ISLAM

DOWER AND DOWRY

(IV)

Dowry is the property which a woman brings to her husband at marriage It is quite different from dower which is a payment made by the bridegroom to her birde in terms of the contract of marriage Dower has a legal sanction. It is enjoined in Qur'an Majeed to pay it "And give the women (on marriage) their dower as a free gift " (4 4) Dowry is the free gift given by the parents to their daughter at the time of her marriage. Dowry may be given in the form of cash. utensils, furniture, ornaments or clothes The idea behind dowry is to help the newly formed family to set up a home of their own

Dowry has no legal requirements in Islam. There is no injunction in Qur'an Majeed about it. It depends upon the sweet will as well as the capability of the parents of the girl to give dowry or not

In our time the problem of giving dowry has become very serious because people have started thinking about it differently The would be bridegroom demands it as a matter of right. Mostly such demands are too excessive The parents of the girl might not afford to meet them The result, sometime is that marriage of their girl does nto take place There are many girls in our society who have passed the blooming years of their life at their parents' home waiting idly for their rightful consort

Some parents, for fear of their daughter being neglected by her prospective husband, try to meet his demands despite their meagre resources They are burdend in debt on this account For that reason dowry has become a curse today There are others who give dowry lavishly to display in public eye their wealth and status.

EVIL PRACTICE

There is in vogue an evil practice among the feudal class of

Allah's Authority is not confined to heaven, but it prevails over all His creation in His kingdom.

The relation between Allah's Creation and His Authority is expressed in Qur'an Majeed in two forms as described below briefly:—

The first form is that whoever owns Creation has an overall Authority too; simply because one has the right to exercise authority over the things he owns. Similarly, Allah being the Creator of the heavens and the earth, must have absolute Authority and Sovereignty over them.

Allah says:

> "That is your Allah, your Lord, no one is worthy of worship but He, the Creator of every thing, so worship Him and He takes care of every thing." (6:102)

It must be pointed out that "the conception of worship in Islam is far more comprehensive Here it is not restricted to the purely devotional practices but extends over the whole of man's practical life, individual and social. If the object of our life on the whole is the worship of God, then we necessarily must regard this life in the totality of the aspects, as one complex moral responsibility Thus all our actions even the seemingly trivial ones, must be performed as acts of worship that is, performed consciously as constituting a part of God's universal plan (Cit in **Tafseer-i-Majid**, Vol. IV, p. 268, n. 39)

The second form is that whoever has created human beings is the most knowledgeable about their nature and consequently it is quite natural that the One Who knows can frame best laws for them. From this it follows that One Who has created man is the best authority to rule over them.

———o———

AL-SUNNAH

PROPHET MUHAMMAD

(Sallallahu 'alaihi wa sallam)

HIS SERMONS

(VIII)

By M. M. Ansari

The mission entrusted by God to Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was to preach, practise and enforce oneness of God. By the time of his Last Pilgrimage, monotheism was prevailing far and wide in its purest form and glory. After returning to Madinah, he became engrossed in the fulfilment of God's Command contained in the Qur'anic verse:

> "... Celebrate the Praises of your Lord, and pray for His Forgiveness.. " (110.3)

Day in and day out, he was in Prayer and worship of God. The desire to be with God was overwhelming him day after day He was in a reminiscent mood

One day, he went to visit the last resting place of the martyrs of Uhud, prayed for their souls, and uttered moving parting words as if an elder who was about to die was wishing farewell to his living kinamen. Then he spoke thus.

> "I shall be visiting the fountain of Paradise before you do It is as large as the distance between Aylah and Juhfah. I have been given the key to the treasures of the world. I am not afraid that you will associate partners with God, but I fear lest you should get engrossed in worldly interests and kill one another on that account, and consequently be destroyed as nations have been destroyed before you."

On another day, he got up in the dead of night and went to visit the common Muslim cemetry Jannat-al-Baqi'. There, he prayed to God with great anguish for the Believers in general. Afterwards, to his departed companions, he said: "Very soon now, I shall be joining you" Yet on another day, he gathered the believers together in the mosque and addressed them thus:

> "Hearken, O Muslims! May God bestow His blessings upon all of you. May He heal your hearts. May He help you May He stand by you. May He provide you sustenance and prosperity. May He raise your honour and elevate you May He give you contentment of fullness of peace and security At this moment, I ordain you fear of God and piety. With God are your rights and the rules. And I call upon you to fear Him. for my position is that of a clear warner to you. Beware! Do not assume pride and superiority in the midst of God's servants and their habitats."

Then he recited and drew attention of the audience to the contents of the Qur'anic verse:

> "That Home of the Hereafter We shall give to those who intend not high-handedness or mischief on earth: And the end is (best) for the righteous." (28:83)

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

ALLAH THE FINAL AUTHORITY

There are numerous verses in Qur'an Majeed which clearly show that Authority belongs to Allah in as much as creation belongs to Him

> "It is Allah Who created you. . " (30:54)
>
> "He to Whom belongs the dominion of the heavens and the earth It is He Who created all things and ordered them in due proportions" (25:2)
>
> "Who has created, and further given order and proportion." (83 2)
>
> "Allah created the heavens and the earth in true (proportions)." (29 44)
>
> "The decision rests with none but Allah He has commanded that you accept none except Him This is right religion" (12:40)

Allah's position as the Creator and the Authority along with His other Attributes has beautifully been described in **Surah Hashr:**

> "Allah is He, than Whom there is no other god; the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme Golry to Allah. . "
>
> "He is Allah, the Creator, the Evolver the Bestower of Forms (or Colours) To Him belongs the Most Beautiful Names. Whatever is in the heavens and on earth does declare His Praise and Glory, and He is the Exalted in Might, the Wise." (59 23-24)

And whoever has the power to create, has the power of Authority On this principle is based the Islamic legislation.

It must be mentioned here that Islamic legislation is not confined to worship only It "covers all aspects of life, social, political, civil and religious It deals with the rituals and observance of worship family law, law of inheritance, of property, contract and obligations, social and civil matters, criminal law, procedure, constitutional laws laws about the administration of the state, and public, private and business affairs, and laws about the conduct of war" A Hasan, **Principles of Islamic Jurisprudence** (Vol I, Islamabad, 1993, p 2)

Those who do not order their life in complete conformity with the laws ordained by Allah they are declared ***Kafir***, ***Zaalim*** and ***Faasiq***.

> ". And those who do not judge according to what Allah has revealed, are the unbelievers." (5 44)
>
> " And those who do not judge according to what Allah has revealed, are the wongdoers" (5 45)
>
> ". . . . And those who do not judge according to what Allah has revealed, it is those who are disobedient" (5 47)

(6 21)

For the three categories of persons who disobey Allah there is punishment, of course, of varying degree

> " . the Fire, the fuel of which is men and stones, prepared for unbelievers." (2 24)
>
> " so the curse of Allah is on the unbelievers" (2 89)
>
> " by denying what Allah has revealed they incurred wrath upon wrath" (2 90)

As for the **zaalimoon**, the Qur'an Majeed says

> "Surely those who do wrong shall never succeed" (6 21)
>
> " (As for the wrong doers) surely there is a painful punishment for them." (14 22)

Also for the **faasiqoon** the Qur'an Majeed warns.

> " *He lets not astray there by any but the wrongdoers* " (2 26)

It is thus clear that anyone who does not legislate and judge in conformity with the laws of Alalh is a disbeliever in Allah and His religion, a dissolute and a wrongdoer to himself and to others

The legislative system cannot be right and just unless Authority on earth is reserved for Allah alone, otherwise oppression and corruption will prevail.

Allah says in Qura'n Majeed—

> "And to HIM belongs whatever there is in the night and day and He is All-Hearing All-Knowing." (6 13)

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AND SURELY THE QURAN IS TRUTH OF ASSURED CERTAINTY 69:51

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The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

اليقين

انترنيشنل

مجلة

دار التصنيف (برائيويت) لميتيد

المجلد ٤٢ ٢٢ حمادى الاحرة ، ٨ رحب - ١٤١٤هـ الموافق ٧ - ٢٢ دسمبر ، ١٩٩٣م العدد ١٥ ، ١٦

الاسلام دين الحضارة

- دعوة الاسلام دعوة الى عدالة كاملة وامن وامان وخير وسلام ..
- حاءت التكاليف الشرعية موجهة الى النظام فى حياة المؤمنين كلها .
- وفى الحج مظهر من مظاهر الحضارة الانسانية التى تبدو فى سلوك الحجج
- لان الاسلام دين النظام فانه يكره اشدما يكره الفوضى والتسيب
- ويحذر الاسلام من ازعاج الناس ولوكان بالعبادة .

بسم الله الرحمن الرحيم

وعن معاذ بن جبل ﷺ قال انه سأل النبى ﷺ عن افضل الايمان قال ان تحب لله وتبغض لله وتعمل لسانك فى ذكر الله . قال وماذا يا رسول الله ، قال وان تحب للناس ماتحب لنفسك وتكره لهم ماتكره لنفسك

رواه احمد

يوضح الحديث ان افضل الايمان يتحقق للمؤمن اذا كان حبه وبغضه وكرهه لله ولا يستعمل لسانه الا فى ذكر الله والامر بالمعروف والنهى عن المنكر ويحب الصلاح والخير لاخوته المؤمنين كما يحبهما لنفسه هذا من حسن دين الاسلام الحنيف .

التحرير

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله بعدد كل معلوم لك

الاسلام دين الحضارة

حينما دعا رسول الله ﷺ الى الاسلام ، دعا الى فضل بالغ ، وظل سابغ ، وسعادة شاملة ، وعدا له كاملة ، وامن وامان ، وخير وسلام ، دعا الى التقدم الانسانى ، وتحضر الانسان ليكون جديرا بخلافة الله فى الارض ، واسعاد المجتمع البشرى . وقد استخلف الله تعالى الانسان فى الارض ، ليثريها بالحركة ، ويعمرها بالحياة ، ويضيف اليها فى كل يوم جديدا ، وقد سخرها له ليتمتع بخيراتها فهو لم يخلقها لنفسه لانه غنى عن العالمين ولم يخلقها للملائكته ، فالملائكة خلق لايجوع فيحتاج الى طعام ، ولا يظمأ فيحتاج الى شراب ، ولا يعرى فيزدان الى لباس ، ولكن خلق هذا الكون جميعه لمنفعة الانسان ، قال تعالى :

« الله الذى خلق السموات والارض وانزل من السماء مآء فاخرج به من الثمرات رزقا لكم ، وسخر لكم الفلك لتجرى فى البحر بامره ، وسخر لكم الانهار ، وسخر لكم الشمس والقمر دآئبين ، وسخر لكم اليل و النهار ، وآتا كم من كل ما سالتموه ، وان تعدوا نعمت الله لاتحصوها ان الانسان لظلوم كفار »

ابراهيم : ٣٢-٣٣

والمجتمعات الانسانية تسعد بمقدار ما تستمسك به من خلق فاضل ، ومن نظام فى حياتها ، وانضباط فى سلوكها ، فالنظام مظهر من مظاهر حضارة الشعوب ، لذا جاءت التكاليف الشرعية موجهة الى النظام ليتعوده المؤمن فى حياته كلها ، فى بيته ، وفى الطريق ، وفى ديوان العمل ، وفى المصنع ، وفى سائر مواقع التجمعات ، سواء أكانت تجمعات فى مجال الانتاج او فى مجال الخدمات. فالصلاة محددة المواقيت ، حتى يحرص المسلم على حرمة الوقت . ويحافظ على مواعيد اللقاء مع ربه كل يوم خمس مرات . وكل فرض محدد الركعات ففريضة الصبح ركعتان ، واواراد المصلى ان يبالغ فى عبادته ويزيد عليها ركعة اوركعتين ظنا منه انه يزداد بذلك قربا من ربه ، بطلت صلاته ، كذلك لو انقص من صلاة رباعية ركعة او ركعتين لغير داعى السفر بطلت صلاته .

والصوم المفروض محدد مرة كل عام فى شهر معين هو شهر رمضان محدد البدء والانتهاء ، فيكره صيام اليوم الذى يسبقه كراهة تحريم وهو المسمى بيوم الشك ، ويحرم صيام اليوم الذى يليه وهو يوم العيد ، حتى يحافظ المسلمون على صيام شهر محدد بدءا ونهاية ، بلا زيادة ولانقصان ، و اليوم فيه محدد كذلك بأنه من

طلوع الفجر الى غروب الشمس ، فقبل الفجر بدقيقة يحل الطعام والشراب ، وبعد اذان الفجر اى بعد ذلك بدقيقة يحرم الطعام و الشراب ، ويظل الصائم طوال النهار على هذا الشان ، وهو يواظب على اداء عمله الذى يجلب عن طريقه رزقه ، وقد يجوع والطعام الشهى بين يديه ، وقد يظمأ والشراب الهنى يترقرق امام عيونه ، ولكنه يعف عن ذلك ، لانه انسان صاحب ارادة يستعلى بها على كل مغريات الحياة . . فأى درس فى دقة الانضباط ابلغ من هذا الدرس ؟

وفى الحج يهرع الحجاج الى اداء المناسك ، ويفد اكثر من مليون من البشر الى بيت الله الحرام يطوفون جميعا حول الكعبة ، ويسعون جميعا بين الصفا والمروة ، ثم يقف هذا المليون من البشر فى يوم واحد وفى مكان واحد ، هو يوم التاسع من ذى الحجة وعلى جبل عرفات ، وترى حولك مدينة كاملة قائمة بخيامها واسواقها . وتظل عامرة حتى تغرب شمس يوم الوقفة ، فيندفع هذا المليون الى المشعر الحرام بمزدلفة ، وترى مدينة اخرى قائمة تعمرها ليلا ولم تكن قائمة يوم عرفة ويأتى يوم العاشر من ذى الحجة فتنتقل هذه المدينة المتحركة الى منى لتعمرها أياما ليلا ونهارا ، ثلاث مدن تقام فى اقل من اربع وعشرين ساعة ، ويعنى ذلك انا اذا امرنا ربنا ان نعمر مكانا نهارا عمرناه او ليلا عمرناه ، واذا امرنا ان نقيم فى مكان ليلا ونهارا اياما وليالى امتثلنا . مدن تقام وتنفض فى نظام متقن يوجهه الحق تبارك وتعالى ، ويؤكد مظهرا من مظاهر الحضارة الانسانية التى تبدو فى سلوك الحجيج بهذا العدد الهائل من البشر . وفى تحريكاتهم المنتظمة والمحددة بمواقيت معينة . ونذكر حينئذ القول المأثور « الدنيا سوق قامت ثم انفضت ، ربح فيها من ربح وخسر من خسر » انه نموذج يرينا كيف يصنع

الايمان فى النفوس ، وكيف يستطيع اصحاب الايمان ان يجعلوا حياتهم منتظمة ، وان يقدروا لارجلهم قبل ان يخطوا بها خطوة الى الامام موضعها ، حسب وصية الشاعر العربى الحكيم :

قدر لرحلك قبل الخطو موضعها
فمن علا زلقا عن غرة زلقا ؟ ! !

وحركة الحياة منتظمة ، وربنا تبارك وتعالى اوجد هذا الكون على نظام حكيم ، قال تعالى :

« الذى خلق سبع سموات طباقا ماترى فى خلق الرحمن من تفاوت »

حعل الشمس تشرق فى النهار ليسعى الانسان الى رزقه ، ولا يضيع عمره فى الكسل واللهو والعطلة ، وتغيب الشمس فيقبل الليل لراحة الجسم من عناء العمل الطويل فى النهار ، فالنهار للدأب والعمل ، والليل للراحة بعد العناء ، وقال تعالى :

« قل ارايتم ان جعل الله عليكم الليل سرمدا الى يوم القيامة ، من اله غير الله ياتيكم بضياء افلا تسمعون ، قل ارايتم ان جعل الله عليكم النهار سرمدا الى يوم القيامة ، من اله غير الله ياتيكم بليل تسكنون فيه افلا تبصرون ، ومن رحمته جعل لكم الليل والنهار لتسكنوا فيه ولتبتغوا من فضله ولعلكم تشكرون »

القصص : ٧١-٧٣

وانه لمن الغفلة أن يألف اقوام النوم حتى الضحى فتطلع عليهم الشمس وهم يغطون فى نوم عميق . مع ان

تعاليم الاسلام تحث المسلمين على التبكير فى النهوض من الفراش ليبدأ الواحد منهم عمله نشيطا طيب النفس مكتمل العزم ، ويكون فى اليوم بركة حيث يكثر الانتاج فيه والرسول يقول « اللهم بارك لأمتى فى بكورها » .

روى عن فاطمة الزهراء رضى الله عنها قالت : مرنى رسول الله وانا مضطجعة متصبحة فحركنى برجله ثم قال : يابنية قومى اشهدى رزق ربك ولاتكونى من الغافلين فان الله يقسم ارزاق الناس مابين طلوع الفجر الى طلوع الشمس » . وما دمت قد استيقظت مبكرا فلاتضيع وقتك سدى . لاتقل لصاحبك تعال نقتل الوقت بشئ من التسلية ، لان هذا لعب بالعمر وقتل الوقت على هذا النحو اهلاك الفرد واضاعة للجماعة ، واذا كانت عندك فسحة من الوقت ، فاستخدمها فى قضاء المصالح العامة . فانها تحسب فى ميزان حسناتك يوم القيامة . وخير الناس انفعهم للناس . ورسولنا محمد ﷺ يقول : لان امشى مع اخ فى حاجة احب الى من ان اعتكف فى مسجدى هذا شهرا » .

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ومن اجل ذلك وسع الرسول فى دلالة كلمة الصدقة التى ينبغى ان يبذلها المسلم فقال : « تبسمك فى وجه اخيك صدقة . وارشادك الرجل فى ارض الضلال لك صدقة . واماطتك الأذى والشوك والعظم عن الطريق لك صدقة » . وافراغك من دلوك فى دلو اخيك لك صدقة واذا شغل الانسان وقته باداء الخدمات العامة . لايجد متسعا من الوقت ليحقد فيه على اخيه ولايبغضه ولايحسده على نعمة انعم بها ربه عليه ، ولايغتابه او يتهم عليه . ولهذا يطارد الرسول الحسد والبغضاء فيقول « لاتحاسدوا ولاتدابروا ولاتباغضوا وكونوا عباد الله اخوانا » واذا كان الاسلام هودين النظام فانه يكره اشد ما يكره الفوضى والتسيب ، حدث مرة ان كان الرسول يخطب للجمعة وقد كانت الخطبة فى صدر الاسلام بعد صلاة الجمعة وبينما كان يخطب سمع اصحابه اصوات عير قادمة من الشام تحمل تجارة ، ومعها الدفوف والطبول ، فخرج كثير منهم ولم يبق معه فى المسجد الاعدد قليل فنزل وحى من السماء يذم هؤلاء الذين خرجوا على النظام ولم يحترموا الاجتماعات التى فيها خير لهم . ليكون ذلك درسا لهم وتوجيها للأمة من بعد هم نزل قوله تعالى « واذا راوا تجارة اولهوا انفضوا اليها وتركوك قائما ، قل ما عند الله خير من اللهو ومن التجارة والله خير الرازقين» ويحذر الاسلام من ازعاج الناس ولو كان بالعبادة . كان ابوبكر اذا صلى لايكاد يسمع نفسه وكان عمر اذا صلى رفع صوته ليصل الى ابعد مكان منه . ولما سألهما الرسول عن ذلك قال ابوبكر · اتفكر فيها اقرأ يارسول الله . وقال عمر : ارفع صوتى لانبه الغافل و اوقظ النائم ، فنزل قوله تعالى « قل ادعوا الله او ادعوا الرحمن اياما تدعوا فله الأسماء الحسنى ولاتجهر بصلاتك ولا تخافت بها وابتغ بين ذلك سبيلا » وساله بعض الصحابة يوما : اقريب ربنا فنناجيه ام بعيد فنناديه ؟ فنزل قوله تعالى : « واذا سالك عبادى عنى فانى قريب اجيب دعوة الداع اذا دعان » ويعلمنا الاسلام الاستئذان حينما نزور اصحابنا . وان نتخير الأوقات المناسبة للزيارة بحيث يكون الذوق هوالذى يحكم سلوكنا . وقد ذم القرآن الكريم قوما من البادية كانوا جفاة فى زيارتهم لرسول الله . لقد جاءوا اليه فى وقت القيلولة . وهو مستريح فى حجرته واخذوا ينادونه : يا محمد اخرج الينا . ولما لم يسمعوا جوابا اخذوا بعض الحصيات من المسجد النبوى الشريف وقذفوا بها باب حجرته ان هذا تصرف فى مجافاة للذوق العام . لذا نزل القرآن بوبخهم ويعلمنا اداب الزيارة وقال تعالى « ان الذين ينادونك من وراء الحجرات

اكثرهم لا يعقلون ، ولو انهم صبروا حتى تخرج اليهم لكان خيرا لهم والله غفور رحيم » .

ويحرص الاسلام على مراعاة الآداب العامة . فلا تلق بالقاذورات فى طريق الناس . ولا تنطق بالكلمة التى تخدش الحياء . ولاتسابق الناس وانت تركب المواصلات ولاتتخطى الصفوف التى تقف لقضاء مصالحها حتى عن تخطى رقاب الجالسين فى المسجد مذموم فى الدين . ومطلوب من الداخل الى المسجد ان يجلس حيث انتهى به مكانه بعد اكتمال الصفوف وامر الاسلام المرأة بان تكون محتشمة حينما تخرج الى الطريق العام فلا تتبرج فى الطريق « ولا يبدين زينتهن الا ما ظهر منها » ولا تأتى بحركة فى كلامها او فى مشيها تثير الانتباه اليها قال تعالى « ويضربن بارجلهن ليعلم ما يخفين من زينتهن » والرجل يغض بصره « قل للمؤمنين يغضوا من ابصارهم » وكذلك لايضايق المرأة فى الطريق او فى المواصلات او عند البيع والشراء وليذكر هذا المستهتر ان له بنتا او اختا او زوجة « والحرمات قصاص » . . هذا هو الاسلام دين الحضارة ودين التقدم ولقد اهملنا هذه القيم وتمسك بها غيرنا فكانوا متحضرين وتاخرت مجتمعاتنا والطريق الى الانضباط ليس هو الخوف من عقوبة القانون بل هو الضمير الدينى وتربية الوجدان الانسانى . بذلك نكون حقيقة خير امة اخرجت للناس .

فلابد من التجمع حول آداب الاسلام حتى تكون لنا الريادة فى دنيا الناس وحتى نعيد كلمة القائد العربى الذى قال لخصمه . « ان الله قد ابتعثنا لنخرج من شاء من عبادة الاصنام الى عبادة الله ومن ضيق الدنيا الى سعتها ومن جور الاديان الى عدالة الاسلام » .

بشكر مجلة منبر الاسلام

انما الاعمال بالنيات

قال الخطابى : كان المتقدمون من شيوخنا يستحبون تقديم حديث " انما الاعمال بالنيات " امام كل شئ ينشأ ويبتدأ من الأمور لعموم الحاجة اليه .

وقال ابن مهدى . من اراد ان يصنف كتابا فليبتدئ بهذا الحديث .

وقال الشافعى : يدخل فى هذا الحديث ثلث العلم .

وقال ابوداود : الفقه يدور على اربعة احاديث " الحلال بين و الحرام بين " و " الاعمال بالنيات " و " مانهيتكم عنه فاجتنبوه " و " لاضرر ولاضرار " .

رَزَقَنَا اللّٰهُ بِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا ... عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ ... لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

	wal-la-zee-na oo-tul-'il-ma da-ra-jaat.		and those who have been given knowledge,	وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَٰتٍ
	Wal-laa-hu bi-maa ta'-ma-loo-na kha-beer.		And Allah is Aware of what you do.	وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝
12.	*Yāa-aiy-yu-hal-la-zee-na aa-ma-nōo i-zaa naa-jai- tu-mur-ra-soo-la fa-qad-di-moo*	12	O you, who believe! When you confer quietly with the Messenger,	يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوٓا إِذَا نَٰجَيْتُمُ الرَّسُولَ فَقَدِّمُوا
	bai-na ya-dai naj-waa-kum sa-da-qah.		give alms before your conference	بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَةً
	Zaa-li-ka khai-rul-la-kum wa at-har		That will be better and purer for you;	ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ
	fa-il-lam ta-ji-doo		but if you do not find (the means),	فَإِن لَّمْ تَجِدُوا
	fa-in-nal-laa-ha gha-foo-rur-ra-heem		then surely, Allah is Forgiving, Most Merciful	فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۝
13.	*A-ash-faq-tum an-tu-qad-di-moo*	13	Are you (believers) afraid	ءَأَشْفَقْتُمْ أَن تُقَدِّمُوا
	bai-na ya-dai naj-waa-kum sa-da-qaat.		of giving alms before (holding) your quiet conference?	بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَٰتٍ
	Fa-iz-lam taf-'a-loo wa taa-bal-laa-hu 'a-lai-kum		But when you do not do so and Allah forgives you,	فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ
	fa-a-qee-mus-sa-laa-ta wa aa-tuz-za-kaa-ta		then be steadfast in SALAAT (prayer), and pay ZAKAT (obligatory charity)	فَأَقِيمُوا الصَّلَوٰةَ وَءَاتُوا الزَّكَوٰةَ
	wa a-tee-'ul-laa-ha wa ra-soo-lah.		and obey Allah and His Messenger.	وَأَطِيعُوا اللَّهَ وَرَسُولَهُ
	wal-laa-hu kha-bee-rum-bi-maa ta'-ma-loon.		And Allah is Aware of what you do.	وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

Fa-bi'-sal-ma-seer.	and what a wretched resort it is!	فَبِئْسَ الْمَصِيرُ ۝
9. *Yāa aiy-yu-hal-la-zee-na aa-ma-nōo i-zaa ta-naa-jai-tum*	9. O you who believe! When you secretly counsel,	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ
fa-laa ta-ta-naa-jau bil-is-mi	do not counsel of sin,	فَلَا تَتَنَاجَوْا بِالْإِثْمِ
wal-'ud-waa-ni wa ma'-si-ya-tir-ra-soo-li	transgression and disobedience to the Messenger,	وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ
wa ta-naa-jau bil-bir-ri wat-taq-waa. Wat-ta-qul-laa-hal-la-zee i-lai-hi tuh-sha-roon.	but counsel of piety and righteousness and fear Allah to Whom you shall be gathered	وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوَىٰ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ۝
10. *In-na-man-naj-waa mi-nash-shai-taa-ni*	10 Surely, the secret counsel is inspired by Satan	إِنَّمَا النَّجْوَىٰ مِنَ الشَّيْطَانِ
li-yah-zu-nal-la-zee-na aa-ma-noo	in order to grieve those who believe,	لِيَحْزُنَ الَّذِينَ آمَنُوا
wa lai-sa bi-daar-ri-him shai-an il-laa bi-iz-nil-laah	but not the least can he harm them except by Allah's leave	وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ
Wa 'a-lal-laa-hi fal-ya-ta-wak-ka-lil-mu'-mi-noon.	Let the believers put their trust in Allah	وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝
11. *Yāa aiy-yu-hal-la-zee-na aa-ma-nōo i-zaa qee-la la-kum*	11 O you who believe! When it is said to you	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ
ta-fas-sa-hoo fil-ma-jaa-li-si	Make room in the assemblies,	تَفَسَّحُوا فِي الْمَجَالِسِ
faf-sa-hoo yaf-sa-hil-laa-hu la-kum.	then make room, and Allah will make room for you (here and in the Hereafter)	فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ
Wa i-zaa qee-lan-shu-zoo fan-shu-zoo	And when it is said to you Rise up, then rise up;	وَإِذَا قِيلَ انْشُزُوا فَانْشُزُوا
yar-fa-'il-laa-hul-la-zee-na aa-ma-noo min-kum	Allah will raise to high degrees those of you who believe,	يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ

Maa ya-koo-nu min-naj-waa s̱a-laa-s̱a-tin il-laa hu-wa raa-bi-'u-hum	No three men talk secretly but He is their fourth;	مَا يَكُونُ مِن نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ
wa laa kham-sa-tin il-laa hu-wa saa-di-su-hum	and nor five but He is their sixth;	وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ
wa lāa ad-naa min zaa-li-ka wa lāa ak-s̱a-ra il-laa hu-wa ma-'a-hum ai-na maa-kaa-noo.	and nor fewer nor more than that but He is in their midst wherever they may be	وَلَا أَدْنَىٰ مِن ذَٰلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا
S̱um-ma yu-nab-bi-u-hum bi-maa 'a-mi-loo yau-mal-qi-yaa-mah.	Later on, He will inform them on the Day of Resurrection of what they did	ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَٰمَةِ
In-nal-laa-ha bi-kul-li shai-in 'a-leem.	Surely, Allah has knowledge of all things.	إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ
8. *A-lam ta-ra i-lal-la-zee-na nu-hoo 'a-nin-naj-waa*	8 Are you not aware of those who were forbidden from secret whispering.	أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَىٰ
s̱um-ma ya-'oo-doo-na li-maa nu-hoo 'an-hu	but they revert to that which they were forbidden	ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ
wa ya-ta-naa-jau-na bil-is̱-mi wal-'ud-waa-ni wa ma'-si-ya-tir-ra-soo-li	and they secretly whisper together for sin, transgression and disobedience to the Messenger;	وَيَتَنَٰجَوْنَ بِالْإِثْمِ وَالْعُدْوَٰنِ وَمَعْصِيَتِ الرَّسُولِ
wa i-zaa jāa-oo-ka haiy-yau-ka	and when they come to you, they greet you	وَإِذَا جَاءُوكَ حَيَّوْكَ
bi-maa-lam yu-haiy-yi-ka bi-hil-laa-hu	with which Allah did not greet you	بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ
wa ya-qoo-loo-na fee an-fu-si-him	and they say to themselves (by way of derision):	وَيَقُولُونَ فِي أَنفُسِهِمْ
lau-laa yu-'az-zi-bu-nal-laa-hu bi-maa na-qool.	Why does Allah not punish us for what we say?	لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ
Has-bu-hum ja-han-nam. Yas-lau-na-haa.	Enough for them is Hell which they shall enter;	حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا

QURAN MAJEED ٣

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows.

ṣ=ث Bold ḥ=ح Madd j=ز ‌آ=ãã ṣ=ص و=õõ ḍ=ض ى=ēē ṭ=ط Fine ẓ=ظ Madd '=ع ا=aa ء=' (Jerk) و=oo ى=ee

RU-KOO' 1 (Contd)	SECTION 1 (Contd)	ركوع ١ (متمع)
5. *In-nal-la-zee-na yu-ḥããd-doo-nal-laa-ha wa ra-soo-la-hoo*	5 Surely, those who oppose Allah and His Messenger,	إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ
ku-bi-too ka-maa ku-bi-tal-la-zee-na min qab-li-him	shall be humiliated as were humiliated those (who lived) before them.	كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِن قَبْلِهِمْ
wa qad an-zal-nãa aa-yaa-tim-baiy-yi-naat.	And indeed We have sent down clear signs (i.e. the laws of ZIHAAR);	وَقَدْ أَنزَلْنَا آيَاتٍ بَيِّنَاتٍ
Wa lil-kaa-fi-ree-na 'a-zaa-bum-mu-heen.	and for the unbelievers is a humiliating torment	وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ۝
6 *Yau-ma yab-'a-ṣu-hu-mul-laa-hu ja-mee-'an*	6. On the day when Allah raises them up all,	يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا
fa-yu-nab-bi-u-hum bi-maa 'a-mi-loo.	He will inform them of what they did,	فَيُنَبِّئُهُم بِمَا عَمِلُوا
Aḥ-saa-hul-laa-hu wa na-sooh.	(for) Allah has taken account of it while they have forgotten that.	أَحْصَاهُ اللَّهُ وَنَسُوهُ
Wal-laa-hu 'a-laa kul-li shai-in sha-heed.	And Allah is witness over all things.	وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۝
RU-KOO' 2	SECTION 2	ركوع ٢
7. *A-lam-ta-ra an-nal-laa-ha ya'-la-mu*	7. Do you not see that Allah knows	أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ
maa fis-sa-maa-waa-ti wa maa fil-arḍ.	what is in the heavens and what is in the earth?	مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

gum-ma ya-'oo-doo-na li-maa qaa-loo	then retract what they have said,	ثُمَّ يَعُودُونَ لِمَا قَالُوا
fa-taḥ-ree-ru ra-qa-ba-tim-min qab-li ainy-ya-ta-mās-saa.	they shall have to free a slave before they touch each other (again)	فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَاسَّا
Zaa-li-kum too-'a-ẓoo-na bih.	This is what you are being admonished (to do).	ذَٰلِكُمْ تُوعَظُونَ بِهِ
Wal-laa-hu bi-maa ta'-ma-loo-na kha-beer.	And Allah is Aware of what you do.	وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝
4. *Fa-mal-lam ya-jid ṣa-ṣi-yaa-mu shah-rai-ni mu-ta-taa-bi-'ai-ni*	4. But whoso does not find (the means to free a slave), shall observe fast for two consecutive months	فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ
min-qab-li ainy-ya-ta-mās-saa	before they touch each other.	مِن قَبْلِ أَن يَتَمَاسَّا
Fa-mal-lam yas-ta-ṭi' fa-iṭ-'aa-mu sit-tee-na mis-kee-naa	And whoso is unable (to do this), should feed sixty poor persons.	فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا
Zaa-li-ka li-tu'-mi-noo bil-laa-hi wa ra-soo-lih	This is (ordained for you), so that you may have faith in Allah and His Messenger.	ذَٰلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ
Wa til-ka ḥu-doo-dul-laah.	These are the limits imposed by Allah.	وَتِلْكَ حُدُودُ اللَّهِ
Wa lil-ka-fi-ree-na 'a-zaa-bun a-leem.	And for the unbelievers is a painful torment.	وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Muhammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

SOO-RA-TUL-MU-JAA-DA-LAH

SOO-RA-TUL-MU-JAA-DA-LAH

سُوْرَةُ الْمُجَادَلَةِ

Ma-da-neey-yah

Revealed at MADINAH

Ru-koo-'aa-tu-haa 3

SECTIONS 3

Aa-yaa-tu-haa 22

VERSES 22

Bis-mil-laa-hir-rah-maa-nir-ra-heem.

In the name of Allah, the All-Compassionate, the Most Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

RU-KOO' 1

SECTION 1

ركوع ١

1 *Qad sa-mi-'al-laa-hu qau-lal-la-tee tu-jaa-di-lu-ka fee zau-ji-haa;*

wa tash-ta-kee i-lal-laah

1 Indeed, Allah has heard the words of her who pleaded with you about her husband and made her plaint to Allah,

قَدْ سَمِعَ اللّٰهُ قَوْلَ الَّتِيْ تُجَادِلُكَ فِيْ زَوْجِهَا

وَتَشْتَكِيْٓ اِلَى اللّٰهِ

Wal-laa-hu yas-ma-'u ta-haa-wu-ra-ku-maa,

and Allah has heard your mutual arguments.

وَاللّٰهُ يَسْمَعُ تَحَاوُرَكُمَا

In-nal-laa-ha sa-mee-'um-ba-seer

Surely, Allah is All-Hearing All-Seeing

اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ

2 *Al-la-zee-na yu-zaa-hi-roo-na min-kum-min-ni-saa-i-him-maa-hun-na um-ma-haa-ti-him*

2 Those of you who put away their wives by "Zihar"—(Saying: Be you to me as my mother's back), although they are not their mothers,

اَلَّذِيْنَ يُظٰهِرُوْنَ مِنْكُمْ مِّنْ

نِّسَاۗىِٕهِمْ مَّا هُنَّ اُمَّهٰتِهِمْ

In um-ma-haa-tu-hum il-lal-laa-'ee wa-lad-na-hum,

Their mothers are only those who gave them birth

اِنْ اُمَّهٰتُهُمْ اِلَّا الّٰۗـِٔيْ وَلَدْنَهُمْ

Wa in-na-hum la-ya-qoo-loo-na mun-ka-ram-mi-nal-qau-li wa zoo-raa.

Surely, they utter unjust and false words

وَاِنَّهُمْ لَيَقُوْلُوْنَ مُنْكَرًا مِّنَ الْقَوْلِ وَزُوْرًا

Wa in-nal-laa-ha la-'a-fuw-wun gha-foor.

And surely, Allah is All-Pardoning All-Forgiving

وَاِنَّ اللّٰهَ لَعَفُوٌّ غَفُوْرٌ

3. *Wal-la-zee-na yu-zaa-hi-roo-na min-ni-saa-i-him*

3 And those who put away their wives by "Zihar"—(Saying: Be you to me as my mother's back)

وَالَّذِيْنَ يُظٰهِرُوْنَ مِنْ نِّسَاۗىِٕهِمْ

	Wa ka-gee-rum-min-hum faa-si-qoon.	and many of them are transgressors.	وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ
28.	*Yaa aiy-yu-hal-la-zee-na aa-ma-nut-ta-qul-laa-ha*	O you who believe! Fear Allah	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا ٱتَّقُوا ٱللَّهَ
	wa aa-mi-noo bi-ra-soo-li-hee	and believe in His Messenger.	وَءَامِنُوا بِرَسُولِهِۦ
	yu'-ti-kum kif-lai-ni mir-rah-ma-ti-hee	He will give you twofold of His mercy	يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِۦ
	wa yaj-'al-la-kum noo-ran	and He will appoint for you a light	وَيَجْعَل لَّكُمْ نُورًا
	tam-shoo-na bi-hee	wherein you shall walk	تَمْشُونَ بِهِۦ
	wa yagh-fir-la-kum	and He will forgive you;	وَيَغْفِرْ لَكُمْ
	Wal-laa-hu gha-foo-rur-ra-heem.	and Allah is All-Forgiving, Most Merciful:	وَٱللَّهُ غَفُورٌ رَّحِيمٌ
29	*Li-al-laa ya'-la-ma ah-lul-ki-taa-bi*	That the people of the Book	لِّئَلَّا يَعْلَمَ أَهْلُ ٱلْكِتَٰبِ
	al-laa yaq-di-roo-na 'a-laa shai-im-	may know that they cannot get	أَلَّا يَقْدِرُونَ عَلَىٰ شَىْءٍ
	min-fad-lil-laa-hi	anything of Allah's bounty;	مِّن فَضْلِ ٱللَّهِ
	wa an-nal-fad-la bi-ya-dil-laa-hi	and that bounty is (entirely) in Allah's hand;	وَأَنَّ ٱلْفَضْلَ بِيَدِ ٱللَّهِ
	yu'-tee-hi mainy-ya-shaa'.	He bestows it upon whom He will;	يُؤْتِيهِ مَن يَشَآءُ
	Wal-laa-hu zul-fad-lil-'a-zeem.	and Allah is Master of immense Grace	وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ

CHAPTER 57 AND PART 27 BOTH END HERE.

تم ها بحمد الله الجزء ٢٧ ـ قال فا خطبكم
والسورة ٥٧ ـ الحديد

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ṣ=ث Bold, ḥ=ح Madd, ẕ=ذ, ṣ=ص, ḍ=ض, ṭ=ط Fine, ẓ=ظ Madd, '=ع, ṭ=ط (Jerk)

آ=ãã, وٓ=õõ, ىٓ=ãã, ا=ãa, و=õo, ى=ëe

RU-KOO' 4 (Contd.)	SECTION 4 (Contd.)	ركوع ٤ (متبع)
27 *Ṣum-ma qaf-fai-naa*	27 Then We sent,	ثُمَّ قَفَّيْنَا
'a-lãa aa-ṣaa-ri-him bi-ru-su-li-naa	following in their foot-steps, Our Messengers;	عَلَىٰٓ اٰثَارِهِمْ بِرُسُلِنَا
wa qaf-fai-naa bi-ee-sab-ni mar-ya-ma	and after them We sent 'EESA (Jesus) son of MARYAM (Mary)	وَقَفَّيْنَا بِعِيْسَى ابْنِ مَرْيَمَ
wa aa-tai-naa-hul-in-jee-la	and gave him the Bible (INJEEL);	وَاٰتَيْنٰهُ الْاِنْجِيْلَ
wa ja-'al-naa fee qu-loo-bil-la-zee-nat-ta-ba-'oo-hu	and We put into the hearts of those who followed him	وَجَعَلْنَا فِيْ قُلُوْبِ الَّذِيْنَ اتَّبَعُوْهُ
ra'-fa-tanw-wa raḥ-mah.	tenderness and compassion	رَاْفَةً وَّرَحْمَةً
Wa rah-baa-neey-ya-ta-nib-ta-da-'oo-haa	And as for the monasticism they (themselves) invented it—	وَرَهْبَانِيَّةَ ۨابْتَدَعُوْهَا
maa ka-tab-naa-haa 'a-lai-him	We did not prescribe it for them—	مَا كَتَبْنٰهَا عَلَيْهِمْ
il-lab-ti-ghãa-a riḍ-waa-nil-laa-hi	only to seek Allah's pleasure:	اِلَّا ابْتِغَآءَ رِضْوَانِ اللّٰهِ
fa-maa ra-'au-haa haq-qa ri-'aa-ya-ti-haa.	yet they did not observe it with its due observance.	فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا
Fa-aa-tai-nal-la-zee-na aa-ma-noo min-hum aj-ra-hum.	So We gave those of them who believed, their reward;	فَاٰتَيْنَا الَّذِيْنَ اٰمَنُوْا مِنْهُمْ اَجْرَهُمْ

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20,000 EMBRACE ISLAM IN UK SINCE 1989

By Athar Ali

Almost 20,000 white Britons have embraced Islam since 1989, according to an article published in Sunday Telegraph.

The Sunday Telegraph in a feature article attributes this rise in the number of white Muslims to a rejection by those who are searching for new spiritual guidance or materialistic values of the West and the prevailing hedonistic trend

Among those who have converted to Islam, The Sunday Telegraph makes a special mention of the son and daughter of Lord Justice Scott, a senior Judge leading the inquiry into the Iraqi arms deals, including the supply of components of a supergun.

The Sunday Telegraph goes on to say that Islam is reaching the highest levels of English society, even penetrating aristocracy Among those who have become Muslims in recent months is an Eton-educated member of the British elite. Mathew Wilkinson, whose father Sir William Wilkinson is an Establishment figure. Matthew has joined a Sufi group and has by his decision caused quite "a ripple through middle-class England".

Lord Justice Scott's daughter. Mariella, is now studying Islamic theology at Oxford's Oriental Institute and her Middle-East born husband is studying Ibn al-Arabi's works.

The conversions to Islam have not come as a result of any drive by Islamic preachers but, The Sunday Telegraph observes, the hostility directed towards Islam since the start of the campaign against Salman Rushdie in 1989.

"To these people, the aggression of Islam and its lalck of self-doubt contrast sharply with what comes across as the weakness of the Church of England". Several sons who have taken to Islam do not want themselves to be named or identified yet because they do not wish to upset their parents or relatives.

One such person, a scholar, said he feels much happier since he became a Muslim 'Islam has introduced a moral framework", he said.

A former British diplomat and Cambridge-educated Gai Eaton's book, 'Islam and the Destiny of Man', has become essential reading for those who are seeking to understanding Islam Gai Eaton, who became a Muslim in the late '50s. is now a consultant to the Islamic Centre in Regent's Park, in London

The fresh converts claim that their motivation to become Muslims is spiritual rather than political and they have nothing to do with what is described as fundamentalism.

The Sunday Telegraph quotes another scholar who converted to Islam as saying

> "We see Islam as a solution for the West. Christianity and Islam are close cousins. It is Christianity which has gone off tangent".

Courtesy: DA'WAH

—:o:—

SALAAT is the pillar of Faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. When the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

* * * *

IN READING LIES WISDOM

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AL-HADIS: Hazrat Abu Hurairah *(Razi Allahu 'anhu)* reported that the Holy Prophet *(Sallallahu 'alaihi wa sallam)* forbade two bargains in one sale

(Malek, Tirmizi Abu Daud, Nisai)

* * * *

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AL-HADIS: Hazrat Abu Hurairah *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* used to store up nothing for the morrow (Tirmizi)

* * * *

AL-HADIS Hazrat Usman *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said The best amongst you is the person who learnt Al-Qur'an and taught it (Bukhari)

* * * *

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—:o:—

BROKEN-HOUSES

What is "marriage" as understood in Islam? Marriage in Islam is a civil contract which is not valid, unless both contracting parties consent to it

Looking at the problem from another angle, namely, separation, it may be said that Divorce is described by the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* as the "permitted thing which is hated most by God." The suffering that follow separation are vividly brought to mind by one single word—the "broken-house"

To sum up, Islam being against immorality, hypocritical pretence of morality, and against divorce unless no better solution is available, offers a better alternative which is consistent with human nature and with the relationship. After all polygamy is *only an optional, but a* very wise solution.

Now coming to another aspect of the question—why not Polyandry? It is admitted on all hands that the nature of women is physiologically and psychologically different from that of man Psychologically speaking, the woman is monogamous by her very nature Furthermore, in all cultures, new and old, the headship of the family, is normally man's. One can imagine what would happen if the family had two or more heads. Furthermore, if the woman is married to more than one husband, who would be the father of her children?

For a sampling of the position in other faiths, the following should suffice:

The Encyclopaedia Biblica explains:

"The man who owns his wife as a chattel can on the same principle own as many as he pleases that is to say, as many as he can afford to buy and *keep*....The Talmudists formulate the rule that no Jew may have more than four wives, kings may have at most eighteen (Encyclopaedia Biblica—Rev T.K. Cheyene, and J.S. Black, Editors—The Macmillan Co. London, 1902, Vol. iii, p. 2946).

It was only at the beginning of the eleventh Century (about four centuries after the advent of Islam) that polygamy was expressly prohibited in Judaism, according to Westermarck: a notable authority on the history of human marriage. (Westermerck, Edward A The History of Human Marriage—5th Edition Rewritten,—Macmillan and Co, Ltd, 1925, Vol III, pp 42-43

The Dictionary of the Bible States: Polygamy meet us as a fact that is Abraham Jacob, and Judges, David, Solomon.. (all had more than one wife). In Deuteronomy 17 17, the King is warned not to multiply wives; later regulations fixed the number of eighteen for a king and four for an ordinary man (Dictionary of the Bible — James Hasting, Editor, Revised Edition, Charles Scribner's Sons, N.Y., 1963, p 624)

IN CHRISTIANITY

As the Old Testament is a vital part of the Christian faith, it cannot be disregarded in this discussion. It was concerning the Old Testament laws and the Old Testament Prophets that Christ Jesus (alaihis salaam) said plainly that he came not to destroy the Law or the Prophets but rather to fulfil. In addition there is no passage in the New Testament that clearly prohibits polygamy. This was the understanding of the early Church Fathers and for several centuries of the Christian era.

In 1650, soon after the Peace of *Westphalia*, when the population had been greatly reduced by the Thirty year's war, the Frankish Kreistag at Nuremberg passed the resolution that thenceforth every man should be allowed to marry two women. Certain sects of Christians have advocated polygamy with much fervour. In 1531 the Anabaptists openly preached at Munster that he who wants to be a true christian must have several wives And the Mormons, as all the world knows, regard polygamy as a divine institution.

——:o:——

- Fortunate is he who derives lessons from others.
- The real unfortunate person is he whose destiny is ill fate
- Verily everyone of you shall return to dust and the matter rests with the Day of Resurrection.
- The worth of a deed depends on its result.
- The worst vision is that which is not true.
- What is bound to come is not far away.
- To call names to a Believer is betrayal of Faith, and to kill him is infidelity.
- To eat the flesh of a Believer (that is to slander him) is disobedience to Allah.
- The property of a Believer is sacred, like his blood.

——:o:——

Polygamy - A Propaganda Stunt Against Islam

M. Moinuddin Ahmed

The association of "polygamy" with Islam is not only unfair or biased but based on serious misunderstanding. Polygamy was practised often without limitations, in almost all cultures. It was sanctioned by various religions, and practised both before Islam and for many centuries thereafter. It is presently practised, though secretly, by the Mormons, and it is allowed by Christian missionaries in Africa and other areas where polygamy is a social necessity.

It is both honest and occurrent to assert that it is Islam which regulated this practice, defined its limits prescribed equal rights and status between the wives. What the Qur'anic decrees amount to, taken together is a discouragement of polygamy unless necessity for it exists.

It is also a fact that the general rule in Islam is monogamy, and not polygamy. The permission to practise limited polygamy is in keeping with Islam's realistic view of the nature of man and woman and of the social needs, problems, and cultural variations.

Islam does not regard even its own brand of polygamy as a substitute for monogamy. Realizing its disadvantages Islam allows it under stringent conditions, and when no (better) alternative is available. This actually is in accord with a general rule in Islamic Law, "the lesser of the two evils." It means that if a harm is certain, and if there is no way to avert it unless some other harm is done, then it is better to cause the lesser harm in order to avoid the greater. It is like a captain's decision who gets rid of the ship's cargo in order to save the lives of the passengers on board or the sailors themselves.

Man in his foolishness can reject the guidance of God, become his own god, and establish his own sandards of morality. Ultimately, however, he is bound to discover the mirage that alludes him

A few honest questions finally:

What is the situation in countries which have banned polygamy? Do the people there really practice sincere and faithful "monogamy"?

What is the degree of cohesion of the family in such countries?

Are there no mistresses, "sweethearts", and illegitimate children?

How observant are married men and women of the strict "monogamous" relationship?

Are infidelity and secret extramarital sexual relationship not more in evidence than the legitimate, legally-protected husband-wife relationship?

Islam, by its very nature, looks after all manner of people all over the world from its beginning to the end!

The verse of Qur'an Majeed (cited below) which allows polygamy "was revealed after the battle of Uhad in which many Muslims were killed, leaving widows and orphans for whom due care was incumbent upon the Muslim survivors.

If you fear that you will not deal fairly by the orphans, marry the women who seem good to you two, or three, or four, and if you fear that you can not do justice (to so many), then one only.... (4:3).

The verse shows that—

(1) Polygamy is neither mandatory, nor encouraged, but merely permitted;

(2) The permission to practise polygamy is not associated with satisfaction of passion. It is rather associated with compassion towards widows and orphans, a matter that is confirmed by the circumstances in which the verse was revealed;

(3) even in the given situation, the permission is far more restricted than the normal practice which existed among the Arabs and other peoples at that time when many a man married as many as ten or more wives;

(4) dealing justly with one's second, third or fourth wife is an obligation of the permission. It applies to housing, food, clothing, kind treatment etc. for which the husband is made fully responsible. If one is not sure of being able to deal justly with them, Qur'an Majeed says, "then (marry) only one." (5:3). The point is further emphasised in the following verse—

"You are never able to be fair and just as between women even if it is your ardent desire . ." (4:129)

The requirement of justice rules out the fantasy or the fanatical allegation that man can "own as many as he pleases." It also rules out the concept of "secondary wife" for all the wives have exactly the same status and are entitled to identical rights over their husbands.

(5) The verse (5:3) says "marry", not kidnap, buy, or seduce.

sank down. You were the right successor to the Prophet. You did not quarrel and you were not disturbed by the opposition of the hypocrites, the oppression of the disbelievers, the aversion of the enviers and the anger of the rebels. And you stood up by the affair, when they lost heart; you were steadfast when they languished; and you went ahead with the light of God, when they stood still. Then the people followed you and they were guided.

Your voice was the softest, and yet you towered above them all. You were most effective in speech and most correct in argument and longest in silence, and most eloquent in your utterance, the bravest in nature, the most knowlegeable in affairs, and the noblest in action.

By Allah, when in the beginning the people scared away from religion, you served as the leader to attract them to it; and in the end when they flocked to it, you became a compassionate father to the believers, so much so that they became entirely dependent on you.

And you bore the burden that they could not carry; and you remembered what they had neglected; and you preserved what they had wasted; and you buckled up when they dissipated; and you stood steadfast when they despaired. Hence you brought to them several fold more than they demanded and they returned to guidance under your advice, and gained far more than they ever imagined.

You were a downpour of chastisement and a scorching flame on the disbelievers, while for the faithful you were a strong shelter, compassion, and then, by Allah, you rose to its heights (i.e., the heights of Islam) and won its gifts and excellences and made pioneering efforts in it. Your reasoning was never blunted and your insight never weakened and your soul never faltered, and your heart was never awed and it never shrank. You were like a mountain which is not moved by high winds. And the Prophet of Allah said, you were most magnanimous to us in your association with us and in your material help to us. And the Prophet of Allah said; though physically you were frail, in matters relating to Allah you were strong. You were humble in your person, yet exalted in the eyes of Allah and esteemed in the eyes of the people, and aweinspiring in their hearts.

No one could wink at you with an evil eye or invent about you a slander. No one could have the temptation to exploit you, and no one could have an undue leniency from you. The weak and debased was strong and noble in your eyes, so that you could restore his right to him. And the strong was weak and debased in your eyes so that you could take the right from him. Those distant to you and those near to you were, in this matter, alike in your eyes. Nearest to you was one who was most obedient to God, and most godfearing. Your Glory was your righteousness, truthfulness and kindness. Your word was decisive law, and your command was forbearance and firmness, and your opinion was knowledge and determination. You crushed all (opposition to Islam) and the way was levelled and the difficult became easy. You extinguished the fires (of rebellion); so because of you religion gained its composure, faith became strong, and Islam and the Muslims stood on solid ground, and the affair of Allah prevailed, though the disbelievers were averse. So, by Allah, you took such a distant lead, and tired your after-comers so greatly, and scored, such a clear success in the cause of good, that you were raised above the need to be wept for (by men), for your calamity is greatly felt in the heavens, and it has unnerved mankind at large. Inna lillahi wa inna ilayhi rajiun. We abide by the decision that Allah has made, and we surrender to Him the affair that is His. Yet, by Allah since the death of the Prophet the Muslims have never been stricken so grievously as by your death today You were the might, the fortress, and the haven of religion. And for the believers too you were a party, a fortress and a generous shower And for the hypocrites you were simply hardness and anger. So God unite you, O Abu Bakr, with your Phophet, and may He deprive us not of the reward you have earned and make us not deviate from the right path after you".

The audience listened spellbound to Hazrat Ali's oration and when he finished, they cried with one voice: **"Surely, O Son-in-law of the Prophet of Allah, what you have said is true."**

——:o:——

AL-HADIS: Hazrat Ayesha *(Razi Allahu 'anha)* has reported that Allah's Messenger *(Sallallahu 'alaihi wa sallam)* said: Any Ummah will keep on flourishing as long as it retains the following three characteristics.

(1) they speak the truth when they lack (2) they administer Justice when they decide the affairs of the people, and (3) they are Merciful on weaklings when a request for Mercy is made. (Agreed)

* * * *

Then God sent down on him His tranquillity" (9:40).

In Madinah the most enthusiastic and the most resourceful supporters and helpers of the Prophet were Abu Bakr and Umar. Abu Bakr, however enjoyed a higher confidence with the Prophet than any other companion, and this fact was demonstrated on numerous occasions by the love and affection of the Prophet for him.

After the death of the Prophet, Abu Bakr was unanimously elected as his **Khalifah** (Successor) and Head of the State. Abu Bakr ruled a little over two years, yet his services to Islam stand on a higher level than those of any other person in Islam (excepting those of the Prophet of course). His first great service was that he saved Islam from general disintegration, when after the death of the Prophet, almost the whole of Arabia turned apostate. His second most precious achievement was that he compiled the Qur'an in a book form and saved from interpolation and other dangers This was perhaps his greatest service to Islam and the Muslim Ummah. His third great achievement was that he forestalled his enemies, and declared war against both Persia and Byzantium. These wars were successfully concluded by Umar and Uthman.

When he died after a short rule, he died as one of the greatest rulers of history and one of the greatest benefactors and servants of Islam His death came as a great calamity to the Muslims. This sentiment was reflected in many elegies dedicated to him by his contemporaries One of these is the funeral speech of Ali Murtada (*Razi Allahu 'anhu*) delivered as a tribute to the memory and achievements of Abu Bakr. As Ali was one of the greatest men of the age and sincere and close companion of the Prophet, his testimony to the greatness of Abu Bakr carries a special importance, and great historical value.

HAZRAT ABU BAKR SIDDIQ (*Razi Allahu 'anhu*) AS HAZRAT ALI (*Razi Allahu 'anhu*) SAW HIM

When Hazrat Ali received the news of the death of Abu Bakr he rushed out of his house immediately reciting **Inna lillahi wa inna ilayhi rajiun** (surely we belong to Allah and to Him we return) and further said. "The Chaliphate of Prophethood has ended today"

Then Hazrat Ali went and took up a stand at the door of the house where the body of Hazrat Abu Bakr was lying in state and delivered a funeral oration, which is not only a wonderful specimen of eloquence and style but a pithy summary of Hazrat Abu Bakr's life and achievements. (This address appears in Al-Muhibb al-Tabaris **Riyad-al-Nadrah,** Vol 1 p. 183; it also appears with slight variations in the Selections from the **Kanzal-Ummal** of Ali Muttaqi on the margin of the Musnad of Ahmad ibn Hanbal, Vol. IV, p. 366) After praising Allah and His Messenger, Hazrat Ali said.

> "May God Almighty have mercy upon you, O Abu Bakr.

You were the companion of the Messenger of God, his friend consort, and confident, and the place of his secrecy and counsell. You were the first among the people to embrace Islam, the most sincere in faith, the most firm in conviction the most godfearing, the foremost in independent approach to the religion of Allah, the most reliable with the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) the most guarding for Islam, the greatest blessing for the companions of the Holy Prophet, having the best association with him, and having the greatest number of virtues among them, and excelling all other in outstripping action, the highest among them in rank, the most resourceful for and the most akin to the Messenger of Allah in habits, manners, gentleness and kindness, and the most honoured the most esteemed and the most trustworthy with the Holy Prophet. Hence May Allah recompense you; O Abu Bakr, on behalf of Islam as well as His Messenger

You were with him O Abu Bakr, as his hearing and his sight. You testified to the Messenger of Allah, when the people cried lie to him Hence Allah, the Exalted, the High, named you, in His revelation, Siddiq (Most Truthful) and said "He who has come with the very truth and confirms it" (39 33): So the one who came with the truth was Prophet Muhammad, and the one who confirmed it was Abu Bakr and you helped him when the people grudged, and you stood by him in adversity when they kept aloof from him, and you gave the best of company in hardship; you were the Second of the Two (**Thani Ithnayn**) and his companion in the cave (of Thawr), on whom was sent down the tranquillity (by God) (You were) his companion during the **hijrah,** and you succeeded to him in religion of Allah, and in his Ummah the best of succession When the people turned away from religion, and you stood by affair as efficiently as no successor of a Prophet ever did. You stood up when your companions lagged, you came forth when they showed weakness; you stuck to the way of the Prophet, when they

Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* entered Makkah after its conquest, it was inquired of him whether he would like to stay at his own house. He replied: "Has 'Aqil left me a house?" (Bukhari)

When Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* migrated to Madinah, he reached there leaving his family behind He stayed at the house of Hazrat Abu Ayyub Ansari *(Razi Allahu 'anhu)* for six months. When the foundation was laid for the mosque, it was lined up on the sides with small apartments Members of the family of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* were then sent for and put up in these small houses. (Ibn Sa'd)

At the fag-end of his life, Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* had nine wives. Each one of them was lodged in a separate apartment comprising a single room of six or seven arm-lengths. Their walls were made of clay and their low roofs were thatched with palm leaves and rugs spun with hair. At the entrance. there was either a curtain or a single leaf door. (Adab-al-Mufrad Bukhari)

After the death of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, the apartments remained in possession of his occupant wives. When any of them passed away, her residence was taken over by her heirs When Hazrat Mu'awiyah *(Razi Allahu 'anhu)* became the Caliph, he purchased most of those apartments from their owners (Ibn Sa'd)

These apartments stood in their original shape till the days of Hazrat 'Umar. During the Caliphate of Hazrat 'Usman, some of them were abolished and made a part of the mosque. Yet some of them existed till the days of Walid bin 'Abd-al-Malik. In the year 88 A.H when 'Umar bin 'Abd-al-Aziz was the governor of Madinah, they were all demolished and made a part of the mosque except, of course, that of Hazrat Ayeshah wherein Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* lies buried. On the day demolition of the houses took place, the whole of Madinah resounded with cries of lament for yet another memorial of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was gone. (Ibn Sa'd)

The invaluable legacy· The richest heritage of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was of course, his Sunnah that is a practical demonstration of Qur'an Majeed about which he said:

> "I leave with you one thing. If you hold fast to it, you shall not be misled. What is that? It is the Book of God. (Sihah)

(Concluded)

—:o:—

HAZRAT ABU BAKR
(Razi Allahu 'anhu)
(THE FIRST CALIPH)

After the death of Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* the Muslims elected Abu Bakr Siddiq *(Razi Allahu 'anhu)* as their First Caliph (Successor) and Head of the Republic of Madinah.

Abu Bakr was the most devoted. the most faithful, the most intimate friend and life-long companion of the Holy Prophet. He was two years younger than the Prophet. He played with the Prophet in his youth. He was the first, among men, to accept Islam. Afterwards he followed and served his Master with the highest love and devotion known in history. He and Umar Faruq *(Razi Allahu 'anhum)* were two most reliable friends and advisers of the Prophet. He was responsible for conversion to Islam of many of the great men in Islam like Uthman. *(Razi Allahu 'anhu)* Abd al-Rahman ibn Awf, Zubayr ibn Awwam, Talhah and Abu Ubaydah *(Razi Allahu 'anhum)*.

One of the greatest events in the life of the Prophet was his heavenly journey. known as the Miraj (Ascension). When the Makkans received the report of his journey they rejected it as fiction. Even some Muslims wavered in believing it. But when Abu Bakr heard of it, he confirmed it at once, and said there was nothing extraordinary about it, when the Prophet was receiving divine messages every day. It was on this occasion that the Prophet said to him. "You are Most Truthful", and God approved it: "And he who brings the truth and accepts the truth" *(39 33)*. The Prophet brought the truth, Abu Bakr accepted it

When the Prophet emigrated to Madinah it was Abu Bakr who made arrangements for it, and it was only he whom the Prophet took as his companion on the secret hazardous journey. And when they were hiding in the cave of Thawr near Makkah, Abu Bakr feared lest they might be discovered, but *God consoled them:* "When he (the Prophet) said to his companion 'sorrow not, surely God is with us'

to the Holy Prophet with the command for preaching. On Thursday of the above lunar month Khalid bin Saeed (*Razi Allahu 'anhu*) accepted Islam and the Holy Prophet asked him to scribe the portion of the revealed Holy Book. His daughter, Umm-e-Khalid binte Saeed narrated that her father wrote Bismillah for the first time. Thus from the fourth day of the revelation the writing of Qur'an Majeed started. Not one but as many as forty two scribes were appointed by the Holy Prophet to render the Holy Book into writing as soon as revealed. Hanzala bin Rabi (*Razi Allahu 'anhu*) was appointed as the Chief of the scribes whose duty was to remain with the Prophet all the time so that the scribing work may not be held in abeyance

Hazrat Umm-e-Salma (*Razi Allahu 'anha*) narrates that Arch Angel Gabriel used to dictate Qur'an Majeed and the Holy Prophet asked the scribes to repeat what was jotted down, corrected the mistakes and afterward ordered its promulgation. Hazrat Zaid bin Sabit (*Razi Allahu 'anhu*) narrated, "Whenever a verse was revealed, the Holy Prophet called me. I presented my self at once with the plate, pen and inkpot. The Prophet used to dictate the revealed verses, asked me to rehearse the Sura and get it corrected". Then it was ordered to be promulgated.

Best available material like riqa — leather pieces, lakhaf — the thin, white stone plates, kataf— plate like circular shoulder bones of the camels, asib—the broad and wide portion of the thornless roots of the branches of date-trees, adeem—a kind of thin, leather prepared through a special process of tanning and iqtab—the pieces of the thin sheets of the saddles of camels—was selected for writing down of Qur'an Majeed so that the same may remain indelible

In short, Divine scripture was compiled under the above procedure, during the course of its revelation, with all the resolute firmness, caution and arrangement under the supervision of a person of no less a calibre than the Holy Prophet (*Sallallahu 'alaihi wa sallam*) to whom the Book was revealed under Divine Guidance. The Holy Book was compiled under different Chapters, arrangement of Verses, etc., and the entire Book was rendered into writing as it is today. All Muslims including the non-Muslim orientalists are unanimous that there is not the least change of a single dot since the revelation of Qur'an Majeed. It is simply surprising that this divinely revealed supra-sensory script—Qur'an Majeed—meeting the human requirements in all conditions, should not be adopted as the primary source of guidance and constitution for managing the affairs of Muslim countries. Let us start afresh. Better late than never.

—xx—

AL-SUNNAH

PROPHET MUHAMMAD
(Sallallahu 'alaihi wa sallam)
HIS HERITAGE
(II)

In the first part of this article, we have dealt with the personal effects and estate of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) This concluding part deals with him

Relics: Certain relics of Holy Prophet Muhammad (*Sallallahu 'alaihu wa sallam*) were preserved by people as sacred keepsakes

On the occasion of his Last Pilgrimage, he offered a gift of his hair to certain devout Companions (*Razi Allahu 'anhum*). A number of these hair were in possession of Hazrat Abu Talhah Ansari (Muslim). Hazrat Ans bin Malik did also have some hair (Bukhari).

His two other relics were a pair of sandals and wooden bowl that was cracked and fastened with a silver wire. Besides, there was the sword Zulfiqar which remained in the custody of Hazrat 'Ali (*Razi Allahu 'anhu*), after whose death it was handed down to his children After the death of his son, Hazrat Imam Husain (*Razi Allahu 'anhu*), it passed down to the next of the living kin.

Hazrat Ayeshah (*Razi Allahu 'anha*) had with her the clothes which Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was wearing at the time of his demise.

The seal of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) and his staff (Fath-al-Bari) passed on to Hazrat Abu Bakr, Hazrat 'Umar, and Hazrat 'Usman, resptctively, in their position as Caliphs. Both these relics were lost in the days of Hazrat 'Usman.

Places of residence: Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) did not possess a house, ancestral or otherwise, at Makkah. After his migration to Madinah, his parents' house was taken possession of by his cousin 'Aqil, brother of Hazrat 'Ali. When Holy

After, this Almighty Allah sent His Message to the Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) full of fervour like the current of a massive river, torrent like power and effect of a blazing fire. Through these messages the believers were given their duties. collective consciousness was created, people were educated in Taqwa (Fear of Allah), excellence of morals and purity of character. the mode and procedure of preaching—"iblagh"—conveying Deen—true way to others, promises of success of life and good tidings of Paradise were given and were encouraged to work in the way of God through patience and firmness fore-warning the adversaries and worng doers to take lesson from their past historical events who suffered on account of their negligence.

After Hijrah, the Muslims were able to lay the foundation of their own state They had to deal with the Ummah (peoples) (nations) of the past Prophets, had to fight against ignorance and hypocrites, thus bringing the whole of Arabia under their influence and opened the doors of universal invitation to peace and reformation At this stage Allah, the Almighty sent messages to the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) full of fiery addresses like royal decrees and commandments, educational guidance and negotiating understanding. Among these messages the Prophet of Islam (*Sallallahu 'alaihi wa sallam*) was guided in detail to deal with the construction of a state and a virtuous society, rules and regulations for the various departments of life, including the unbelievers hypocrites, the people of the Book other than Muslims and the Muslims to deal with the practical problems of their daily life. In short, the Prophet was instructed to act as the preacher, leader of the Muslim Society and the ruler of the state—all combined in one. Thus different parts of the Holy Qur'an were revealed to the Prophet of Islalm as and when need arose within a span of 23 years.

SECURITY OF THE TEXT OF QUR'AN MAJEED

Another characteristic and speciality of Qur'an Majeed is its prestine purity without the least change, alteration, distortion, division, amendment or annulment since it was revealed to the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) Unlike other religious books Qur'an Majeed retains its original form even today, because Allah, Who has revealed the Book, has undertaken the responsibility for its security and full protection as evidenced from historical study as well As narrated by Dr Hamidullah, an institute for Qur'anic Research was set up at the University of Munich. "The idea was to collect all the oldest available copies of the Holy Qur'an, in original or photocopies The process of collection lasted for three generations " The Institute could manage to collect as many as 43000 photocopies of the Holy Qur'an. "The result of the examination conducted suggested that....not a single discrepancy in the text has been discovered. (The Emergence of Islam op cit., 223).

> No falsehood can approach it from before or behind it. It is sent down by One Full of Wisdom, worthy of all Praise." (41:42).
>
> "It is for us to collect it and to promulgate it." (75:17)
>
> "We have without doubt sent down the Message, and We will assuredly guard it (from corruption)." (15:9)
>
> "Nay, this is a Glorious Qur'an, (inscribed) in a table preserved." (85: 21-22)

It is the peculiarity of Qur'an Majeed only that its security, collection, arrangement and script began with its revelation simultaneously and continued upto the last revelation. The revealed books other than Qur'an Majeed remained in the forms of hymns, stories and verbal memorandum and were written several centuries later on. But Qur'an Majeed was written down from beginning to end during its revelation to the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) There is evidence to this effect in the Qur'an in the first verse of the first Chapter (Al-Baqra) of the Book..

> "This is the Book, in it is guidance sure, without doubt" (2·1)

So from beginning the divine intention is to present Qur'an Majeed in the form of a definite script, al-kitab, and the words al-kitab the littera script has been repeated in the beginning of almost every long Sura or Chapter of the Book which is further substantiated from the Qur'anic Verse.

> "That this is indeed a Qur'an most honourable, in a Book well-guarded, which none shall touch but those who are clean." (56:77-79)

Thus from the beginning Qur'an Majeed is in a tangible, perceptible form.

A BRIEF HISTORY OF THE CODIFICATION AND COMPILATION OF QUR'AN MAJEED

On a Monday of Rabi-ul-Awwal of the fourth year of the Prophethood the second revelation came

"Nor walk on the earth with insolence: for you can not rent the earth asunder, nor reach the mountains in height." (17:37)

In the Shari'at (Law of Islam) Qur'an Majeed occupies the position of the fundamental constitution. The Word of Allah—Qur'an Majeed is a guide to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and after him to all the Muslims.

Say, "I but follow what is revealed to me from my Lord, this is (nothing but) Light from your Lord, and Guidance and Mercy for any who have Faith." (7 203)

"The (Qur'an) is indeed the Message for you and for your people." (43:44)

"We have sent down to you the Book in truth, that you mightest judge between men, and guided by God." (4:105)

Therefore Qur'an Majeed is the real source and main spring of Shari'at (Islamic Law), it is the final arbiter in all human affairs and a Muslim is one who acts upto it

> "If any fail to judge by (the light of) what God has revealed, they are (no better than) unbelievers." (5 47)

Qur'an Majeed has basically the quality and characteristic of a Constitution. It avoids the minute details in regard to religious rites The main function of Qur'an Majeed is to expound fully the basic laws of life and determine their limit in every department. The function of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was to construct Islamic way of life on the lines enunciated by the Holy Book. He came to this world to demonstrate in person the character, morals, society and state as envisaged by Allah in Qur'an Majeed. Thus the actions of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* are the practical demonstration of the principles enunciated in Qur'an Majeed.

Qur'an Majeed—variety of subjects, aim and mode of address

Qur'an Majeed is the Book of Allah—word of God and unique in its treatment. Al Kitab—the Book—is not divided subject wise into so many chapters and classification into different parts and headings like other ordinary books Contrary to this there is no thread bare discussion in detail point by point on every problem under discussion The treatment and arragement of Qur'an Majeed is entirely different from other books The problems of Faith, moral injunctions, legal commandments, preaching guidance, advice, criticism censure, reduction, good tidings consolation, arguments, evidences historical events pointing towards the universal signs of the Almighty Lord are described one after the other Often the same topic is oft repeated in different words One topic starts after the other and the third one comes in abruptly The addressee and the sign of expression is so often changed and spread into different directions In Qur'an Majeed there is no mention of specific chapters and headings like other books. In order to understand the central idea and subject of the Qur'an Majeed it is necessary to go to its origin The reason for this arrangement and treatment of Qur'an Majeed is that it addresses the entire human intellect for all time to come—striking the chords of reason and intuition at the same time.

It is a unique book in the whole literature of the world—matchless in presentation.

Many thinkers consider the knowledge received through the sensory powers as doubtful, undependable and weak. Infact the main source of human errors is the wrong belief that our sensory powers reveal the reality of things; while our senses are by themselves uncertain and liable to err. We can never be sure that the senses have presented the reality of things in their pristine purity but they afford to place before us the realities according to their nature and conditions There must be some effective check on our senses to exercise and ascertain the real truth Thus there can be no end to this check and counter check policy Infact the revealed knowledge imparted to Man through the Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is the most complete and beneficial knowledge revealed by Allah—Sirate-e-Mustaqueem — "Straight Way of life (1 7)

The speciality of Qur'an Majeed is that Almighty Allah has chosen to reveal it to the Holy Prorphet Muhammad *(Sallallahu 'alaihi wa sallam)* as His Messenger and Prophet In the beginning necessary instructions were given for the purpose which were of three kinds—education and guidance to the Holy Prophet for the honourable and great task, primary information of the Reality and the brief rebuttal about the misunderstanding of Reality or Essence of life, invitation to the correct attitude and statement of the fundamental principles of morality of Divine Guidance In the beginning of the task, the message contained short words and sentences whose expression was extremely elegant, sweet, effective and intune with the literary attitude of the addressed nation so that the words may go down deep into the very recesses of the hearts.

"It is prescribed for you, when death approaches one of you and behind them honestly acquired property, to make a bequest for the parents and the kindred with fairness. It is an obligation upon the God-fearing." (2:180)

"O believers! Fasting is prescribed for those who were before you, so that you may avoid evil" (2:183)

"(As for) the adultress and the adulterer, flog each one of them (with) a hundred stripes, and let not compassion for them hold you back from (enforcing) Allah's command, if you believe in Allah and the Last Day, and let a party of the believers witness their punishment" (24:2)

"As to the thief Male or female cut off his or her hands: a punishment by way of example, from God, for their crime And God is exalted in Power" (5.41)
"Fight in the cause of God those who fight you but do not transgress limits as for God loves not transgressors." (2:190)

"And complete the Hajj or Umra in the service of God" (2.196)

"O you who believe! When you deal with each other in transactions involving future obligations in a fixed period of time, reduce them to writing. Let a scribe write down faithfully as between the parties Let not the scribe refuse to write God has taught him, so let him write." (2:282)

"They ask you what is lawful to them (as food) say: Lawful unto you are (all) things good and pure" (5·5)

"Give full measure when you measure, and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination." (17:35)

"O my son! join not in worship (others) with God: for false worship is indeed the highest wrong-doing." (31:13)

"And do not eat up your property among yourselves for varieties, nor use it as bait for the judges with intent that you may eat up wrongfully and knowingly a little of (other) people's property." (2:188)
"God will deprive usury of all blessing but will give increase for deed of charity." (2:276; 3:130)

"The punishment of those who wage war against God and His Apostle, and strive with might and main for mischief through the land is execution, or crucifixion or the cutting off of hands and feet from opposite sides, or exile from the land. that is their disgrace in this world and a heavy punishment is there in the Hereafter." (5:36)

"Shun falsehood ." (22:30)

"Conceal not evidence, for whoever conceals it,—his heart is tainted with sin" (2·283)

"Forbidden to you (for food) are dead meat, blood, the flesh of swine, and that on which has been invoked the name other than God, that which has been killled by strangling, or by a violent blow, or by a headlong fall, or by being gored to death, that which has been (partly) eaten by a wild animal unless you are able to slaughter it (in due form). which is sacrificed on stone (altars); Forbidden also is the division of meat) by raffling with arrows that is impiety." (5:4)

"Prohibited to you (for marriage) are: your mothers, your daughtr's, your sisters, father's sister, mother's sisters, brother's daughters, sister's daughters. foster mother (who gave you suck), foster-sisters, your wives mothers, your step daughters under your guardianship, born of your wives to whom you have gone, —no prohibition if you have not gone in (Those who have been) wives of your sons whom you have begotten and two sisters in wedlock at one and the same time except for what is past. for God is Oft-forgiving, Most Merciful." (4:23)

Also prohibited are women already married except when taken prisoners in a Jihad, or war under orders of the righteous Imam against those who persecute Faith In such cases formal hostility dissolves civil ties. This should be done, not from motives of lust, but in order to promote chastity between the sexes

No sin lies upon those who believed and did good deeds. For what they had eaten when they were God-fearing, believing (in Him) and doing good deeds; (and) thereafter they continued to fear God and firmly believe, then (as) they feared God they acted virtuously And Allah loves the virtuous (5 93)
O you who believe! Allah will certainly put you to trial about the game within reach of your hands or within range of your lances, so that Allah may know the person who fear HIM without seeing (HIM) So whoever transgresses after this for him is a painful punishment in store (5 94)

"Kill not your children for fear of want: We shall provide sustenance for them as well as to you surely the killing of them is great sin" (17·31)

"Nor come nigh to adultry for it is a shameful (deed) and an evil. opening the road (to other evils)" (17:32)

"Come not nigh too the orphan's property except to improve it, until he attains the age of full strength" (17:34)

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

QUR'AN MAJEED—THE PRIMARY SOURCE OF ISLAMIC JURISPRUDENCE

The most fundamental and permanent sources of Islamic jurisprudence i.e. Science and Philosophy of human law are two, namely the Qur'an and the Hadith. The heights and depths and other dimensions of these sources are immeasurable and no human mind can comprehend them. As observed by Dr Hamidullah. "The concept of law is explained in a beautifully subtle parable the Qur'an 'The similitude a good word is like a good tree whose root is firm and whose branches reach into heaven' (14·24)

"In other words, the source of law is a small seed but the tree which sprouts forth from it reaches the sky and its branches cover every thing. This is exactly the case if we consider the Qur'an and the Hadith as the root or the seed.". ..the tree sprouting forth from it has become so strong, with all its sprawling branches ....is able to meet all human requirements till the end of time." In the foregoing paragraphs an attempt will be made to throw some light on the Qur'an Majeed as the primary source of Islamic law.

Admittedly the Qur'an Majeed is the primary source of Islamic jurisprudence. It is the apex of all legal authority and basis of Muslim Law (Shari'at), because it is the only litera scripta manet—what is written down is permanent or the only written word that abides. It is the word of Allah.

"(This is) the revelation of the Book (Qur'an) in which there is no doubt—This is from the Lord of the worlds." (32·2)

"(Here is) a Book which We have sent down unto thee, full of blessings, that they may mediate on its Signs," (38 29)

"A revelation from Him Who created the earth and the high heavens" (20 4).

The essence of the Islamic code of Law (Shari'at) is to acknowledge the Oneness of Allah. Qur'an Majeed provides the main base of Shari'at. In the matter of beliefs Qur'an Majeed gives the fullest details, exposition etc., but deals briefly with the modes of service to Allah and rights of the people—the forbidden and the permissible.

A brief account of the same is stated below:—

The Permissible (in brief)

Islamic Law (Shari'at) administers note of warning against deadening formalism. we are given a beautiful description of the righteous and God fearing man. He should obey salutary regulations, but he should fix his gaze on the love of God and the love of his fellowmen. We are given four fundamental tenets, (1) Our faith should be true and sincere (2) we must be prepared to show it in deeds of charity to our fellowmen (3) we must be good citizens, supporting social organizations and (4) our own individual self must be firm and unshaken in all circumstances. They are inter-connected and yet can be viewed separately. Qur'an Majeed lays down:

"There is no virtue you turn your faces (in prayer) towards East or the West, but real virtue belongs to him who believes in Allah, and the Last Day, and the angels, and the Book and the prophets, and gives his wealth (seeking pleasure) in spite of his love for it to the kindred and the orphans and the needy and the wayfarers, and those who ask, and for freeing those in bondage, and establishes Salaat (Prayer), and Pays Zakat (mandatory charity) and (virtue) belong to those who observe their solemn — Commitments when they make one, and (specially) those who persevere in hardship and adversity and in battle. These are the ones who have proved themselves true to their faith, and these are the God-fearing". (2.177)

"O believers! Retaliation (life for life), for the slain is laid down for you—the free for the free the slave for the slave, the female for the female, except for him who is forgiven anything (from his guilt) made by the brother of the slain then grant any reasonable demand, and compensate him with handsome gratitude. This is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty." (2:178)

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The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

اليقين

انترنيشنل

مجلة

دار التصنيف (برائيويت) ليمتيد

٢٤ رجب ، ١٠ شعبان ، ١٤١٤هـ الموافق ٧ ، ٢٢ جنوري ، ١٩٩٤ م العدد ١٧ ، ١٨

القرآن

"ويقيمون الصلاة ومما رزقناهم ينفقون"

- اقامة الصلاة المحافظة على مواقيتها و وضوئها وركوعها وسجودها
- الانفاق هو من الاحسان الى المخلوقين بالنفع المتعدى اليهم

دراسة قرآنية

- الأنبياء سفراء بين الخالق وبين عباده يكشفون لهم الطريق
- للوالدين اكبر فضل واعظم نعمة بعد فضل الله ونعمته .

بسم الله الرحمن الرحيم

وعن ابن عمر قال قال رسول الله ﷺ ان الله لايجمع امتى او قال امة محمد على ضلالة ويد الله على الجماعة ومن شذ شذ فى النار .

رواه الترمذى

يحث الحديث المسلمين على الاتحاد واندماجهم فى جماعة متماسكة متعاونين فيما بينهم على البر و التقوى فان الجماعة تجلب نصرة الله و بركاته و فى التشتت والتفرقة الشقاق والخسران .

التحرير

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وصحبه وبارك وسلم

القرآن

ويقيمون الصلاة ومما رزقناهم ينفقون البقرة : ٣

قال ابن عباس ويقيمون الصلاة اى يقيمون الصلاة بفروضها وقال الضحاك عن ابن عباس اقامة الصلاة إتمام الركوع والسجود والتلاوة والخشوع والاقبال عليها فيها ؛ وقال قتادة إقامة الصلاة المحافظة على مواقيتها ووضوئها وركوعها وسجودها وقال مقاتل بن حيان اقامتها المحافظة على مواقيتها واسباغ الطهور بها وتمام ركوعها وسجودها وتلاوة القرآن فيها والتشهد والصلاة على النبى ﷺ فهذا اقامتها .

وقال على بن ابى طلحة وغيره عن ابن عباس (ومما رزقناهم ينفقون) قال زكاة اموالهم ، وقال السدى عن ابى مالك و عن ابى صالح عن ابن عباس وعن مرة عن ابن مسعود وعن اناس من اصحاب رسول الله ﷺ (و مما رزقنا هم ينفقون) قال نفقة الرجل على اهله و هذا قبل ان تنزل الزكاة وقال جويبر عن الضحاك كانت النفقات قربانا يتقربون بها الى الله على قدر ميسرتهم وجهدهم حتى نزلت فرائض الصدقات سبع آيات فى سورة براءة مما يذكر فيهن الصدقات هن الناسخات المثبتات وقال قتادة (و مما رزقناهم ينفقون) فانفقوا مما اعطاكم الله ، هذه الاموال عوار و ودائع عندك يا ابن آدم يوشك ان تفارقها .

واختارابن جرير ان الآية عامة فى الزكاة و النفقات فانه قال و اولى التأويلات واحقها بصفة القوم ان يكونوا لجميع اللازم لهم فى اموالهم مؤدين — زكاة كانت ذلك اونفقة من لزمته نفقته من اهل اوعيال وغيرهم ممن يجب عليهم نفقته بالقرابة والملك وغير ذلك لان الله تعالى عم وصفهم ومدحهم بذلك وكل من الإنفاق والزكاة ممدوح به محمود عليه (قلت) كثيرا ما يقرن الله تعالى بين الصلاة والانفاق من الاموال فان الصلاة حق الله وعبادته وهى مشتملة على توحيده والثناء عليه وتمجيده والابتهال اليه ودعائه والتوكل عليه ، والانفاق هو من الاحسان الى المخلوقين بالنفع المتعدى اليهم واولى الناس بذلك القرابات والاهلون والمماليك ، ثم الاجانب فكل من النفقات الواجبة والزكاة والمفروضة داخل فى قوله تعالى (ومما رزقناهم ينفقون) لهذا ثبت فى الصحيحين عن ابن عمر رضي الله عنه ان رسول الله ﷺ قال " بنى الاسلام على خمس شهادة ان لا اله الاالله وان محمدا رسول الله واقام الصلاة وايتاء الزكاة وصوم رمضان وحج البيت " والاحاديث فى هذا كثيرة واصل الصلاة فى كلام العرب الدعاء . . . . . قال ابن جرير وأرى ان الصلاة سميت صلاة لأن المصلى يتعرض لاستنجاح طلبته من ثواب

الله بعمله مع ما يسأل ربه من حاجاته وقيل هي مشتقة من الصلوين اذا تحركا فى الصلاة عند الركوع والسجود. وهما عرقان يمتدان من الظهر حتى يكتنفان عجب الذنب ومنه سمى المصلى وهو التالى للسابق فى حلبة الخيل ، وفيه نظر وقيل هى مشتقة من الصلى وهو الملازمة للشئ من قوله تعالى (لايصلاها) اى لايلزمها ويدوم فيها (الا الاشقى) وقيل مشتقة من تصلية الخشبة فى النار لتقوم كما ان المصلى يقوم عوجه بالصلاة (ان الصلاة تنهى عن الفحشاء والمنكر ولذكر الله اكبر) واشتقاقها من الدعاء اصح و اشهر والله اعلم .

ماخوذ من تفسير ابن كثير

دراسة قرآنية

هذا العالم بما يحيط به من عجائب ، وما يحويه من الغرائب والأسرار ، وهذا الملكوت الواسع بارضه وسمائه وزرعه وثمره وكواكبه ونجومه يوحى الى العقل بالتأمل ، ويصل بكل من يتاملون فيه الى نتيجة حتمية وهى : ان الاثر يدل على المؤثر والصنعة تستلزم الصانع و وجود المخلوق يؤكد وجود الخالق . ولكن . من هذا الخالق ؟ وما حقيقة هذا الصانع الذى أوجد هذه الصنعة وابدع تلك الآثار ؟ كل هذه الأسئلة تحتاج الى جواب . وتلح على الانسان منذ وجد ليظهر له الحق الذى يرشده ويهديه .

وقد مرت على الانسانية منذ القدم فترات مظلمة كان الناس فيها يتخبطون فى الضلالة ولا يعرفون لهم هدفا واضحا يتجهون اليه حتى لقد اوحت اليهم عقولهم القاصرة بفروض واحتمالات لم تلبث ان استقرت فى نفوسهم وتوارثها اسلافهم جيلا بعد جيل وقبيلا فى اثر قبيل ، فمنهم من عبدوا الشمس ومنهم من عبدوا القمر او النجوم او الكواكب . بل منهم من عبدوا النار والافاعى والتماسيح والأبقار والاحجار . .

الى غير ذلك من العبادات الفاسدة التى لاتقوم على اساس سليم ولاتخضع لمنطق قويم .

ومن هنا كانت حاجة البشر الى الرسل والأنبياء ليكونوا سفراء بين الخالق وبين عباده يكشفون لهم الطريق الصحيح الى عبادة الله على هدى وبصيرة ، ويوجهونهم الى عبادة الواحد الأحد . الفرد الصمد الذى لم يلد ولم يولد ولم يكن له كفوا احد ، والى عدم الاشراك بالخالق الرازق المدبر المقدر المحيى المميت الذى ليس كمثله شئ وهو السميع البصير .

والعبادة هى الخضوع والطاعة . وهى فى القرآن — كما يقول ابن عباس رضى الله عنه — توحيد الالوهية والربوبية وهذا المعنى وهو توحيد الألوهية هو الذى اتفق عليه جميع الانبياء منذ ابيهم آدم عليه السلام الى خاتمهم محمد بن عبد الله ﷺ . فحينما نتتبع الانبياء والمرسلين فى كتاب الله ونلقى نظرة دقيقة على الآيات التى تعرضت لذكرهم وقصت علينا من انبائهم يتبين لنا انهم ينتهجون دعوة واحدة اساسها وقوامها التوحيد والاخلاص فى العبادة والخضوع للاله الواحد . . ففى قصة نوح

يقول الله تعالى : « لقد ارسلنا نوحا الى قومه فقال يا قوم اعبدوا الله مالكم من اله غيره انى اخاف عليكم عذاب يوم عظيم » .

وفى قصة هود يقول الله تعالى : « والى عاد اخاهم هودا قال يا قوم اعبدوا الله مالكم من اله غيره افلا تتقون » وفى قصة صالح يقول الله تعالى « والى ثمود اخاهم صالحا قال يا قوم اعبدوا الله مالكم من اله غيره . هو انشأكم من الارض واستعمركم فيها فاستغفروه ثم توبوا اليه ان ربى قريب مجيب » . . وفى قصة ابراهيم يقول الله تعالى : « واتل عليهم نبأ ابراهيم ، اذ قال لابيه وقومه ما تعبدون ؟ قالوا نعبد اصناما فنظل لها عاكفين . قال هل يسمعونكم اذ تدعون . او ينفعونكم او يضرون . الى ان يقول : « قال افرايتم ماكنتم تعبدون . انتم وآباؤكم الأقدمون . فانهم عدو لى الا رب العالمين . الذى خلقنى فهو يهدين . الى آخر الآيات الكريمة .

وهكذا فى قصة موسى و عيسى و محمد وسائر الأنبياء والمرسلين عليهم صلوات الله وسلامه اجمعين ، ولا عروفهم جميعا ياخذون من منبع واحد ويهدفون غاية واحدة . وفى ذلك يقول الله تعالى : « وارسلنا من رسول الا نوحى اليه انه لا اله الا انا فاعبدون » .

وذكر القرآن الكريم بر الوالدين بعد عبادة الله وتوحيده حيث يقول سبحانه : « واعبدوا الله ولاتشركوا به شيئا وبالوالدين احسانا » وكان الحكمة فى ذلك انه اذا كان الله سبحانه و تعالى اذا كان هو السبب الأول والاساسى لوجود الانسان فان الوالدين هما السبب المباشر لذلك . واذا كان الله هو صاحب الفضل الاول على الانسان فى جميع اطواره فللوالدين اكبر فضل واعظم فضل الله ونعمته .

وناهيكم بالام تسهر لينام ولدها وتتعب ليستريح وتنفق صحتها وسعادتها لكى توفر الصحة والسعادة لابنائها وتهيئ لهم اسباب الراحة والاطمئنان ، وحسبكم بالاب يغالب الاحداث الجسام ويصارع الليالى والايام ، وكل ذلك فى سبيل مصلحة ابنائه ومن اجل توفير الخير والسعادة لهم ، فالانسان مدين بحياته لوالديه ومهما بذل فى سبيلهما من خير وبر فلن يؤدى الواجب نحوهما . ولن يقوم بشكرهما على ما اسديا اليه من معروف وجميل الا عن طريق واحد بينه الرسول ﷺ فى قوله كما ثبت فى الصحيح : « لن يجزى ولد والده حتى يجده مملوكا فيشتريه فيعتقه » .

ومن التوجيهات النبوية الكريمة فى تكريم الوالدين وبرهما ان رسول الله ﷺ يقدم بر الوالدين على الهجرة والجهاد فى سبيل الله مادام الوالدان فى حاجة الى مساعدة ولدهما . و من ذلك ما جاء فى الصحيحين عن عبد الله بن عمرو بن العاص رضى الله عنهما قال : « اقبل رجل الى نبى الله ﷺ فقال : ابايعك على الهجرة والجهاد ابتغى الاجر من الله تعالى . فقال : هل لك من والديك احد حى ؟ قال : نعم ، بل كلاهما . قال : فتبتغى الاجر من الله تعالى ؟ قال : نعم ، قال : فارجع الى والديك فاحسن صحبتهما » .

والبر بالوالدين خلق كريم لايسعد به الانسان فى الآخرة فحسب . بل يسعد به فى الدنيا كذلك . ولاغرو ، فان من يكرم والديه يعرف بين الناس بالوفاء والاعتراف بالجميل . واذ ذاك يثق الناس به ويتبادلون معه المودة والاخاء ، ويصيرون اعوانه فى البأساء والضراء ، اما اذا كان عاقا لوالديه فان الناس ينفرون منه ولايثقون به ويقولون — وبحق ما يقولون —: من لاخير فيه لابويه

وهما اقرب الناس اليه واعظمهم فضلا عليه فلا خير فيه لاحد بعد ذلك ، ومن هنا تنعدم الثقة به . ويقضى حياته طريدا شريدا بعيدا عن الناس منبوذا فى المجتمع الذى يعيش فيه .

وباكرام الوالدين وبرهما يفرج الله الكروب . ويكشف النوازل والخطوب . ومن ذلك حديث الثلاثة الذين آواهم المبيت الى غار فدخلوه فانحطت صخرة على فم ذلك الغار فسدته عليهم فقد لجأوا الى الله فى تلك المحنة القاسية وتقدموا بين يديه بصالح اعمالهم . فقال اولهم : « اللهم كان لى ابوان شيخان كبيران ، وكنت لا اغبق قبلهما اهلا ولا مالا » اى لا اقدم عليهما فى الغبوق وهو شرب العشى احدا ، فنأى بى طلب الشجر يوما فلم ارح عليهما رأى فلم ارجع اليهما) حتى ناما ، فحلبت لهما غبوقهما فوجدتهما نائمين فكرهت ان اوقظهما . وان اسقى احدا قبلهما فلبثت والقدح على يدى انتظر استيقاظهما حتى برق الفجر . والصبية يتضاغون عند قدمى (اى يصرخون) . فاستيقظا فشربا غبوقهما . .

اللهم ان كنت فعلت ذلك ابتغاء وجهك ففرج عنا ما نحن فيه من هذه الصخرة ، فانفلتت الصخرة تتزحزح رويدا رويدا حتى اذا ما اتم الآخران ذكرما قدماه من العمل الصالح تم انفراجها فخرجوا يمشون » .

ولايقتصر اكرام الوالدين على ايام حياتهما فحسب . بل يمتد الى ما بعد ذلك . فلقد ذكر ابوداؤد عن ابى اسيد رضي الله عنه قال : بينا نحن جلوس عند رسول الله ﷺ اذ جاء رجل من بنى سلمة فقال : يا رسول الله ، هل بقى من بر ابوى شئ ابرهما به بعد موتهما ؟ قال : نعم ، الصلاة عليهما « اى الدعاء لهما » والاستغفار لهما وانفاذ عهد هما من بعد هما . واكرام صديقهما . وصلة الرحم لاتوصل الابهما .

وبعد ، فما اجدرنا — نحن المسلمين — ان نستجيب لله والرسول فنخلص فى توحيد الله وعبادته . ونتذوق حلاوة الايمان بالصدق فى طاعته ، ونعرف معنى البر والوفاء للوالدين ، فذلك سبيل المحسنين ، واساس الخير والسعادة فى الدارين .

هذا ، ومن الله العون وبه التوفيق .

بشكر مجلة منبر الاسلام

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرضىٰ

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلىٰ حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجىٰ شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

	sa-ba-qoo-naa bil-ee-maa-ni		preceded us in the faith,	سَبَقُونَا بِالْإِيمَانِ
	wa laa taj-'al fee- qu-loo-bi-naa ghil-lal-lil-la-zee-na aa-ma-noo		and do not leave in our hearts rancour against those who believe,	وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِّلَّذِينَ آمَنُوا
	rab-ba-naa in-na-ka ra-oo-fur-ra-heem.		O our RABB! Surely You are Most Kind, the Most Merciful.	رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ
	RU-KOO' 2		SECTION 2	رکوع ٢
11	*A-lam ta-ra i-lal-la-zee-na naa-fa-qoo*	11	Did you not see the hypocrites	أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا
	ya-qoo-loo-na li-ikh-waa-ni-hi-mul-		saying to their brethren	يَقُولُونَ لِإِخْوَانِهِمُ
	la-zee-na ka-fa-roo min ah-lil-ki-taa-bi		from among the people of the Book who disbelieve	الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
	la-in ukh-rij-tum la-nakh-ru-jan-na ma-'a-kum		If you are driven out, surely we will also go out along with you	لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ
	wa laa nu-tee-'u fee-kum a-ha-dan a-ba-danw-		and shall not obey any one ever in what concerns you;	وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا
	wa in qoo-til-tum la-nan-su-ran-na-kum.		and if you are fought against, we shall help you,	وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ
	Wal-laa-hu yash-ha-du in-na-hum la-kaa-zi-boon.		and Allah bears witness that surely they are liars	وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

	Transliteration		Translation	Arabic
	mi-nal-laa-hi wa riḍ-waa-nanw-		from Allah and His Pleasure,	مِّنَ اللّٰهِ وَرِضْوَانًا
	wa yan-ṣu-roo-nal-laa-ha wa ra-soo-lah.		and helping Allah and His Messenger.	وَّيَنْصُرُوْنَ اللّٰهَ وَرَسُوْلَهٗ
	U-lāā-i-ka hu-muṣ-ṣaa-di-qoon.		It is they who are the truthful	اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ
9	*Wal-la-zee-na ta-baw-wa-ud-daa-ra*	9	And those who are settled in the homes (at Madinah)	وَالَّذِيْنَ تَبَوَّؤُ الدَّارَ
	wal-ee-maa-na min qab-li-him		and (embraced) the faith before (their coming to) them,	وَالْاِيْمَانَ مِنْ قَبْلِهِمْ
	yu-ḥib-boo-na man haa-ja-ra i-lai-him		cherish those who migrated towards them	يُحِبُّوْنَ مَنْ هَاجَرَ اِلَيْهِمْ
	wa laa ya-ji-doo-na fee ṣu-doo-ri-him-		and do not find in their breasts	وَلَا يَجِدُوْنَ فِيْ صُدُوْرِهِمْ
	ḥaa-ja-tam-mim-māā oo-too		any need of what is given to them (the MUHAAJIREEN),	حَاجَةً مِّمَّآ اُوْتُوْا
	wa yu'-ṯi-roo-na 'a-lāa an-fu-si-him		and prefer (them) over their own selves	وَيُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ
	wa lau kaa-na bi-h'm kha-ṣaa-ṣah		even though they may be suffering from hunger,	وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ
	Wa mainy-yoo-qa shuḥ-ḥa naf-si-hee		and those who are saved from the avarice of his own soul,	وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ
	fa-u-lāā-i-ka hu-mul-muf-li-ḥoon.		then they are those who shall prosper	فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ
10	*Wal-la-zee-na jāā-oo mim-ba'-di-him*	10	And those who came after them	وَالَّذِيْنَ جَآءُوْ مِنْۢ بَعْدِهِمْ
	ya-qoo-loo-na rab-ba-nagh-fir-la-naa		saying: O our RABB (Guardian-Lord)! Forgive us	يَقُوْلُوْنَ رَبَّنَا اغْفِرْ لَنَا
	wa li-ikh-waa-ni-nal-la-zee-na		and our brethren who	وَلِاِخْوَانِنَا الَّذِيْنَ

wa laa-kin-nal-laa-ha yu-sal-li-tu ru-su-la-hoo	but surely Allah gives His Messenger authority (to dominate)	وَلٰكِنَّ اللّٰهَ يُسَلِّطُ رُسُلَهٗ
'a-laa mainy-ya-shaa'.	over whomsoever He pleases,	عَلٰى مَنْ يَّشَآءُ ۗ
Wal-laa-hu 'a-laa kul-li shai-in qa-deer.	and Allah is Omnipotent over all things.	وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝
7. *Māa a-fāā-al-laa-hu 'a-laa ra-soo-li-hee*	7. What Allah bestowed upon His Messenger	مَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ
min ah-lil-qu-raa fa-lil-laa-hi	from the towns-folk is for Allah	مِنْ اَهْلِ الْقُرٰى فَلِلّٰهِ
wa lir-ra-soo-li wa li-zil-qur-baa	and for the Messenger and for the kindred,	وَلِلرَّسُوْلِ وَلِذِي الْقُرْبٰى
wal-ya-taa-maa wal-ma-saa-kee-ni	and the orphans, and the needy	وَالْيَتٰمٰى وَالْمَسٰكِيْنِ
wab-nis-sa-bee-li	and the wayfarer,	وَابْنِ السَّبِيْلِ ۙ
kai laa-ya-koo-na doo-la-tam-	so that it may not be circulating (only)	كَيْ لَا يَكُوْنَ دُوْلَةًۢ
bai-nal-agh-ni-yāā-i min-kum.	among the rich among you	بَيْنَ الْاَغْنِيَآءِ مِنْكُمْ ۗ
Wa māa aa-taa-ku-mur-ra-soo-lu fa-khu-zoo-hu	And take whatever the Messenger gives you.	وَمَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ ۗ
wa maa na-haa-kum 'an-hu fan-ta-hoo.	and abstain from whatever he forbids you	وَمَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا ۚ
Wat-ta-qul-laah.	and fear Allah.	وَاتَّقُوا اللّٰهَ ۗ
In-nal-laa-ha sha-dee-dul-'i-qaab.	Surely Allah is Severe in punishment.	اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝
8. *Lil-fu-qa-rāā-il-mu-haa-ji-ree-nal-la-zee-na ukh-ri-joo min di-yaa-ri-him wa am-waa-li-him*	8. (It is) for the poor emigrants (MU-HAA-JI-REEN) who were driven away from their homes and belongings,	لِلْفُقَرَآءِ الْمُهٰجِرِيْنَ الَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ وَاَمْوَالِهِمْ
yab-ta-ghoo-na fad-lam-	(who have now come), seeking favour	يَبْتَغُوْنَ فَضْلًا

yukh-ri-boo-na bu-yoo-ta-hum bi-ai-dee-him	so that they began to ruin their homes with their own hands,	يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ
wa ai-dil-mu'-mi-nee-na	and (with) the hands of the believers,	وَأَيْدِي الْمُؤْمِنِينَ
fa'-ta-bi-roo yãa-u-lil-ab-sãar.	So learn a lesson, O you who have eyes.	فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ ۝
3 Wa lau-laa an ka-ta-bal-laa-hu 'a-lai-hi-mul-ja-laa-a la-'az-za-ba-hum fid-dun-yaa	3 And if Allah had not ordained exile for them, surely He would have punished them in this world;	وَلَوْلَا أَن كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا
Wa la-hum fil-aa-khi-ra-ti 'a-zaa-bun-naar.	and for them is the torment of (Hell) Fire in the Hereafter	وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ۝
4 Zaa-li-ka bi-an-na-hum shãaq-qul-laa-ha wa ra-soo-lah.	4 This is because they opposed Allah and His Messenger,	ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ
Wa many-yu-shãaq-qil-laa-ha fa-in-nal-laa-ha sha-dee-dul-'i-qaab.	and he who opposes Allah, then surely Allah is Severe in punishment	وَمَن يُشَاقِّ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝
5 Maa qa-ta'-tum-mil-lee-na-tin	5 Whatever you cut down of the date-palms,	مَا قَطَعْتُم مِّن لِّينَةٍ
au ta-rak-tu-moo-haa qãa-i-ma-tan 'a-lãa u-soo-li-haa	or left them standing on their roots (at the Prophet's bidding),	أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا
fa-bi-iz-nil-laa-hi wa li-yukh-zi-yal-faa-si-qeen.	it was by Allah's leave and that He may humiliate the evil-doers.	فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ ۝
6 Wa mãa a-faa-al-laa-hu 'a-laa ra-soo-li-hee min-hum	6 And whatever Allah bestowed upon His Messenger (of spoils) from them,	وَمَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْهُمْ
fa-mãa au-jaf-tum 'a-lai-hi	and you did not wage	فَمَا أَوْجَفْتُمْ عَلَيْهِ
min khai-linw-wa laa ri-kaa-binw-	(your) horses, nor camels for that,	مِنْ خَيْلٍ وَلَا رِكَابٍ

Transliteration	English	Arabic
SOO-RA-TUL-HASHR	SOO-RA-TUL-HASHR	سُورَةُ الْحَشْرِ
Ma-da-neey-yah	Revealed at Madinah	
Ru-koo-'aa-tu-haa 3	SECTIONS 3	
Aa-yaa-tu-haa 24	VERSES 24	آياتها ٢٤ سُورَةُ الْحَشْرِ مَدَنِيَّةٌ (١٠١) ركوعاتها ٣
Bis-mil-laa-hir-rah-maa-nir-ra-heem.	In the name of Allah, the All–Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
RU-KOO' 1	SECTION 1	ركوع ١
1. *Sab-ba-ha lil-laa-hi maa-fis-sa-maa-waa-ti wa maa fil-ard.*	1 Whatever is in the heavens and whatever is in the earth praises the Holiness of Allah	سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
Wa hu-wal-'a-zee-zul-ha-keem.	and He is the Mighty, the Wise.	وَهُوَ الْعَزِيزُ الْحَكِيمُ ①
2 *Hu-wal-la-zee akh-ra-jal-la-zee-na ka-fa-roo min ah-lil-ki-taa-bi*	2 It is He Who expelled those who had disbelieved from among the people of the Book (Banu Nazir),	هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
min di-yaa-ri-him li-aw-wa-lil-hashr.	out of their dwellings at the very first gathering (for expulsion).	مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ
Maa za-nan-tum amy-yakh-ru-joo	Little did you think that they would quit (their homes),	مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا
wa zan-noo an-na-hum-maa ni-'a-tu-hum hu-soo-nu-hum-mi-nal-laa-hi	and they thought that their fortifications would defend them from (the wrath of) Allah.	وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ
fa-a-taa-hu-mul-laa-hu min hai-su lam yah-ta-si-boo	But (the wrath of) Allah came upon them from whence they little expected,	فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا
wa qa-za-fa fee qu-loo-bi-hi-mur-ru'-ba	and (He) cast terror into their hearts,	وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ

22. *Laa ta-ji-du qau-main-yu'-mi-noo-na*	22. You shall not find a people who believe	لا تجد قوما يؤمنون
bil-laa-hi wal-yau-mil-aa-khi-ri	in Allah and the Last Day,	بالله واليوم الآخر
yu-wāād-doo-na man hāād-dal-laa-ha wa ra-soo-la-hoo	loving those who oppose Allah and His Messenger,	يوادون من حاد الله ورسوله
wa lau kaa-nōo aa-bāā-a-hum au ab-nāā-a-hum	even though they be their fathers, or their sons,	ولو كانوا آباءهم أو أبناءهم
au ikh-waa-na-hum au 'a-shee-ra-ta-hum.	or their brothers, or their families	أو إخوانهم أو عشيرتهم
U-lāā-i-ka ka-ta-ba fee qu-loo-bi-hi-mul-ee-maa-na	They are those in whose hearts Allah has inscribed Faith	أولئك كتب في قلوبهم الإيمان
wa aiy-ya-da-hum bi-roo-ḥim-min-hu.	and has strengthened them with a spirit from Him.	وأيدهم بروح منه
Wa yud-khi-lu-hum jan-naa-tin	And (in the Hereafter) He will admit them into gardens	ويدخلهم جنات
taj-ree min taḥ-ti-hal-an-haa-ru khaa-li-dee-na fee-haa	beneath which rivers flow, to abide therein for ever	تجري من تحتها الأنهار خالدين فيها
Ra-ḍi-yal-laa-hu 'an-hum wa ra-ḍoo 'an-hu.	Allah is well pleased with them and they are well pleased with Him	رضي الله عنهم ورضوا عنه
U-lāā-i-ka ḥiz-bul-laah	They are Allah's party	أولئك حزب الله
A-lāā in-na ḥiz-bal-laa-hi	Beware! Surely it is Allah's party,	ألا إن حزب الله
hu-mul-muf-li-ḥoon.	who are the prosperous ones.	هم المفلحون

CHAPTER 58 AL-MU-JAA-DA-LAH ENDS HERE. تمت بحمد الله السورة ٥٨ - المجادلة

	Hum fee-haa khaa-li-doon,		they are to remain therein for ever.	فيها خالدون ۝
18.	*Yau-ma yab-'a-su-hu-mul-laa-hu ja-mee-'an*	18	On the day when Allah shall raise them up all,	يبعثهم الله جميعا
	fa-yah-li-foo-na la-hoo ka-maa yah-li-foo-na la-kum		they will swear to Him as they swear to you,	يحلفون له كما يحلفون لكم
	wa yah-sa-boo-na an-na-hum 'a-laa shai'.		and they will think that they have something (to stand upon).	يحسبون أنهم على شيء
	A-lāa in-na-hum hu-mul-kaa-zi-boon.		Beware! Indeed it is they who are the liars	ألا إنهم هم الكاذبون ۝
19	*Is-tah-wa-za 'a-lai-hi-mush-shai-taa-nu*	19	Satan has got hold over them,	استحوذ عليهم الشيطان
	fa-an-saa-hum zik-ral-laah.		so he has made them forget the remembrance of Allah	فأنساهم ذكر الله
	U-lāā-i-ka hiz-bush-shai-taan.		They are (members of) Stan's party.	أولئك حزب الشيطان
	A-lāā in-na hiz-bash-shai-taa-ni		Beware! Surely, it is (the members of) Satan's party,	ألا إن حزب الشيطان
	hu-mul-khaa-si-roon		who are the losers	هم الخاسرون ۝
20	*In-nal-la-zee-na yu-hāād-doo-nal-laa-ha wa ra-soo-la-hōo*	20	Surely, those who oppose Allah and His Messenger	إن الذين يحادون الله ورسوله
	u-lāā-i-ka fil-a-zal-leen		shall be among the lowest.	أولئك في الأذلين ۝
21.	*Ka-ta-bal-laa-hu la-agh-li-ban-na a-na wa ru-su-lee.*	21	Allah has written down: I and (also) My Messenger shall prevail	كتب الله لأغلبن أنا ورسلي
	In-nal-laa-ha qa-weey-yun 'a-zeez.		Indeed Allah is All-Powerful, All-Mighty.	إن الله قوي عزيز ۝

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=ṯ	ح=ḥ	ز=ẓ	ص=ṣ	ض=ḍ	ط=ṭ	ظ=ẓ	ع='	ء=' (Jerk)	
Bold	*Madd* آ=ãã	وٓ=õõ	یٓ=ẽẽ	Fine	*Madd*	آ=aa	و=oo	ی=ee	

RU-KOO' 3	SECTION 3	ركوع ٣
14 *A-lam ta-ra i-lal-la-zee-na ta-wal-lau qau-man*	14 Did you not see those who have befriended a people	أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا
gha-di-bal-laa-hu 'a-lai-him.	with whom Allah is angry?	غَضِبَ اللَّهُ عَلَيْهِمْ
Maa hum-min-kum wa laa min-hum,	They are neither of you nor of them,	مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ
wa yah-li-foo-na 'a-lal-ka-zi-bi wa hum ya'-la-moon	and they swear to falsehood knowingly	وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ ۝
15 *A-'ad-dal-laa-hu la-hum 'a-zaa-ban sha-dee-daa*	15 Allah has prepared for them a severe punishment	أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا
In-na-hum sãã-a maa kaa-noo ya'-ma-loon	Surely, evil is what they are doing.	إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ۝
16 *It-ta-kha-zõo ai-maa-na-hum jun-na-tan*	16 They take their oaths as a cloak (for their misdeeds)	اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً
fa-sad-doo 'an sa-bee-lil-laa-hi	and hinder (others) from the way of Allah (i e Islam)	فَصَدُّوا عَنْ سَبِيلِ اللَّهِ
fa-la-hum 'a-zaa-bum-mu-heen.	so for them is a humiliating torment.	فَلَهُمْ عَذَابٌ مُهِينٌ ۝
17 *Lan-tugh-ni-ya 'an-hum am-waa-lu-hum wa lãa au-laa-du-hum mi-nal-laa-hi shai-aa.*	17 Neither their wealth nor their children shall avail them against Allah in the least.	لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا
U-lãã-i-ka as-haa-bun-naar	They are the inmates of (Hell) Fire;	أُولَٰئِكَ أَصْحَابُ النَّارِ

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earthly existence should be to strive for success in the life to come, for, unlike the present ephemeral world, the Hereafter is eternal and real. What we understand by suffering and solace in this world cannot be compared with the suffering and solace of the Hereafter.

Many individuals lead immoral, even criminal existences because they feel that we are free to do as we please in this world. Freedom we do have, but it exists only so that God may distinguish between the good and the evil and determine who deserves a place of honour and dignity in the Hereafter and who should be condemned to eternal disgrace. While there is nothing to prevent the good and the evil from living cheek by jowl in this world, they will be separated in the Hereafter like the wheat from the chaff and will be judged according to their record in this life. Some will be condemned to an eternal Hell of pain and distress, while others will be blessed with eternal bliss and pleasure. Each will get his deserts.

Now let us look at the Hereafter from another point of view. I once had occasion to visit a senior official and as we sat on the lawns of his palatial bungalow, he suddenly exclaimed: "Maulana Sahib, you don't know how hard our life is! Tomorrow I have to be at the airport before sunrise to welcome a foreign dignitary, and not only shall I have to deprive myself of sleep but I shall have to welcome him with smiles — and that in spite of the fact that he is somebody I despise." This simple anecdote shows there are two sides to the lives of those in high office. On the one hand, they enjoy power and prestige and the many perquisites that go with them, while on the other hand, there is a side to their lives which is far from being enviable. If you look deep into some of these 'great' men, you will discover that they achieve their high positions because they persuade themselves to be content with triviality. If, outwardly, they lead glamorous existences it is because, privately, they stoop to hypocrisy, sycophancy, opportunism and unscrupulousness. This double life is the price they pay to bolster their own self-interest. In this respect many are simply following the trends of the time. Every 'great' man has two sides to his life — one all brilliance and glitter, the other all dark and soulless. The power and glamour which he achieves in his life has something animal-like about it when he agrees to kill what is human in himself.

Just as there are two sides to every life in this world, there are two aspects of every act in relation to this world and the Hereafter. One aspect of each act is our acceptance of it as what it is seen to be in this world. The other aspect is what results from this act in terms of the Hereafter. Imam Ahmad narrates that the Caliph Umar once said: "No drink of milk or honey is better than swallowing one's anger." In actuality, to swallow, or overcome one's anger is an extremely bitter experience, but in the Hereafter the result of doing so is sweeter by far than milk and honey. Today we reap the worldly fruits of our actions; tomorrow, in the Hereafter, we shall have to face up the results of our deeds and misdeeds. Today, we can see only one aspect of our actions, that of immediate pleasure or gain, but the Day of Resurrection will place us in a position to see much more. Just as a person standing on top of a wall can look down on both sides, so shall we be able to see both aspects of the truth. Not only shall we watch our entire history unreel before us like a film, but we shall witness the consequences of our own worldly actions. 'Then,' as the Quran says, 'shall each soul know what it has sent forward (to the Hereafter) and what it has kept back (in the world behind)' (82:5). Whatever was done for worldly reasons will be left behind, unconsidered. Only those actions which were carried out with the Hereafter in mind will benefit us in the life to come.

Two men once brought a case before the Prophet for judgement. One had misappropriated the other's land, but because of certain legal quirks, it was difficult to pass a verdict against him. After due consideration, the Prophet warned him: If the court gives a verdict in your favour, think of it as being fire and brimstone which you have been 'awarded'. The piece of land might, in terms of this world, have been a prized possession, but in the perspective of the Hereafter it would assume the terrible properties of fire and brimstone. The Prophet said — with justice —: "Summer heat is a small part of the heat of Hell!"

These two sides of human deeds have been beautifully described in the *Hadith of the Miraj* (The Prophet's journey to the Heavens) when the Prophet reached *Sidrah al Muntaha* (the lote tree at the end of the Seventh Heaven) he saw four rivers, two flowing inward and two flowing outward. It was explained to him by the Angel Gabriel that the two inward flowing were rivers of Paradise and the outward flowing were the Nile and the Euphrates.

By analogy, the present world and the Hereafter are two sides of the same event. The worldly side is trivial and temporary, while the Hereafter side is substantive and permanent. It is to the latter side that we must face up after death. Here one has complete freedom to live out one's worldly existence as one wills; in the life-to-come, one will have no choice about the future course of one's life. One will either be raised to eternal glory or cast down into the pit of everlasting Hell.

Courtesy AL RISALA

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of his soul were formed in the Islamic environment.

The Mujaddid For Allah there is one in every generation who invalidates the falsifications and negates the baseless allegations of liars and slanderers

Ideas foreign to a movement find their way through two means: firstly through the enemies, when a social movement gathers momentum and begins to make its impact on other schools infiltrate into that movement and try to destroy it from within. We *see its examples in the first centuries* of Islam, when after the spreading of Islam throughout the world, the opponents of Islam started to work against it through the means of distortion. They imported the ideas of the Jews, Magians and the Hindus under the mark of Islam and brought havoc on Islam as we witness in history.

Another source of danger to the movement is through its own friends and followers due to insufficient knowledge of its teachings. They get absorbed in foreign ideas and thus knowingly or unknowingly give them a native colour and present them to others under the label of the movement. An example of this aspect too can be witnessed in the events of the early centuries of Islam, when those who were attracted to Greek philosophy, Persian manners and traditions and Indian mysticism, imported in Islamic thought their ideas with the *intention of doing service to Islam and* not treachery. Fortunately this aspect also did not escape the vigilant eye of the Islamic scholars.

We see another group and this is the more dangerous one that Muslim individuals, unaware of Islamic sciences and yet with a craze for alien schools, write things under the title of Islamic morals which are in reality morals alien to Islam, and similarly write on the subject of Islamic philosophy and history, the philosophy of religion, prophethood, politics, economics and Commentaries on Quran Majeed and so on.

The way to fight this danger is not prohibition and ban. Is it possible to stop thirsty men in search of a sip of water from drinking water with the plea that it is contaminated?

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THE HEREAFTER

Those huge masses of ice, which we know as icebergs, found floating in the seas of the North and South poles, number amongst the most deceptive and, therefore, most dangerous phenomena to be found in nature. Their deceptiveness lies in the fact that no matter how huge, or wonderful in configuration, what we see of them *amounts to only one tenth of their* enormous bulk. What lies below the surface of the ocean, spreading far and beyond the visible perimeter, poses tremendous hazards to the unwary. In some ways, our lives are like those *floating mountains of ice*. The part we spend in this world — about a hundred years, or less — is like the part of the iceberg which is visible above the surface. We can see it, touch it, feel it. We can take its measure and deal with it effectively. But the part which comes after death is like the submerged part — vast, unfathomable and fraught with peril. It is something which defies the imagination, but which we must nevertheless try to comprehend, for that is the part of human life which God has decreed should be eternal and, as such, ineluctable.

We are all familiar with the facts of our origin and the course which life takes from the womb until death. But at the end of our lifespan, whether it terminates in youth or in old age, our familiarity with the nature of things comes to an end. It has been surmised that death means total and final annihilation. But this is not so. Death is simply a means of consigning us to a new womb, to the womb of the universe itself. From that point, we are ushered into another world, the Hereafter. While the present, physical world as we know it has a finite time-frame, the Hereafter stretches away from us into infinity. We fondly imagine that there is some parallel between the plesure and pains of this world and those of the next, but, in truth, nothing that we can experience in this world will ever match the extremes of agony and bliss of life after death. Those who merit punishment in the Hereafter will be condemned to suffer the most *horrific pain for all time to come*. But those who merit God's blessings in the Hereafter shall know the most *wonderful joy and contentment*.

It is because life in this world is intended to be a testing-ground that the world of the Hereafter remains beyond our reach. But all around us we have innumerable signs which can help us, by analogy, to understand and appreciate the nature of the world to come. Imagine a room which ostensibly consists of our walls, furniture a few material objects and some human occupants. To all outward appearances, that what the room adds up to. But the moment we switch on the TV set we are introduced to a hitherto unsuspected world of colour, movement, and highly vocal human activity. This world, with its scenery and very alive human beings had existed all along. It had only needed the flip of a switch to make us aware of it. Similarly, our terestial existence is made up of a world within a world. The world we know is concrete visible, audible tangible. The 'other world, the world within it or rather beyond it is not however, one which can be apprehended through any of the *normal human senses* no switch can be turned on to make us understand what it is realy like. Only death can do this for us. And when we reopen our eyes after death we find that what had formerly been impalpable, and quite beyond human comprehension is now a stark overwhelming reality. It is then that we grasp what had hitherto existed, but remained invisible.

Once we have become clear in our minds that the after-life truly exists we realize that the sole aim of our

established facts or precedents of proven worth are quoted, and thereafter strength is derived from effective and appropriate sayings or quotations to prove the point; and lastly the popular and mutually accepted authorities are used as supports in argument.

The Quran furnishes the best and most appropriate guidance on the correct way of preaching or *Tableegh.* These are the only golden principles for *Tableegh* to be effective and worthy of the great purpose for which Islam has been revealed by Almighty Allah. Hot words and heated arguments may afford satisfaction to the ego or meaner self within us, but as far as the purpose they are intended to serve, they are as good as a dismal acknowledgement of our inadequacy and failure. When Allah Almighty directed Hazrat Moosa (Moses) *Alaihis salaam* for the guidance of Pharoah of Egypt, he was instructed to use decent and becoming language. It is, therefore, our duty that we should avoid being ill-mannered, or using unbecoming language in relation to the deities of the unbelievers. The Quran Majeed has very clearly directed us:

> "And do not revile those whom they invoke besides Allah, otherwise they will revile Allah out of fool hardness. ..." (6: 108)

The Holy Prophet *(Sallallahu alaihi wa sallam)* followed this principle in his preachings of Islam and the results were surprising to the world. No wonder that the spread of Islam to the four corners of the globe, owes a great deal to this golden principle.

The Preacher, or *Mubal-ligh,* besides being honest and sincere, should try to be the Model in deeds of his own words. The Quran says:

> "Do you bid others to righteousness and you forget yourselves while you read the Book. Do you not use your reasoning." (2:44)

From the above, we conclude that sincerity and honesty of purpose should be our inspiration and guide, and wealth and fame should be the farthest from our mind in preaching the Message of God. The Holy Prophet *(Sallallahu alaihi wa sallam)* has warned that if preaching is undertaken for gaining popularity or for any purpose other than what the preaching is for, then the prayers of such person shall go un-answered on the Day of Judgment. The obligation of preaching the Message of God calls for utmost caution and delicacy. We are therefore obliged to contribute his mite in conveying to others all that is good and decent in his knowledge, and forbidding all that he finds bad and dishonest in society.

****

REFORM IS THE SPIRIT OF ISLAM

Reform means giving order to things as opposed to disorder or crea-tion of chaos.

Seeking reform is the very spirit of Islam. A Muslim is a Reformist by virtue of being a Muslim. It is encouraging to find in our age positive as well as propitious sensitivity towards social reformation developing in the Muslim people. There are, however, several instances of persons having rendered the greatest service through their personal piety and exemplary life but without having involved themselves in social activities. Therefore, the pious like the reformers are equally valuable to society.

Islamic reformative movements have been partly social and partly socio-intellectual. The movement initiated by al-Ghazali was purely intellectual. To him Islamic sciences and Islamic thought appeared to have suffered damages. He therefore undertook the task of the compilation of his treatise entitled 'Revival of Religious Sciences" — the famous *'Ihyaa'*. The movement of *'Akhwaan-ul-Safaa'* was intellectual as well as social in its nature.

Undoubtedly the pioneer of a chain of reform movements during the last hundred years is Sayyid Jamal-ud Din Afghani. It was he who awakened the Islamic states to the need of reform, made an objective appraisal of the social ills of the Muslims and indicated to them the path of reform and remedy to those ills.

Next to Sayyid Jamal, the person who demands our attention as a Reformer (especially in Arab society) is the student and follower of the Sayyid namely Sheikh Muhammad Abduh. Abduh's views on the prevailing ills in Islamic countries were identical with those of his master. But one thing which distinguished Abduh from his master was his attention to the confusion in the religious thought of the Muslims created by coming into contact with the western civilisation and the demands of the modern world of Islam.

Outside the Arab world there did appear a few reformers of whom some could be considered as champions. The great Poet and Philosopher Iqbal of Pakistan, is to be considered a champion of reforms in the Islamic world. His reformed ideas transcended his native land.

Dr Muhammad Iqbal has described Syed Jamaluddin Afghani in these words: "Why all this much power and influence. What agent was so effective that the cry of this one man reached the innermost depth of the hearts of Muslims in the most distant lands? Was it beside this that the Muslim nations recognised this as a familiar voice? What they felt was that this voice rose from the depth of the spirit of Islamic culture and reminded of their own history full of glory, life and struggle. This voice was an echo of the same cry that sounded in the cave of Hira' in Makkah, in Madinah, in Chad, in Qadesiyah, in Jerusalem, in the strait of Gibraltar, in the Crusades: the same life-giving cry which resounds in the chivalrous Muslim ear, the invitation to *Jehaad,* honour and power!"

It is true that the voice of Syed Jamaluddin got its echo from the eyes, the ears, the hearts and minds of the Muslim masses because it rose from the innermost depths of the Islamic culture and glorious tradition. Syed Jamaluddin himself was brought up by the same culture and the dimensions

be ordained. The Holy Prophet *(Sallallahu alaihi wa sallam)* has said: "I am the last of the Prophets, and no prophet shall come after me."

In the light of Divine directions, we cannot but search our hearts to examine how far we have remembered our obligations and done our duty to God and His last Messenger and Prophet *(Sallallahu alaihi wa sallam)*. Our profession of Islam and sincerity in following its tenets and injunctions can well be guarded by our present day social and cultural behaviour which we not only tolerate but approve in the name of so called progress or as a matter of social necessity. If the Muslims as a fraternity did not realise the importance of preaching, or *Tableegh* and encouraged each other in a becoming and gentle manner to be good and virtuous, as Islam enjoin on us to do, the Muslim society of today would be quite different than what it is. The aim of *Tableegh* in the present age is to cleanse the society of the prevailing ills and evils and to induce its energies towards the good and virtuous deeds *Tableegh* is the crying need of the times in which we live. The Holy Prophet *(Sallallahu alaihi wa sallam)* has enjoined on Muslims to encourage by all means each other to do good deeds and to abstain from evil deeds, to stop the transgressors from transgression and bring them back towards truth and righteousness, or else your own conscience will be clouded like the transgressors, and you too will be accursed like those accursed before you, meaning *Bani* Israel.

The advice or direction given by the Holy Prophet *(Sallallahu alaihi wa sallam)* is very explicit, and the consequences for those who shirk their responsibility is clearly spelled out. This leaves no doubt that everywhere and in every age, the importance and necessity of *Tableegh* is a confirmed fact. It is the bounden duty of every educated and knowledgeable Muslim to discharge his responsibility in the matter of *Tableegh*. According to a *Hadith*, if a Muslim happens to see an evil or irregular act against the dictates of Islam and it be in his power to stop ti, he must do so; and if he be not in such a position, he must speak out against it; and if he be not capable of that too, then he must condemn that act in his heart. This is the least that a faithful can do and, therefore it ranks quite low in Faith

In the present day and age, we see all around us the society beset with ills and evils of various kinds, sufficient for us to do some serious heart searching. Our duty is clear. We must cleanse ourselves and urge others nicely and properly to contribute their mite to the task of purification. The task, indeed, demands self-correction in the first place Actions speak louder than words. If we are to do our duty to God, the Holy Prophet *(Sallallahu alaihi wa sallam)* and his *Ummah* with honesty, sincerity and dedication, every one of us in his or her particular sphere of life, must be a preacher by word and deed. The reformation of society must begin with self-correction By living a life of virtue and obedience to Allah's commands, the practical demonstration of virtue and righteousness shall correct and cleanse the immediate circle of family and friends

It is a matter of really great pity that we see the social ills and evils strewn all around us, and we not only tolerate it with a sense of hopelessness and resignation, but also more often than not, we do not condemn them in our hearts We obey the laws of the land and we dread of being on the wrong side of the law, but we have very little time for the laws of God and break them without batting an eye lid. The reason for this apathy or indifference is that in our short-sightedness we see, if at all, the punishment of transgression remote, and also we are not reminded of the consequences as often as we should be of our conduct as revealed by God. This fact emphasises the importance and necessity of *Tableegh* (preaching) in every age This brings to mind the saying of Hazrat Abu Darda *(Razi Allahu anhu)*, a companion of the Holy Prophet *(Sallallahu alaihi wa sallam)*, to the effect that the Muslims should continue enforcing and encouraging good deeds and good conduct, and forbidding and discouraging bad deeds and bad conduct among Muslims, or else Allah shall impose on you a tyrant who shall not respect your elders and have no compassion for your juniors; and in such circumstances the good and pious people among you shall pray but their prayers shall not be answered; and you shall beg for help and help will not be forthcoming; and you shall beseech deliverance but you shall not get it. Let the Muslim Ummah give ear to the saying of Hazrat Abu Darda *(Razi Allahu anhu)* and compose the present plight of Muslims with the predicament of which they have been warned. The Muslims are sliding down towards a most unenviable position because we are failing in our duty to Islam

The Holy Quran has in the most lucid, compact and effective way indicated the right and proper way of preaching Islam when it says:

> "Invite (them) to the Way of thy Lord with wisdom and good exhortation and argue with them in (ways) that are the best " (16·125)

In this sacred verse of the Quran, Allah Almighty has indicated three basic principles of *Tableegh*, viz. (1) *"Hikmat"* or wisdom and sensibility, (2) *"Mau-aza-tul Hasana"* or good and decent advice, and (3) *"Manazirah"* or debate

According to Allama Ibne Kaseer, Iman Ibne Jarir has interpreted that *"Hikmat"* or wisdom and sensibility imply God's revealed word in the Quran and the Traditions of the Holy Prophet *(Sallallahu alaihi wa sallam)*, and *"Mau-aza-tul Hasana"* or good and decent advice means that which may invoke the fear of God and the Day of Judgment and is delivered in such a manner that people will be receptive to it and beg for Allah's mercy. As for *"Manazirah"* or debate, if the occasion demands, it should be carried out with courtesy and in ways that are most decent and gracious These three Quranic principles have been further explained by Allama Sayid Suleman Nadvi when he says that these are the very principles which are commonly used in logical reasoning. For any contention or point to be established in the first instance

were regarded by western Christendom as evil undertakings, to be denounced and opposed as heretical by ecclesiastical authorities."

"The Arabs cultivated observational and experimental science as well as extended the mathematical methods of the Greeks and the Hindus, and with the Moors, who became Muslims, made the cities of Spain brilliant centres of light and learning, leading in the civilised world while the rest of Western Europe lived in conditions of barbarious darkness."

"The efflorescence of Arabian-Moorish culture reached its finest stage in the tenth century, when scholars from every country in Europe resorted to the renowned schools and libraries of Cordoba, Toledo, Seville, and other great cities and centres of science in Spain."

"After the tenth century, Arabic learning and science, with their spirit of inquiry and reasoning, began to influence other parts of Europe."

"In an age charged with supernaturalism, when miracles were accepted as the stock-in-trade of the most ordinary saint, Muhammad refused to traffic with human weakness and credulity."

To miracle-hungry idolators seeking signs and portents, he cut the issue clean:

> "God has not sent me to work wonders; He has sent me to preach to you My Lord is praised! Am I more than a man sent as an Apostle?"

From first to last he resisted every impulse to glamorise his own person

'I never said that Allah's treasures are in my hand; that I knew the hidden things; or that I am an angel......'

'I am only a preacher of God's Words, the bringer of God's Message to mankind.'

> "If signs be sought, let them be not of Muhammad's greatness, but of God's and for these one need only open one's eyes."
>
> "The heavenly bodies holding their swift, silent course in the vault of heaven, the incredible order of the universe; the rain that falls to relieve the parched earth; palms bending with golden fruits, ships that glide across the seas laden with goods for man--can these be the handiwork of gods of stone?"
>
> "What fools to cry for signs when creation harbours nothing else!"
>
> "In an age of credulity, Muhammad taught respect for the world's incontrovertible order which was to awaken Muslims for science before Christians."

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TABLEEGH THE EVER IMPORTANT NECESSITY

By Dr. Nafeesuddin Siddiqi, M.A., Ph.D.

Allah Almighty sent His Prophets and Messengers from time to time for the guidance of humanity and correction of their conduct in life whenever mankind strayed away from the right path. Every prophet, right from Hazrat Adam *(Alaihis salaam)*, had a Divine Mission which he preached with the Divine inspired aim of bringing the erring humanity on to the path of righteousness and virtue. This was that great purpose in the Divine Scheme of things for which a succession of prophets and messengers were ordained by Allah until the chosen religion of Allah was completed to perfection and the seal of ultimate finality was set on the message of guidance revealed through the last Prophet and Messenger Muhammad *(Sallallahu alaihi wa sallam)*. The preaching or *Tableegh*, of Islam was the primary duty of the Holy Prophet *(Sallallahu alaihi wa sallam)*, and this was supplemented by the personal conduct of the Prophet *(Sallallahu alaihi wa sallam)* to show to his followers and the world that Islam was not only a Faith which took care of the soul of man, but also a fine practicable code of conduct in the best interest of human society.

Allah's guidance for the Faith and Conduct of humanity were revealed through Divine revelations to Prophets which the recepient prophets propagated, and this process of preaching went on until the Divine Message was completed to perfection with the mission of the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)*. With the completion of the Message and Guidance of Islam the purpose of preaching or *Tableegh* became different in as much as the need was no longer of carrying the Divine Message to the people but of reminding them of what has already been revealed The importance of preaching has been emphasised by the Quran repeatedly in many places and enjoined upon many places and enjoined upon all Muslims. This duty of preaching is general for all Muslims and not confined to any particular class of people.

> "And let there be some people among you who will call towards doing good deeds, enjoin the right conduct and forbid what is wrong. These are the very people who shall be blessed " (3 · 104)

The above direction of the Quran is for all Muslims to the effect that among them there should be a particular group of the chosen religion of Allah Any Muslim from any where who interests himself for the service of Islam can devote himself to this noble task This was the responsibility which in the first instance was entrusted to the prophets and messengers of Allah, and after the last Holy Prophet *(Sallallahu alaihi wa sallam)*, that responsibility has been entrusted to the *Ummat-i-Muhammadiah* because thenceforth no more prophets were to

the [illegible] and the scholars have a special responsibility in this context to discharge. Before they can expect others to apply themselves to work, they have to set an example by putting in their best.

The 'Public Interest' can further be developed through wholesome publicity giving facts with concrete details. Truthful reports will convince the people of the Government's bonafide intentions and encourage them to cooperate more and more with the Government.

As for the 'Public Mind', it can be maintained in proper mood by the Government keeping a vigilant eye on the sensitive issues. Never should it be taken for granted unless the Government had done its real best and explained it in full to the people to make them understand the pros and cons of the point at issue. The twin screw of the 'Public Mind' which should never become lose are 'Timely Action' and 'Convincing Explanation'. This is the strategy which should keep the Public Mind at rest, serve the Public Interest, promote the Public Spirit and finally maintain the Public Services in good shape, which is the purpose of good administration.

Islamic way of life is neither wholly centrifugal nor entirely centripetal but it is a wholesome combination of the two principles

This handsome blend of apparently opposing trends is the essence of Democracy. The men at the top by training and teachings (Islamic) remain anxious to reach to the men at the base and the men at the lowest formation have the freedom to contact those at the top to seek redress. This policy of 'learn to love' is productive of benefits which can better be imagined than described. In short it ensures 'Peace' for all and at every level of life.

The commulative effect of Faith dominating the elite as well as the masses will be the emergence of a homogenous society free of friction based on class, creed or colour.

The foregoing paragraphs show how, without the secularists' tactic of coersion and oppression, sense and sensibility can be restored to a people with natural ease and grace to bring about a delightful change for the common good of the greatest number.

Reorganisation of a society is like renovating an old dilapidated mansion. There will always be dark corners which can be lit up through the light of Divine Guidance It is also realised that it is not an easy job, for an individual or of a body of individuals, but a job in which the whole nation has to take part as an 'interested party' bent upon pushing ahead with Faith and with the work of moral reformation.

The campaign for moral reformation can draw its inspiration from Quran Majeed and *Sunnah*. Material progress can be made by harnessing the manpower in true sense. As emphasised earlier, prosperity and progress are the fruits of a nation-wide and constant endeavour. Hard work is an asset which has no equal in the treasures of a country. No aid, no advice can take the place of self-help It represents a nation's will to work

To sum up, the social ills of the society can be cured through reinforcing Faith and the deficiencies on the material side can be removed by putting our shoulders to work.

The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* worked with his own hands when at home and when in public he took more than his share of the task before his followers. He is the most inspiring example in fulfilling the demands of Faith and of the labour of love. Let us follow him.

(To be continued)

THE BALANCED RELIGION

By S. Ahmad Hines

Islam is the religion of the middle road avoiding both extremes of leniency and severity, of indulgence and renunciation. In the words of Quran Majeed, the Muslim community has been termed as *Ummatan wasata*

> "Thus have We made of you an Ummah justly balanced......" (2:143)

Islam is a healthy, sensible way of life. There is no dichotomy between the body and the mind in Islam.

Islam must be regarded as an ideology, a movement, a revolution or a complete way of life. The Holy Prophet himself was not just a preacher. He was an organizer, ruler, administrator, planner, strategist, statesman and so on.

The first and foremost belief of the Muslims, the followers of the religion of Islam, numbering well over one billion and owning fifty one full-fledged, independent and sovereign states in the world today, is that—

> "Nothing is worshipable except Allah and Muhammad is Allah's prophet."

The five pillars of Islam are (1) To believe in Oneness of Allah; (2) to pray five times a day; (3) to fast during the whole month of Ramazan from dawn to dusk (4) to pay *Zakat* (poor-due) to the needy and (5) pilgrimage to Makkah Usuary, gambling, alcohol, extra marital sexual relations, etc., are totally forbidden in Islam theft, robbery, adultery, bribery etc are among capital offences.

The greatness of Islam, its comprehensiveness, its sublime values, principles and systems and salutary influence on the conditions of mankind at all times and in all places are generally demonstrated by what Muslims have derived from Quran Majeed, the *Sunnah* (the traditions of the Holy Prophet) and the *Shariah* (Islamic law).

Nationalism, Regionalism and Racism have lately torn the Muslims asunder Captive to their territories, regions and races, they are unwittingly building loyolties opposed to Islam. This has fragmented and weakened them

Huston Smith in his "Religions of Man" (Mento Books, pp 205-206) says:-

> "The religion of Islam permitted freedom of thought and scientific curiosity during a period when any such adventures into the realm of natural knowledge

OPERATION SIRAAT-I-MUSTAQEEM THE ACTION PLAN

I

By Khalique Ahmad

The fate of Pakistan, or for that matter any other Muslim country, depends on Faith. Faith demands *Action* according to belief. Through years of 'inaction', Faith has been put out of action. It is not much in evidence in our life. Therefore our first duty is to restore Faith to life. In this our guide is Quran Majeed which fortunately remains the undisputed Fountainhead of all-time Guidance with the Muslims of all denominations. The Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* worked the miracle of all time with Quran Majeed when he transformed "the illiterate and barbarous Arabs into a disciplined and civilized people". We can therefore proceed with the fullest confidence. Besides Quran Majeed, we have the advantage of a codified *Sunnah* the manner of life of the Holy Prophet *(Sallallahu alaihi wa sallam)*

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wa sallam) worked at this with his own hands.

The Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* now united in his own person, the offices of a Leader, Commander, Judge and Priest. Although he possessed a more than imperial power, nothing could exceed the Prophet's simple style of living. We are told by Hazrat 'Ayesha (Razi Allahu anha) that he lit his own fire, mended his own clothes and his food consisted of dates and barley-bread.

We therefore, appeal to all our brethren to follow in the footsteps of the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* in order to achieve peace of mind and tranquility in all affairs of our life here and hereafter. Ameen.

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Besides the physical display of Quranic Verses, there should be intellectual support through Quranic Sermons and Seminars, debates and discussions.

Our life should be made to resound with the Message of Quran Majeed and the *Sunnah*. It should be displayed in verses of *Hadith* appropriate to every place and environment of our life.

After making known the Message of Quran Majeed and the *Sunnah*, the next step is to present the same in a concrete shape for the benefit of the people. This can be done through a body of persons wholly committed to Quran Majeed, placed in key positions in the public sector. These 'Master Minds' will inspire their co-workers with Islamic ideals of courtesy and simplicity, humility and honesty, integrity and loyalty, devotion to duty, to name a few. They would also be capable of raising a body of like minded persons. The place of their work (office or factory) will become a workshop of Islamic ideology. The impact they are bound to make will soon come to the favourable notice of the people, who will no doubt demand the same standard on the part of the private sector. As the benefit spread and become common, the 'Islamic Standard' will become the talk of the town, and the people will welcome it as an active principle of their own life.

Having created Public Opinion in favour of the Faith, we can embark on the third stage of our Operation, or the Action Plan, namely Service to the Public. It involves the study of 'Public Interest' through a keen and judicious study of the Public Mind.

To start with, the most obvious public grievances have to be taken up for redress. Who does not know for instance the importance of an assured supply of drinking water, improvement of sanitary conditions, provision of health services, repairs to roads considered unsafe for traffic and the provision of adequate transport and housing. These are some of the elementary problems facing the bulk of our people especially in the suburbs and small towns and villages. A beginning may be made with these on self-help basis, where possible; people being invited to come forward to lend a helping hand. Whatever is attempted or accomplished should be made known to all to ensure quick response and to build up confidence. This will put the work of Service to the Public on proper rails, in different sectors and stages.

The fourth and final phase of the Operation *Siraat-i-Mustaqeem*, is to plug the loop holes through which corruption, antagonism and disruption creep in. It is more a policy making job than a preventive one. The policies should be such as not to give a handle to the fifth columnists to raise dust. This can be made possible and achieved through the strict application of standards and norms of Islamic ideology. The first is the purity of *Intention. Intention must always be* for the good. The 'intention' should then be faithfully projected through 'blue prints' prepared by competent hands which *merit* alone can provide. Merit in turn is a fiercely demanding flame of the best possible human endeavour. It can be achieved through hard work only. The message from the top should therefore be *"work is worship"*. Hard and honest work is a must for putting a country on the road to progress. Hard work is thus a national need and is of equal importance at all levels of society. For a few decades from now the people should be prepared for work and also made to work. Work should be the common watchword. The Press and the Platform should ask the people to put their heart and soul in work. Despite the sense of 'acute shortages', there is no dearth of work. The Kingpins of the society, that is, the Administrators, the Public men, Business magnates,

saha), after 25 years of an ideal wedlock. For two-and-a-half decades she had been his counsellor and supporter, and his grief at her death at first was great. Hazrat Khadija was sixty-five years old when she died. Abu Talib, the Prophet's uncle and guardian, also died a few weeks afterwards. This year is commonly called as the Year of Sorrow due to these two shocking events.

Mairaj

In the 12th year of his Mission, Prophet Muhammad *(Sallallahu alaihi wa sallam)* was taken on a night journey *(Mai'raaj)* from *Masjid-al-Haraam* to *Masjid-al-Aqsa*, (in Jerusalem), and thence to heaven, on the *Buraaq* He made this journey in the company of Angel Gabriel, respecting which Quran Majeed contain an intimate account in Chapters 17 and 53 The opening verse of Chapter 17 reads:

> "Praise be to Him Who carried His servant by the night from the sacred Mosque to the farthest mosque, the environs of which We have blessed, that We might show him some of Our Signs" (17·1)

Migration from Makkah to Madinah

Hadith The Holy Prophet after suffering merciless persecution at the hands of his own people, for 13 years, including a 3-years total boycott, migrated to Madinah The events leading to Hijrah are described below

On the day, after his return from Taaif, which was the worst experience of his life, whilst the Holy Prophet *(Sallallahu alaihi wa sallam)* was sadly and sorrowfully, but hopefully working among the pilgrims, he (the Holy Prophet, *Sallallahu alaihi wa sallam)* came upon a group of six men, from the distant city of Yathreb, (old name of Madinah), conversing together. He asked them to sit down and listen to him; and they sat down, and listened Struck by his earnestness, and the truth of his words, they became his proselytes; and, returning to their city, they spread the news, with lightening-rapidity, that a Prophet had risen among the Arabs, who was to call them to God, and put an end to their dissensions which had lasted for centuries

Next year these Yathrebites returned, and brought six more of their fellow-citizens as deputies from two principal tribes who occupied that city

On the same spot which had witnessed the conversion of the former six, the new-comers gave in their adhesion to the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)*. This is called the first *Pledge of Aqbaa*, from the name of the hill on which the conference was held The Pledge reads as under —

> "We will not associate anything with God, we will not steal, nor commit adultery, nor fornication; we will not kill our children, we will abstain from calumny and slander, we will obey the Prophet in every thing that is right, and we will be faithful to him in weal and in sorrow"

After the Pledge, they returned home with a disciple of the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* to teach them the fundamental doctrines of the new religion, which rapidly spread among the inhabitants of Yathreb

In the year after *Mai'raaj*, (the Prophet's journey by night from Makkah to Jerusalem and from there upto the heavens) the Yathrebites, who had adopted the new religion, repaired to Makkah, to the number of seventy-five, (in company with their idolatrous brethren), to invite the Prophet to their city

In the stillness of night, when all hostile elements appeared slumbering, these pioneers of the new faith met under the hill which had witnessed the first Pledge Muhammad *(Sallallahu alaihi wa sallam)* appeared among them, accompanied by his uncle Abbas, who, though not a convert, yet took a warm interest in the progress of Islam He opened the conference and vividly described to the Yathrebites the risks they incurred by adopting Islam, and inviting its teacher to their city They replied with one voice, that they had adopted the religion fully conscious of the dangers that surrounded them

"Speak, O Prophet of God," said they, "and exact any pledge for thyself and the "Lord". The Prophet began as was his wont, by reciting several passages of Quran Majeed, he then invited all present to the service of God, and dwelt upon the blessings of the new dispensation The former Pledge was repeated, that they would worship none but God — that they would observe the precepts of Islam — that they would obey the Prophet in all that was right, and defend him and his, even as they would their women and children

> "And", said they, "if we die in the cuase of God, what shall be our reward?" "Happiness hereafter," was the reply
>
> "But", said they, "thou wilt not leave us in the hour of prosperity, to return to the people?"

The Prophet smiled and said.

> "Nay, never; your blood is my blood. I am yours. you are mine"

"Give us then thy hand," and each one, placing his hand on the Prophet's hand, swore allegiance to him and his God

The above in brief is the background of *Hijrah*, the Prophet's migration from Makkah to Madinah By and by all his followers had left for yathreb, alone he remained bravely at his post, with the devoted Ali and the venerable Abu Bakr *(Razi Allahu Anhuma)* The latter kept his company on his way to Yathreb, while the former followed him after returning to the owners the *amanats* (deposits in cash and kind which the Quraish had kept with the Holy Prophet *(Sallallahu alaihi wa sallam)* for safe custody).

After reaching Madinah, the Holy Prophet first of all built a mosque, a structure of the simplest and most unpretending character The Holy Prophet Muhammad *(Sallallahu alaihi*

years: and,

The lake Sawah sank.

The writers also affirm,

That among other numerous and amazing marvels, the heavens were at his birth, illuminated by a perpetual light: and that

The sacred fire of the Persians which had burned unremittingly for 1000 years, suddenly and without any assignable cause, became extinguished

When the Prophet was scarcely six years old his mother Aamina passed away on her way from Madinah to Makkah. She was on a visit to her maternal relations. She is buried at Abwa, a village between Madinah and Makkah. On her death the Prophet missed all the maternal love and care which form the blessings of childhood[1]

When the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* was 9 years old, he began to exhibit indications of an intelligent and inquiring mind. He loved solitary meditations

When the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* was 12 years old, he was taken by his uncle on a mercantile journey to Syria and proceeded as far as Basra

As for the youth of the Holy Prophet *(Sallallahu alaihi wa sallam)* all authorities agree in ascribing to him a correctness of manner, and a purity of morals which were at that time rare amongst the people of Arabia. The fair character and honourable bearing of the unassuming youth won the approbation of the citizens of Makkah, and by common consent he received the title of *al-Ameen*, "The Faithful"

When the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* had reached his twenty-fifth year, on the recommendation of his uncle, Abu Taalib, he entered the service of Khadijah, a rich widow of Makkah. She was also of the Quraish tribe. The Holy Prophet *(Sallallahu alaihi wa sallam)* was placed in charge of the widow's merchandise, and he again travelled to Basra along the same route which he had traversed thirteen years before with his uncle

His two visits to Syria had opened to him a scene of moral and social misery beyond conception. Before him lay his own country, and he beheld his people sunk in absolute barbarism. His noble heart bled for degraded humanity. With the keen foresight of an inspired Teacher, he saw that every hope of social and political improvement rested on a moral regeneration.

When the Holy Prophet was 25 years old he was offered the hand of Khadijah and he accepted it. She was 40 and had three children by her previous two husbands

The house of the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* and Hazrat Khadija *(Razi Allahu anha)* was a bright and happy one, and their marriage fortunate and fruitful. Two sons and four daughters were its issue. Their eldest son was al-Qasim, who died at the age of two years, whence the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* was sometimes called Abul-Qasim, or the father of al-Qasim. The other son, Abdullah, surnamed al-Tahir and al-Taiyib, died in infancy. The four daughters were Zainab, Ruqaiyah, Umm-i-Kulsoom and Fatimah *(Razi Allahu anhuma)*. During her lifetime Hazrat Khadijah was the Prophet Muhammad's only wife and he always looked back to this period of his life with fond remembrance

Mount Hira & the First Divine Revelation

When the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* was about 40, he increased contemplation and reflection. On reaching the age of forty he was commissioned to prophethood through Revelation sent down to him in a cave in Mount Hira, near Makkah

The words of comfort spoken by Hazrat Khadija to the Prophet when he felt uneasy on receipt of the Revelation, are memorable. She said -

> "I swear by God, He will never make thee melancholy or sad. For you are kind to your relatives, you speak the truth, you are faithful in trust, you bear the affliction of the people, you spend in good works what you gain in trade. You are hospitable, and you assist your fellowmen."

The First to Embrace Islam

The first to embrace Islam was his faithful wife Hazrat Khadijah, the two next were Hazrat Ali and Hazrat Zaid *(Razi Allahu anhuma)*, who were in their teen years, and afterwards his old trusted friend, Abu Bakr *(Razi Allahu anhu)*, "the true". He was the first among the adult men to profess Islam. Then followed 'Usman *(Razi Allahu anhu)* who was a grandson of Abdul Muttalib; Talha *(razi Allahu anhu)*, the renowned warrior of after days, and Abdur Rahman *(Razi Allahu anhu)*, a merchant of great consequence

The newcomers to the Faith soon numbered some fifty souls, either members of the Prophet's family or his dearest friends. As compared to these small gains, the opposition was *far more strong and numerous*. The new community and its leader became the target of savage persecution

In the sixth year of his mission, the cause of the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* was strengthened by the accession of two powerful adherents, Hamzah and Umar *(Razi Allahu anhum)*. Hazrat Hamzah was the uncle and also the foster-brother of the Prophet, a man of distinguished bravery, whose heroism earned for him the title of the 'Lion of God'. Hazrat Umar was of a bold and daring spirit, the very man needed to give strength to a cause, one who in a remarkable manner left the impress of *his character upon the religious system* he embraced. He succeeded Abu Bakr *(Razi Allahu anhu)* in the Khalifate, and left the stamp of his fearless and righteous spirit upon Islamic history. On the other hand, it heightened the tempo of persecution which was most cruel in all of its manners. Finally, a total boycott was inflicted and enforced ruthlessly. It came to an end after three years of patient perseverance and prayer

In the tenth year of his mission, and in the fiftieth year of his life, the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* lost his faithful and devoted wife Hazrat Khadijah, *(Razi Allahu*

the Holy Prophet's Companions *(Razi Allahu anhum)*. The famous amongst them are Muhammad Shahaab Suhri (124 Hijri), Imaam Auzza'i, Ma'mar b. Rashid, Imam Sufyan b Thuri, Hamud b. Salma, Imam Abdullah b. Mubarak, Imam Malik b. Anas.

The authenticity of *Ahaadith* has been fully established by the Scholars of *Hadith*, both as regards the purity of text *(Matan)* and the soundness of the chains of transmission *(Asnaad)*. The earlier Scholars have performed this work with such precision, devotion, labour and skill that it is difficult to improve upon it. We can safely rely on them.

The science of narration of *Hadith* is something unique to Islam. The noble Companions of the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* not only narrated the Sayings of the Holy Prophet but also carried them to others. They were blessed with strong retentive memories. Their style of living was simple and unobtrusive, hence they could devote themselves to the noble task earnestly. The purity of their hearts and devotion of their soul due to the intimate company of the Holy Prophet, made it easy for them to preserve and consolidate their experiences in the truest sense. Due to their resolute determination to assimilate the teachings of the Holy Prophet, they not only remembered what they heard but also made it a part of their life.

The noble Companions narrated *Hadith* from the Holy Prophet and the followers of the Companions handed it down to those who came after them. Hence what was first enshrined in the hearts of the believers was now transformed and preserved in books. The second century of *Hijrah* produced illustrious scholars and Imaams who compiled books of *Hadith* which were sub-divided into different kinds, namely, *Jawaa-mu'* (containing all the chapters), *Masaaneed* (containing all the *Asnaad*), parts and pamphlets. Since then it became compulsory to cite reference from books and not to quote them from memory because after the compilation of books, dependence on memory lessened and consequently fell into disuse.

The second part of the foundation of the Science of *Hadith* is the understanding of the full meaning of its text in all its possible aspects. It requires a great amount of patience besides knowledge and clear insight, to fathom, first, the intention and then to elaborate and elucidate the realities and facts behind that intention. To find out the purpose for which a *Hadith* came into existence led to innumerable exercises in the matter of interpretation, application, induction and deduction.

The exercises in induction and deduction from meanings of *Hadith* were so extensive as well as intensive that the remotest possibles were considered and pronounced upon in the light of the meaning of *Hadith*. Thus *Fiqah (Islamic Jurisprudence)* came into existence and developed to guide us in all our affairs, temporal as well as spiritual, and shall continue to do so in the future as well.

As with narration, similar phenomenon came into work in respect of 'cognisance', that is, the need to follow more and more the written word and to seek guidance from past master and their glorious works, who have left out no subject under the sun from their comprehensive and commendable survey and scrutiny.

As seen above, Religion, or *Deen-i-Islam* is based on 'Narration' and 'Cognisance' of *Hadith* after Quran Majeed. As far as narration is concerned, Religion is perfect as nothing is wanting. Similarly, thanks to the tireless efforts of the Scholars of the *Deen*, no religious problem has been left out of consideration and no solutions are wanting. We have to apply our minds diligently to the books to inter-relate the questions in hand and find out the answers in Quran Majeed and/or in the Books of *Hadith*.

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THE HOLY PROPHET MUHAMMAD (Sallallahu alaihi wa sallam) HIS LIFE SKETCH

By M. Moin-ud-Din Ahmad

The Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* was the posthumous son and the only child of Hazrat Abdullah and Hazrat Aamina. His father belonged to the House of Hashim, a younger branch and the noblest family of the Quraish section of the Arabian race. The Hashimites were held in high honour as they were the descendants of prophet Ismail — Ishmael *alaihis salaam*, son of prophet Ibrahim — Abraham *alaihis salaam*.

Abdul Muttalib, who was the Chief of his tribe and a prince of his country was the grand-father of the Prophet. He looked after the prophet with fatherly affection from the age of six. On his death, one of his sons, Abu Taalib, took over charge of the Prophet and remained devoted to the Prophet with loving care and earnest effort for his safety, till the very end.

The commonly agreed date of birth of the Prophet is the 12th of Rabi-ul Awwal (the third Lunar month of the Islamic Calendar) of the first year of the Era of Elephant approximating to 20th of April 571 C E. The Era is named after the invasion of Abraha, a Christian Viceroy of Yemen, who had come to Makkah with a large army and a contigent of elephants to destroy the Ka'ba, the Sacred House of Allah. But he could do no harm. In turn, he and his elephants were destroyed by a Providential Miracle when a swarm of little birds came over their head throwing pebbles at them; and reducing them to, as it were, "stalks of straw". The event is described in Quran Majeed in Chapter No 105 — Al-Feel — the Elephant.

On the night that the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* was born —

The palace of Chosroes was shaken, and fourteen of its turrets fell,

The fires of the Persians were extinguished, which had not been extinguished before for a thousand

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

HADITH — THE SECOND SOURCE OF ISLAMIC LAW

Quran Majeed — The Book of Allah is undoubtedly the primary source of Islamic Jurisprudence. The *Hadith* and the *Sunnah*, namely Actions and Sayings of the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)*, constitutes the second source of Islamic law

The Hadith consists of three elements, namely, *Sunan al qawl*, the sayings of the Prophet *(Sallallahu alaihi wa sallam)*, *Sunan al fi'l*, his actions and *Sunan al taqrir*, what he did not forbid.

> "Nor does he say (ought) Of (his own) desire "

It is not but a Revelation, revealed (by Allah), which one mighty in power (Jibreel) taught him. (53 4-5)

Sunnah is also the only valid explanation of the Quranic injunctions and the only means to avoid dissensions concerning their interpretation and application Quran Majeed is best understood with guidance from the Holy Prophet Quran Majeed says

> "It is He Who has sent His Messenger with Guidance and the Religion of Truth to proclaim it over all Religions " (9·33)

The Quran and the *Hadith* together furnish the fundamental law of Islam In certain respects, as Dr Hamidullah observes, the *Hadith* is "to be equated at par with the Holy Quran " (*Emergence of Islam*, Islamabad, 1993 p 31) He further dwells on the importance of the Hadith with "the example of an ambassador, conveying a message of his master to another sovereign It is obvious that the letter given to him will not carry much detail. In the discussion that follows on the subject every word uttered by an envoy would be taken as the word of his sovereign " *(Ibid* p.31) The example given by Dr. Hamidullah is apt. However, it must be pointed out that an envoy is fallible while the infallibility of the prophet is guranteed by Allah.

In view of the basic importance of acts and commands of Allah's Messenger, and his guidance through speech, action or silence that he observed in certain matters, it is quite conceivable that his Companions began to keep a record of his sayings containing *inter alia* the do's and don'ts during his life time

'Abdullah bin 'Amr bin al-'Aas has recorded thousands of Sayings of the Prophet in his *Saheefa* which goes down in history as *Saheefah as-Saadiqah* There are other *Saheefas*, for example that of Hammam bin Manabbih which contains Sayings *(Ahaadith)* collected by the famous Companion of the Holy Prophet, Hazrat Abu Hurrira. Evidence is also not lacking to prove that the Holy Prophet *(Sallallahu alaihi wa sallam)* had himself dictated rules with regard to *Zakat*, *Salaat*, *Saum* (fasting) and *Qisaas* (Bloody Money)

Besides the verses cited above which show that the Prophet spoke only when there was an objective necessity for it and he acted according to Allah's Commands, there are a number of verses of Quran Majeed requiring the Muslims to accept his guidance as final in all spheres of life

> "And whatsoever the Messenger gives you, accept, whatsoever he forbids you, avoid." (59 7)

The devotion with which the Companions *(Razi Allahu anhum)* of the Holy Prophet preserved *Ahaadith* is well manifested by the following two narrations which have been transmitted on the authority of two Eminent Companions It is reported by Hazrat Anas *(Razi Allahu anhu)*: "So long as we remained in the company of Allah's Apostle, we listened attentively to what he said and as we departed we repeated his words till these were retained in our memories "

Here it may be added that we come across certain *ahadith* in which the Prophet is reported to have prohibited the writing down of his sayings and doings. One such *Hadith* is this:

It is reported by Abu Sa'id Khudri *(Razi Allahu anhu)*, "We were sitting and writing what we were hearing from Allah's Messenger He turned to us and said: "What is it that you are writing? We said· 'We are writing down what we are hearing from you' Whereupon he said: 'Are you writing another Book along with the Book of Allah? Keep the Book of Allah *separate* and make its text pure so that there may not be confusion in it " (Majmoo'-ul-Zawaaid, Vol IV, p 152) According to the research made by an expert on *Hadith* the prohibitory order of the Prophet was related to a certain circumstance

The famous *Muhaddith* (Traditionist) Imaam Khattabi writes "He (the Holy Prophet) prohibited writing of the words of Quran and those of *Ahaadith* together, lest there should be any intermingling between them and the reader might get confused The writing of *Hadith* (itself) is in no way prohibited" (Ma aa-lim-i-Sunan, Vol IV, p 184) Had there been any standing orders against the recording of the *Hadith* we would not have an example of Abu Hurayrah *(Razi Allahu anhu)*, an extremely religious man would not have compiled as numerous volumes on *hadith* as he had for his pupils *(Ibid)*

The practice of recording of *Ahaadith* was started in right earnest during the life-time of the Holy Prophet and this task was done by his noble Companions with a keen sense of responsibility and devotion

After the Companions, we find a large group of Eminent Successors (May Allah have mercy upon them) busy in compiling records of *Ahaadith* transmitted to them on the authority of

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The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

اليقين

س ٤٢ — ٢٥ شعبان ١٤١٤هـ — الموافق ٧ فبراير ١٩٩٤م — العدد ١٩

فضيلة الصيـــام :

— كتب الله الصيام علينا وجعله عنوان فلاح ومنهج صلاح .

— ان الصائم يحيا فى نعيم لأنه يعيش موصول القلب بالله .

— شهر رمضان شرفه الله بنزول القرآن .

دليل الصـــائم :

— فريضة الصوم ثبتت بالقرآن الكريم وبالسنة النبوية وباجماع المسلمين.

بسم الله الرحمن الرحيم

عن جرير بن عبد الله رضي الله عنه قال : قال رسول الله ﷺ :

" لا يرحم الله من لا يرحم الناس " .

(متفق عليه)

في هذا الحديث الشريف يحثنا الرسول ﷺ على الرحمة بعباد الله ويبين ان شأنها عظيم ، وثوابها كبير فان من لم يتصف بالرحمة لعباده سبحانه وتعالى لا ينال رحمة الله التي وسعت كل شيء :

التحرير

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وصحبه بعدد كل معلوم لك .

الصيـــام

فضيلة الشيخ منصور الرفاعى عبيد

الصوم مدرسة للاسلام . فيها يتعلم الانسان قوة العزيمة . ويتدرب على أن يكون صاحب ارادة قوية . (يفعل او لا يفعل) . كما أنه يتدرب فيها على الصمود والصبر وضبط النفس والتحكم فى العواطف .

وما احلى الحياة وأسعدها بأشخاص يكونون اى بتمع من تلكم النماذج لذلك : كتب الله الصيام علينا كما كتبه على الأمم السابقة . وجعله عنوان فلاح ومنهج صالح ن يقوم به عن طواعية وأختيار .

أن الصيام سر من الأسرار الخفية . لا يعلم بحالات الا ن خلقك فهو رمز للاخلاص . والاخلاص سر بين العبد به . لا يطلع عليه أحد من عباد الله . . أنعم بالانسان من الذى استيقظ فى هداة السحر وعند شدة وطأة النوم العيون . فتحرك بنفس رضية من على سريره . وأيقظ ه ولسانه يردد . . الحمد لله الذى أحيانى بعد ما أماتنى ه النشور . . أشهد أن الله يحيى الموتى وأن الله على كل ء قدير ثم أخذ يتناول سحوره ليتقوى به على صيام ار وطعام السحور بركة . فكان من وراء ذلك أن أضاء بنور الايمان الذى يقوى البنية . ويبدد الشك ويبعد هام عن الانسان فيحيا قوى العزيمة هادىء النفس وضاء الجبين .

ومن عجب أن يلتقى نور الفجر الذى يبدد ظلام الليل بنور ايمان الانسان الذى يبدد ظلام الكفر والشرك والالحاد . . . وما أسعد البشرية بهذين النورين . نور يضىء جنبات الأرض . ونور يوحد الصف ويربط الجمع ويحدد الهدف . . والهدف الذى يسعى اليه كل مؤمن أشرق نور الايمان فى قلبه هو أن يكون رمز خير . وعنوان صلاح . ويطلب ذلك للانسانية كلها لأنه ينتمى اليها . وتشده الى ذلك أواصر صلة الرحم وحسن الجوار . « يا أيها الناس اتقوا ربكم الذى خلقكم من نفس واحدة وخلق منها زوجها وبث منها رجالا كثيرا ونساء واتقوا الله الذى تساءلون به والأرحام » . (النسآء : ١)

تسحروا فأن فى السحور بركة :

أى اللحظة التى يتناول فيها الانسان طعام سحوره . لحظة قرب وأنس من الله حيث جاء فى الحديث « ينزل ربنا الى السماء الدنيا فى الثلث الأخير من الليل وينادى هل من تائب فأتوب عليه . هل من داع فأستجيب له . هل من مستغفر فاغفر له . هل من سائل فأعطيه » . من هنا خصص الله للصوم اجرا معينا لم يعطه الله على عبادة من

العبادات . فقال فى الحديث القدسى «كل عمل ابن آدم له الا الصوم فأنه لى وأنا أجزى به»

ولما كان الصبر نصف الايمان والصيام نصف الصبر . فقد أخبرنا ربنا عن جزاء الصابرين بقوله سبحانه «انما يوفى الصابرون أجرهم بغير حساب» . (الزمر . ١٠)

أنعم بهذه الفريضة التى تحيى القلب ، وتنير النفس ، وتضيء للمسلم جوانب حياته فيحيا فى سعادة وبهجة وسرور . «أو من كان ميتا فأحييناه وجعلنا له نورا يمشى به فى الناس كمن مثله فى الظلمات ليس بخارج منها» (الانعام ١٢٢)

ان الصائم يحيا فى نعيم لأنه يعيش موصول القلب بالله ، فان الصوم أيقظ منه الضمير وجعله يراقب ربه أكثر مما يراقب غيره . لذلك نجده لا يغش ولايخون . ولا يخادع ولا يماطل . لأنه يعلم أن الرقيب عليه هو الله الذى لا يخفى عليه شيء فى الأرض ولا فى السماء «ولا يعزب عنه مثقال ذرة» «يابنى انها ان تك مثقال حبة من خردل فتكن فى صخرة أو فى السماوات أو فى الأرض يأت بها الله ان الله لطيف خبير» (لقمان . ١٦)

لذلك جعل الرسول (ﷺ) الصيام . وقاية للنفس وتنقية للوجدان وترقيقا للمشاعر . وتهدئة للغرائز وتطهيرا للضمائر من هواجس الهوى وشرور الفتن . فقال فى الحديث : «يا معشر الشباب من استطاع منكم الباءة . فليتزوج فانه أغض للبصر وأحصن للفرج . ومن لم يستطع فعليه بالصوم فانه له وجاء»

منا أعده الله للصائمين :

ولما كان الصوم بهذه المنزلة ، وفيه ما فيه من الخير العظيم : حدد الرسول (ﷺ) مكانة الملتزمين به يوم القيامة . وبين أن لهم بابا فى الجنة لا يدخل منه غيرهم . فقال فى الحديث : «ان فى الجنة بابا يقال له الريان لا يدخل منه الا الصائمون . فاذا دخلوا أغلق دونهم فلا يدخل منه أحد غيرهم» .

اذا كان هذا أجر الصوم ومنزلته فى الآخرة . فانه فى الحياة الدنيا وقاية لكثير من الأمراض . فالمعدة بيت الداء : وما ملأ ابن آدم وعاء شرا من بطنه . لذلك نرى الرسول (ﷺ) فى نصيحته بقوله . «بحسب ابن آدم لقيمات يقمن بها صلبه» . والقرآن الكريم وهو مصدر التشريع الأول يرشدنا الى هذا المسلك العظيم فيقول «وكلوا و اشربوا ولا تسرفوا» . (الاعراف : ٣١)

ان كثيرا من الأطباء ينصحون مرضاهم بالامتناع عن تناول الطعام والشراب مدة طويلة قد تزيد على عشر ساعات ويلتزم الشخص بذلك طلبا للصحة التى هى تاج على رؤوس الأصحاء . فلو أنهم أضافوا الى ذلك نية الصوم، واتخذوا ذلك وسيلة للتقرب من الله وابتغاء فضله لكان لهم أجر عظيم علاوة على ما يحققه الصوم من صحة أبدانهم . فالانسان بذلك يجمع بين خير الدنيا وفلاح الآخرة .

نحن كمسلمين شرع الله لنا الصوم . وبين الغاية من شرعه وأن صوم المسلمين يحقق لهم سعادة الدنيا وفلاح الآخرة ولو أن المسلمين صاموا كما شرع الله لهم لتحققت لهم الغاية التى أرادها الله من هذه الفريضة الكبيرة .

فالمسلمون الأول مع رسول الله (ﷺ) صاموا فى رمضان . وخاضوا معارك حربية . وانتصروا فيها لأنهم قبل ذلك انتصروا على أنفسهم ، وأن الله سبحانه لا يغير ما بقوم حتى يغيروا ما بأنفسهم .

لقد جعلهم الصوم ملائكة يمشون على الأرض في ثياب بشر . فخلقهم نابع من منهج السماء . لذلك استظلوا برحمات الله . ودانت لهم الدنيا وحكموا العالم بالعدل وطبقوا الحق والمساواة .

شهر رمضان شرفه الله بنزول القرآن :

واذا كنا نتحدث عن الصوم . فلنذكر أن شهر رمضان هو الشهر الذى شرفه الله بنزول القرآن فيه فاستضاءت لياليه بآياته وأشرقت الأرض بأنواره . واهتدت النفوس بضيائه . وحوله التقت القلوب وتآلفت النفوس . والتحمت الصفوف وصار المسلمون بذلك كالجسد الواحد اذا اشتكى منه عضو تداعى له سائر الجسد بالسهر والحمى . بذلوا المعروف . وانصفوا المظلوم . واعطوا المحروم واطعموا الجائع وكسوا العارى . وآووا الغريب ، وقدموا الدواء للمريض . وكانوا عونا على كل خير .

لذلك قال الله فى حقهم «ويؤثرون على أنفسهم ولو كان بهم خصاصة» . (الحشر : ٩)

فاذا كان شهر رمضان هو شهر القرآن . فعلى المسلمين أن يحيوا لياليه بقراءة القرآن والتدبر فى معانيه . والتمسك بأخلاقه . . فيكظم الفرد غيظه . ويتحكم فى عواطفه . ويصبر على أذى الغير حسبما أشار اليه النبى (ﷺ) : «اذا كان صوم يوم أحدكم فلا يرفث ولا يصخب ولا يجهل . وان سابه أحد أو شاتمه فليقل انى صائم مرتين أو ثلاثا» .

ان المسلمين اليوم يصومون نهارهم وهم نيام . ويقضون ليالى رمضان فى صخب ولهو بين الاستماع الى أغان هابطة والنظر الى تمثيليات تافهة تضحك النفوس اللاهية التى غفلت عن اليوم الآخر . وظنت أن الدنيا لها دائمة . وأن الموت عنهم غافل . . وكأنهم لم يسمعوا قول رسول الله (ﷺ) «لو تعلمون ما أعلم لضحكتم قليلا . ولبكيتم كثيرا» .

لذلك لم يحقق الصوم لهم نجاحا . فأوطانهم ممزقة . وأسرهم مشردة . وأصبحوا الآن فى انتظار عطف البلاد التى لا تدين بدين الله . . رغم أن بلادهم بلاد خير . وعددهم لا يحصى ومع ذلك هم من العالم الثالث الذى يستحق نظرة عطف واحسان .

اليس ذلك من سخرية الزمن ؟ ! أمة هى خير أمة وقانونها من السماء الذى استقامت به الأرض ردحا من الزمن . يوم ان كانت صائمة عن الدنايا . بعيدة عن فحش القول . وسوء الفعل .

واليوم مع كثرتهم ومع وجود قانون السماء بينهم . . فهم فى حاجة الى مدرسة الصوم تذكرهم بماضى الآباء ومجد الأجداد وعليهم أن يتعلموا منها الدروس فى قوة العزيمة وصحوة الضمير على أن يقترن بذلك قراءة القرآن . وضبط النفس . ومراقبة الله الواحد الديان . . لأن الصوم مدرسة من تعلم فيها واستفاد . فانه يفرح بصومه عند فطره . وعند لقاء ربه .

ومع دعائنا الى الله أن يجعل شهر رمضان شهر خير ونصر للمسلمين فاننا كذلك ندعو الله أن يوحد صفوفنا . وأن يجمع على الخير قلوبنا . وأن يهدينا جميعا سواء السبيل .

★ ★ ★ ★ ★

دليل الصائم

فرض الله الصوم على المسلمين فى السنة الثانية من الهجرة لليلتين خلتا من شهر شعبان ، وجعله سبحانه وتعالى عبادة متميزة عن سائر العبادات لأن الصيام كف وامتناع بينما العبادات الأخرى أقوال وأفعال وبذل .

تعريف الصـــوم :

يطلق الصوم فى اللغة على الامساك يقال صام فلان عن الكلام أى صمت . ومنه قوله تعالى : « انى نذرت للرحمن صوما فلن أكلم اليوم انسيا » (أى لا أكلم أحدا)

والصوم فى الشريعة هو « الامساك عن الطعام والشراب وسائر المفطرات من طلوع الفجر الصادق الى غروب الشمس مع نية الصوم فى نهار لا يحرم صومه » ، وفريضة الصوم ثبتت بالقرآن الكريم وبالسنة النبوية وباجماع المسلمين .

يقول الله تعالى : « يا أيها الذين آمنوا كتب عليكم الصيام » أى فرض عليكم . ويقول الله تعالى . « فمن شهد منكم الشهر فليصمه » فدل ذلك على وجوب صوم شهر رمضان وفرضيته .

ويقول النبى ﷺ « صوموا لرؤيته و افطروا لرؤيته » فدل الأمر على الوجوب . ويقول عليه الصلاة والسلام « بنى الاسلام على خمس شهادة أن لا اله الا الله وأن محمداً عبده ورسوله واقام الصلاة وايتاء الزكاة والحج وصوم رمضان » .

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم

هو الحبيب الذى ترجى شفاعته لكل هول من الأهوال مقتحم

'Aa-li-mul-ghai-bi wash-sha-haa-dah.	the Knower of the unknown and the obvious;	عالم الغيب والشهادة
Hu-war-rah-maa-nur-rah-heem.	He is the All-Compassionate, the Most Merciful.	هو الرحمن الرحيم
23. *Hu-wal-laa-hul-la-zee laa i-laa-ha il-laa hoo.*	23. He is Allah, besides Whom there is none worthy of worship.	هو الله الذي لا إله إلا هو
Al-ma-li-kul-qud-doo-sus-sa-laa-mul-	the Sovereign Lord, the Exalted Holy, the Perfect (from all defects)	الملك القدوس السلام
mu'-mi-nul-mu-hai-mi-nul-'a-zee-zul-	the Saviour, the Protector, the Mighty,	المؤمن المهيمن العزيز
jab-baa-rul-mu-ta-kab-bir	the Forceful, the Supreme	الجبار المتكبر
Sub-haa-nal-laa-hi 'am-maa yush-ri-koon.	Exalted is Allah above what they associate with Him (of partners).	سبحن الله عما يشركون
24. *Hu-wal-laa-hul-khaa-li-qul-baa-ri-ul-*	24. He is Allah, the Creator, the Originator,	هو الله الخالق البارئ
mu-saw-wi-ru la-hul-as-maa-ul-hus-naa.	the Fashioner; for Him are the excellent names.	المصور له الأسماء الحسنى
Yu-sab-bi-hu la-hoo maa fis-sa-maa-waa-ti wal-ard.	Whatever there is in the Heavens and the Earth	يسبح له ما في السموت والأرض
Wa hu-wal-'a-zee-zul-ha-keem.	glorifies Him and He is the Mighty the Wise.	وهو العزيز الحكيم

CHAPTER 59 AL-HASHR *ENDS HERE.* تمت هنا بحمد الله السورة ٥٩ - الحشر

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Muhammad Ismail

Muhammad Ismail,

Maulvi Hafiz Qari Al-Khateeb

RU-KOO' 3	SECTION 3	ركوع ٣
18. *Yāa-aiy-yu-hal-la-zee-na aa-ma-nut-ta-qul-laa-ha*	18. O you who believe! Fear Allah,	يا أيها الذين آمنوا اتقوا الله
wal-tan-zur naf-sum-maa qad-da-mat li-ghad.	and let evey soul wait for what it forwarded for the morrow.	ولتنظر نفس ما قدمت لغد
Wat-ta-qul-laah.	And fear Allah;	واتقوا الله
In-nal-laa-ha kha-bee-rum-bi-maa ta'-ma-loon.	surely, Allah is Aware of what you do.	إن الله خبير بما تعملون ۝
19. *Wa laa ta-koo-noo kal-la-zee-na na-sul-laa-ha*	19 And do not be like those who forgot Allah,	ولا تكونوا كالذين نسوا الله
fa-an-saa-hum an-fu sa-hum.	so He made them forget their own souls;	فأنساهم أنفسهم
U-lāā-i-ka hu-mul-faa-si-qoon.	such are the transgressors	أولئك هم الفاسقون ۝
20 *Laa yas-ta-wee aṣ-ḥaa-bun-naa-ri wa aṣ-ḥaa-bul-jan-nah*	20 The fellows of (Hell) Fire and the fellows of the Garden (Paradise) are not equal	لا يستوي أصحاب النار وأصحاب الجنة
Aṣ-ḥaa-bul-jan-na-ti hu-mul-fāā-i-ẓoon.	It is the fellows of the Garden (Paradise) who are the successful.	أصحاب الجنة هم الفائزون ۝
21 *Lau an-zal-naa haa-ẓal-qur-aa-na 'a-laa ja-ba-lil-la-ra-ai-ta-hoo khaa-shi-'am-mu-ta-ṣad-di-'am-min khash-ya-til-laah.*	21 Had We sent down this Qur'an on a mountain, you would have seen it humbled, rent asunder for fear of Allah.	لو أنزلنا هذا القرآن على جبل لرأيته خاشعا متصدعا من خشية الله
Wa til-kal-am-ṣaa-lu naḍ-ri-bu-haa	And We set forth these similitudes	وتلك الأمثال نضربها
lin-naa-si la-'al-la-hum ya-ta-fak-ka-roon.	for mankind that they may perhaps reflect.	للناس لعلهم يتفكرون ۝
22. *Hu-wal-laa-hul-la-zee lāa i-laa-ha il-laa hoo.*	22. He is Allah, besides Whom there is none worthy of worship.	هو الله الذي لا إله إلا هو

	Taḥ-sa-bu-hum ja-mee-'anw-wa qu-loo-bu-hum shat-taa.	You reckon them united, while their hearts are divided.	تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتّٰى ط
	Zaa-li-ka bi-an-na-hum qau-mul-	This is because they are a people	ذٰلِكَ بِأَنَّهُمْ قَوْمٌ
	laa ya'-qi-loon.	who have no sense.	لَّا يَعْقِلُونَ ۝
15	*Ka-ma-ṡa-lil-la-zee-na min qab-li-him*	Like those (the Jews) who were before them,	كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ
	qa-ree-ban zaa-qoo wa-baa-la am-ri-him.	they recently tasted the (bitter) consequences of their deed.	قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ
	Wa la-hum 'a-zaa-bun a-leem.	and for them is a painful torment.	وَلَهُمْ عَذَابٌ أَلِيمٌ ۝
16.	*Ka-ma-ṡa-lish-shai-ṭaa-ni*	Like Satan	كَمَثَلِ الشَّيْطٰنِ
	iz qaa-la lil-in-saa-nik-fur	when he said to man Disbelieve!	إِذْ قَالَ لِلْإِنسَانِ اكْفُرْ
	Fa-lam-maa ka-fa-ra	So when he (man) disbelieved,	فَلَمَّا كَفَرَ
	qaa-la in-nee ba-ree-um-min-ka	he (Satan) said: Surely I do not share with you (your guilt).	قَالَ إِنِّي بَرِيءٌ مِّنكَ
	in-nee a-khaa-ful-laa-ha rab-bal-'aa-la-meen.	Surely I fear Allah, the RABB (Guardian-Lord) of the worlds	إِنِّي أَخَافُ اللّٰهَ رَبَّ الْعٰلَمِينَ ۝
17.	*Fa-kaa-na 'aa-qi-ba-ta-hu-maa*	So the end of them both shall be	فَكَانَ عَاقِبَتَهُمَا
	an-na-hu-maa fin-naa-ri khaa-li-dai-ni fee-haa.	that they shall be in the Fire, abiding therein for ever,	أَنَّهُمَا فِي النَّارِ خَالِدَيْنِ فِيهَا ط
	Wa zaa-li-ka ja-zaa-uẓ-ẓaa-li-meen.	and such is the retribution of the wrongdoers.	وَذٰلِكَ جَزٰٓؤُا الظّٰلِمِينَ ۝

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ṣ=ث Bold ḥ=ح Madd ẓ=ز آ=āā ṣ=ص وٓ=ōō ḍ=ض ىٓ=ēē ṭ=ط Fine ẓ=ظ Madd ‘=ع آ=āa ‘=ء (Jerk) و=ōo ى=ēe

RU-KOO' 2 (Contd.)	SECTION 2 (Contd)	ركوع ٢ (متبع)
12. *La-in ukh-ri-joo laa yakh-ru-joo-na ma-'a-hum.*	12 If they are driven out, they (the hypocrites) shall not go with them,	لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ
Wa-la-in qoo-ti-loo laa-yan-ṣu-roo-na-hum.	and if they are fought against, they shall not help them;	وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ
Wa la-in-na-ṣa-roo-hum la-yu-wal-lun-nal-ad-baar.	and if they help them they shall surely turn their backs *(in flight)*	وَلَئِنْ نَصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَارَ
Ṣum-ma laa yun-ṣa-roon.	then they shall not be helped.	ثُمَّ لَا يُنْصَرُونَ ۝
13. *La-an-tum a-shad-du rah-ba-tan fee ṣu-doo-ri-him-mi-nal-laah.*	13 Surely, they have greater fear of you in their hearts than (the fear of) Allah;	لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ
Zaa-li-ka bi-an-na-hum qau-mul-laa-yaf-qa-hoon	this is because they are a people who do not understand.	ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ۝
14. *Laa yu-qa-ti-loo-na-kum ja-mee-'an*	14 They will not fight against you in a body,	لَا يُقَاتِلُونَكُمْ جَمِيعًا
il-laa fee qu-ram-mu-haṣ-ṣa-na-tin	except in fortified towns	إِلَّا فِي قُرًى مُحَصَّنَةٍ
au minw-wa-rāā-i ju-dur.	or from behind walls.	أَوْ مِنْ وَرَاءِ جُدُرٍ
Ba'-su-hum bai-na-hum sha-deed.	Severe is their fighting among themselves.	بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ

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BLESSINGS OF MISWAAK

The use of *miswaak* (the tooth stick) is one of the major and constant *Sunnah* (practice) of the Holy Prophet *(Sallallahu alaihi wa sallam)*. He has laid all possible emphasis on its use. We quote some of his sayings on the subject:-

A'isha *(Razi Allahu anha)* reported God's messenger as saying, "The tooth-stick is a means of purifying the mouth, and is pleasing to the Lord." (Ahmad and Nasai)

A'isha *(Razi Allahu anha)* said that the Prophet did not awake after sleeping by night or by day without using the tooth-stick before performing ablution. (Ahmad &Abu Dawood)

Abu Umama *(Razi Allahu anhu)* reported God's messenger as saying, "Gabriel never came to me without ordering me to use the tooth-stick with the result that I have been afraid of chafing the front of my mouth." (Ahmad)

Anas *(Razi Allahu anhu)* reported God's messenger as saying, "I have said much to you about the tooth-stick." (Bukhari)

A'isha *(Razi Allahu anha)* reported God's messenger as saying, "The prayer before which the tooth-stick is used is seventy times more excellent than that before which it is not used." (Baihaqi)

Abu Salama reported Zaid bin Khalid al Juhani as saying I heard God's messenger say, "Were it not that I would distress my people, I would order them to use the tooth-stick before every prayer and I would postpone the evening prayer till a third of the night had passed" (Tirmizi)

Below are some of the advantages to be had from the use of *Miswak*.-

(1) Eliminates bad odour and improves the sense of taste

Allamah Ibn Daqiq (Rahmal Ullah Alaihim) says.

"The wisdom underlying the use of the *miswaak* after rising from sleep is that during sleep bad vapour rises from stomach towards the mouth. This causes bad odour in the mouth as well as a change in the sense of taste. Use of the *miswaak* eliminates the odour and rectifies the change occurred in the taste.

(2) Sharpens the memory Hazrat Ali *(Razi Allahu anhu)* said "*Miswaak* increases the (power) of the memory"

(3) Increases the intelligence

"Four things increase the intelligence, viz., shunning non-sensical talk, use of the *miswaak*, sitting in the company of pious, and, sitting in the company of the Ulama." (Tibbe Nabawi)

(4) Eliminates slime

Hazrat Ali *(Razi Allahu anhu)* said: "The *miswaak* removes slime." (Ihiya ul Uloom)

A'isha *(Razi Allahu anha)* said:

(5) Hazrat Aiesha *(Razi Allahu anha)* said: "*Miswaak* is a cure for illness excepting death" (Dailami in Firdaus)

(6) *Miswaak* creates fragrance in the mouth.

(7) *Miswaak* strengthens the gums.

(8) *Miswaak* prevents tooth decay which has already set in.

(9) *Miswaak* is a cure for headaches.

(10) *Miswaak* creates *Noor* (celestial lustre) on the face of the *Mu'min* who constantly uses it.

(11) *Miswaak* causes the teeth to glitter.

(12) *Miswaak* removes the yellowishness of the teeth.

(13) *Miswaak* strengthens the eyesight.

(14) *Miswaak* is beneficial for the health of the whole body

(15) *Miswaak* assists in the process of digestion.

(16) *Miswaak* is a cure for a certain disease of the mouth.

(17) *Miswaak* clears the voice (Tibbe Nabawi)

(18) *Miswaak* strengthens the tongue (Tibbe Nabawi)

(19) *Miswaak* creates appetite. (Al-Jaami)

(20) *Miswaak* increases the eloquence of speech

Hazrat Abu Huraira *(Razi Allahu anhu)* said:

> "Miswaak increases a person in eloquence" (Al-Jaami)

(21) The constant use of *Miswaak* will aid in lessening the pangs of death. Continuous use of the *miswaak* will facilitate the easy separation of the *rooh* from the body when death arrives (Sharihus Sudoor)

(22) *Miswaak* increases the *sawaab* of *salaat* by seventy to four hundred times (Hadith)

(23) The user of the *miswaak* will earn higher ranks in *jannat*

(24) The *Malaaikah* (Angels) sing the praises of the person who uses the *miswaak*

(25) Use of the *miswaak* displeases Shaitaan.

(26) Use of the *miswaak* graces one with the companionship of the *Malaaikah*.

(27) And, of the greatest benefit of using the *miswaak* is obtaining Allah Ta'ala's Pleasure.

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delinquency that the official religion of the leading nations of the world has very little of guidance in it for the advanced and complicated social life of our modern times. But the blame again goes to these people. They should have considered the latest revealed estatement of religion and compared it with the one which they call their own and which has actually outlived its time. Islam, the latest statement of the eternal principles of religion, should have been consulted before religion could have been justifiably pronounced as incapable of furnishing us with light and guidance in our social affairs. In any case we have to be enlightened on the immutable laws that work subtly on the social and moral planes of our existence and we must base our administrative laws on that knowledge if we are not to experience a social collapse in the near future. As a preliminary to this, we must acknowledge that there are such laws actually in existence, that 'sin', implying a violation of those laws, is not an empty word and that we can bring about true social justice only if we recognise those laws and make sincere efforts to embody them in our administrative laws. In other words, we can get at the true social laws only when we have the knowledge of the whole range of social sins and we make our definition of crimes conformable to these sins. This is sin in its social aspects as viewed by Islam.

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rience. No doubt, revelation is a higher light than reason but a higher light supplements but never nullifies the lower light. If, therefore, any rule claiming to be revealed contradicts any established rule of reasoning or nullifies experience, it cannot be a genuine piece of revelation. The manner and method of displaying any particular faculty of body and mind as prescribed by religion must appear reasonable on the face of it and prove beneficial when adopted in practice.

It is a well established fact that the law of measure is the very basis of our existence. A wrong measure makes even the most essential thing not only injurious but sometimes even fatal to our existence. The sun-beams, so essential to our physical health and vigour, cause sunstroke in the wrong measure. And what is true of things physical is equally true of things moral. Even such a highly valued act as speaking the truth, if exhibited on the wrong occasion and out of a bad motive, will undoubtedly be classed as sinful act. Whereas non-exhibition of such an apparently evil passion as anger at certain moments of importance, constitutes positive sin. If a man's blood does not boil to see an innocent man oppressed before his very eyes or the modesty of a woman outraged in his presence, he must be regarded as guilty of the vilest sin

In Islam misuse of anything of creation, even of water, of any organ of the body, or any faculty of the mind, constitutes sin, whereas their proper use and right application is an act of virtue.

Islamic Hell Equals Undeveloped Moral Faculties

Quite in consonance with this view of virtue and vice, the goal of man's spiritual struggle is characterised as *falah*, meaning literally 'proper cultivation', secondly success. The expression is significant. So many faculties of our mind and body stand in need of cultivation, and cultivation presupposes method and measure. Consequently what is called sin is only the adoption of a wrong measure in the exercise of our faculties and this results in retarded growth with consequent suffering implied in the term 'hell'. Islamic hell is thus a state of undeveloped moral faculties. It is painful in as much as all supressed or paralysed faculties cause pain and disability. And the cause of this defective growth is invariably the mis-use or misapplication of the faculty concerned. There is another point of view from which the question of sin has been considered in Islam. Acts of virtue have been called *Ma'ruf*, i.e such as are recognised by the nature of man, whereas acts that are sinful are called *munkar*, i.e. such as are repulsive to, or are diswned by, human nature. The nature of man may be unaware of a certain act of virtue but, the moment it is apprised of it, it will recognise it as good and beneficial Similarly, one may go on commiting a sinful act in ignorance. But once it is pointed out his inner voice will agree that it is so and he will be unable to repeat it without some compunction and uneasiness of his soul.

In short, the question of virtue and sin is a clear one. It is defined by true religion, supported by reason and verified by experience: and what is more, its demarcations receive recognition by the intuitive sense of man

A false philosophy of a false civilisation has been at pains to confuse even such a clear issue as this But it is a vain attempt. Its attempts may succeed only as far as there is want of any clear light of religion But where true religion happens to shine in full brilliance of revealed truth, such attempts are bound to fail. Whenever such a religion makes its appearance people can no longer be persuaded to believe that there is no such thing as sin, that there is no rule of moral action, that the idea of sin is a product of convention. As we have seen even common sense ridicules such a view of sin If there are inviolable measures appointed for things physical, it is only reasonable to assume, to say the least about it, that there must be similar inexorable laws in matters social and moral.

Religion as the Foundation of Human Laws

In fact, all administrative laws tacitly assume such a system of law warranting their own experience. The English Law is still supposed to be based on the Ten Commandments. But although all administrative laws have, more or less, a religious background, the former are not generally faithful to the latter Nay, some systems of law with avowed religious foundation gradually slip off in actual practice to secular channels with the passage of time. And in so far as they do so they drag people imperceptibly in the quagmire of social disruption.

Indeed, social peace and harmony in a nation depends on the measure of allegiance the administrative laws pay to the rules laid down by religion. If the two are identical the Kingdom of God, or *Khilafat* as it is called in Islam, may be regarded as ushered in a given nation. An instance of the identity of the administrative law with the code of religion may be found in the legislation for suicide. All civilized laws agree in denouncing this act as a crime, while all religions agree in denouncing this act as a crime, while all religions agree in decrying it as sin But this kind of identity becomes an exception rather than the rule in all societies materially advanced. A glaring instance of such a departure is the attitude of the administrative laws in all progressive countries towards the question of sexual misconduct Whereas all religions hold it to be a major sin, our modern administrative laws have no punishment prescribed for this crime as such. It is such divergences which lie at the root of the present social chaos in the world. It is the reluctance of the secular mind to recognise in their entirety the measures defined by religion for faculties of body and mind at the time of their exhibition that lies at the bottom of such divergences.

Sin is the Violation of Divine Law

It may be said in defence of this

THE CONCEPT OF SIN IN ISLAM

By Maulvi Aftab-ud-Din Ahmad

As the idea of sin is fundamentally connected with the idea of evil, it is necessary to know the attitude of Islam towards the question of evil. Islam does not recognise any absolute existence of evil. Islam does not recognise any absolute existence of evil. There is no evil as such either in the mind of man or in the outside world. Speaking of the objects of the creation the Holy Qur'an says:

"Our Lord! Thou hast not created all this in vain."

In other words, everything in creation has a purpose to fulfil. This purpose is further explained in the words:

We have made subservient to you all that is in the heavens and the earth

That is to say, everything in creation is to assist man in his self-unfoldment, in attaining the object of his life

And as man's own constitution we are told:

We have created man with the best of potentialities

Thus there is nothing basically wrong in human nature. All the faculties of body and mind are potentially good

Neither is man inherently disobedient to God and His Commandments. Thus speaking of his inner nature God says in the Holy Qur'an

I have breathed My spirit into it

If it is inspired by God, it cannot be vicious in nature. Further with reference to the original natural response of the human nature to the Divine call, God describes the position in the form of a dialogue. It is written

Am I not your Lord? They (the souls) said, "Yes"! which means that so far as the inner nature is concerned every soul is ready to obey the commandments of the Lord.

Prophet Measure of Natural Faculty

Sin is thus no inalienable part of human nature. Now if there is nothing wrong in things and acts as they are and if there is no sin in the mind of man either, wherefrom come sin and evil? They Holy Qur'an has a wonderful and perfectly satisfying reply to this question. It lays down the principle that everything in the outside world and every faculty of body and mind has an ordained measure wherein it is good and beneficial and that evil or sin consists in either deficiency or excess in this appointed measure

Who created everything, then ordained for it a measure'

Further:

And He made the measure that you may not be inordinate in respect of measure

And again,

And keep up the balance with equity and do not make the measure deficient

Thus everything in nature every emotion, every faculty of body and mind, is good unless it is used in a wrong measure. But the moment one commits any inordinacy or deficiency, one becomes guilty of sin and acquires evil

It is the persistent and unfailing use of the proper measure that constitutes the right path *(Sirakal Mustaqim)* spoken of in Muslim Lord's prayer *Al-Fatiha*

Any deficiency in this measure leads one to *Maghzubiyah* or the state of being visited by the wrath of God. Whereas any excess or extravagance in this matter opens the door for *Dzalalah* or the state of going stray. Against both these errors the Holy Qur'an warns its followers in the very concluding words of this immutable prayer for light, because both of them lead to sin and perdition

The wisdom of the Holy Qur'an in respect of this rule of measure has been testified by the sciences of Physics and Chemistry, Medicine and Dietics. The powers of observation and experiment in man enables him to discover the right measure of things in these realms. We can rely on our intellect to a great extent in this matter. We say to a great extent advisedly; because experience shows that there are rules of hygiene and medicine which have eluded the scrutiny of the most advanced intellect. The subject of alcoholic drinks, for instance, has divided the doctors of medicine into two antagonistic groups, but with the latest and most complete religion, we mean Islam, it is a clear case of prohibition admitting of no relaxation. Some of the delicate points of personal hygiene, regarded as preliminaries in religious cleanliness, are still debatable questions with the experts of Medical science. These include certain questions of sex relationship, matters of common knowledge among the Muslims

Thus, when the intellectual powers of man are proved insufficient even in the physical plane of existence it must prove much more defective in the social and moral spheres far subtler for intellectual comprehension.

Super-Intellectual Light

We must need some super-intellectual light to comprehend the laws working in these planes. In other words, we need the light of revelation, even revealed Dispensation. The claim of the Holy Qur'an in this respect is very striking. It touches the rest of the question. The Qur'an claims to be an exposition of the Nature made by God on which He has made man

Indeed, the only function which revealed religion is expected to perform and to perform satisfactorily is to enunciate and define the laws of our mind in relation to our social and moral behaviour, and it is this that the Holy Qur'an undertakes to set forth. It gives us the proper measure of every social and moral action—the right occasion for and the proper manner of displaying each social and moral faculty with which we are endowed.

But while we must have revealed rules for our guidance in social and moral affairs, such rules should neither go against the canons of reasoning nor should they be belied by expe-

for a manner of life full of love and fear of Allah. *Taqwa* can be had through simple living and high thinking. This is the lesson which Islam imparts to its followers. It asks them to live a simple life which alone is the splendid style of life. Simplicity puts greed out of one's mind and thus kills the scourge which breeds corruption.

For the gospel of Work we need not waste much words. To learn to work and to teach others to work are two qualities of useful life. No work, no worth. To popularise this maxim, a premium will have to be put on Merit, Research and Social service. Selection to all Cadres of national services should be work-oriented, evidence of work should be primary consideration. for selection/promotion work in any sphere of life, no matter how humble or simple. The will to work should be the passport to success in public life. The duty of Public men should be to indicate the available lines of work relevant to one's environment, capacity and capability. It needs to be instilled in our minds from the very childhood that work is the means to self respect and should therefore be the most coveted qualification to prepare oneself for competitive enterprises.

The means to keep Faith, noble Intention and Work before the public eye are numerous and readily available. All the existing lines of reaching to the public namely, the Press, the Platform, the big size Ads, the T.V., the Radio, the Screen, the giant size Hoardings, so on and so forth, can be successfully made use for the purpose by giving them a bias and a twist in favour of the national ideals. While propagating their own 'wares' they can carry a line or even a few words skilfully drawing public attention to these cherished goals. *It will offend none and satisfy many.*

The one outstanding merit and distinguishing feature of the Operation is that it does not call for any special outlay of expenditure. It makes use of the available resources by putting them to service in the real sense. The Operation seeks to mobilise the existing strength of the different public and private organisations to do their duty with a difference that is, do their job in right earnest..

Operation Siraat-i-Mustaqeem is as safe and sound as it is inexpensive. This is so because it is based on qualities inherent in any Muslim society. It seeks to bring out the best in it by making an appeal to the collective conscience *of the society for the good of the* society.

The Operation does not need much time either. The change it wishes to make can come over night. It is the change of heart which it aims at.

The Operation can be launched here and now—for the time is still fresh, the mood of the people is just right and the circumstances are propitous.

There are also available men who can master mind the Plan and there are many like minded persons whom they can train to strengthen their hands to proceed with the Plan and put it in operation.

Hence a beginning be made without delay in the name of Allah, the Merciful, the Beneficent.

—:0:—

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- He who swaggers in the name of Allah, is falsified by Allah.
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- The code of the highest truth is the Book of Allah.
- The thing that is most reliable is to profess righteousness.
- The best of all the disciples are the disciples of Abraham (*'alaihis salaam*).
- Of all the traditional practices, the best is the Tradition of Muhammad *(Sallallahu 'alaihi wa sallam).*
- Remembrance of Allah has superiority over all other forms of rememberance.
- Of all the narrations, the best is the narration of Glorious Qur'an.
- The best deeds are the deeds based on the resolution (of Faith).

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for the balance of the year. This eleven-month grace period is the reasoning behind as to why we should not be fasting every single day of one's life. If we have done so, then we would have been under continuous compulsory restrictions of the Islamic Fast all the time throughout the year, and we would not have had the complete and unrestricted freedom to have done as we liked, and hence our will power would not have been given a chance to develop the strong personality. (Ibid)

In conclusion it may be remarked that fasting in Islam is a higher form of worship which Allah holds dear. A hadith states—"Surely, the breath of a fasting mouth is more pleasant to Allah than the odour of Musk. he seeks Allah's pleasure In a divine Hadith Allah has said "Fasting is for Me." Besides, fasting is a training ground where man is taught how to be above that life which revolves only round the physical appetites and sensul pleasures He is also taught to be master of his desires instead of being slave of them and thus to be able to order his life in the true service of and obedience to Allah with the sole aim to seek His pleasure and none else. Such individuals alone who are awakened to a consciousness of a higher life well-equipped with necessary training to suffer the greatest privation and undergo harder trial can establish a society based on the firm faith in Allah with a healthy concept of real human brotherhood and upholding Islamic principles of adl and Ihsan which Islam ultimately aims at.

—:0:—

OPERATION SIRAAT-I-MUSTAQEEM

(II)

By Khalique Ahmad

We had in the previous issue enumerated three essentials for Operation Siraat-i-Mustaqeem, namely, Faith which concerns the heart. Intention which pertains to the mind and Work which primarily involves the hands besides other limbs of the human body. Briefly, the Operation calls forth a coordinated effort on the part of those interested. It is a total involvement for a total consummation of the Objective. The Operation is sure to be blessed by Allah with success.

Faith in terms of Qur'an Majeed and Sunnah is a phenomena which is incompatible both with fanaticism and agnosticism. In fact it is fatal for both To create a climate conducive to Faith we have to spread knowledge, according to the mandate of Qur'an Majeed (36 17), and the Sunnah, "Convey from me even it be one sentence." (Hadith). Qur'an Majeed is full of knowledge which appeals to both the heart and mind of man It calls upon its reader to make use of these faculties to fathom the depth of knowledge about the human species, and the worlds of other creations as well as the Universe

Knowledge and wisdom come through changing 'self-will' for 'selflessness' in the Islamic parlance, submission to Allah, Selfless devotion is the sine qua non of every endeavour and effort at understanding of something sublime.

The seeker after Truth has to give his best attention to gain a scientific insight into and a rational explanation of the purpose of 'all life' in the heaven and the earth. We cannot therefore over emphasise the role of Faith in the affairs of human society. It is not 'blind' Faith but an enlightened Faith which Islam enjoins. We must therefore educate the masses to judge for themselves the importance of Faith in their life. It has to be pointed out at the same time that life without Faith is something abnormal and not worth our while. It is full of grievous and gruesome experiences, as we have come to know at our cost. The joys and sorrows of life with and without Faith need to be brought home to the people at large in a simple but systematic manner. The process of instruction must start from the elementary school/Maktab level and sustained through life by appropriate means. This should be so because Faith is a delicate sentiment and can rise or fall at the slightest provocation. Hence the need for constant and truthful propagation of the principles on which Faith is founded.

As for intention, the point to emphasise is that one can prosper on noble Intentions, if they are acted upon without much ado. Intention will keep the mind cool and clear and action in pursuance thereof shall keep the conscience alive. To be of good intention is therefore to be of good cheer. This habit of mind can be developed through Taqwa which is the sovereign virtue, commanding both the head and heart of man. We have named it as the sovereign virtue advisedly as it prepares one's way to Guidance. Taqwa in short stands

All the same the great purpose the fasting serves is of spiritual nature. As the Qur'an Majeed says in an unambiguous terms that the sole purpose of fasting is the attainment of taqwa (2:183). Ittiqa means "the guarding of a thing from what harms or injures it," or "guarding of self against that of which the end consequences may be feared." But in the Qur'an Majeed ittiqa also has been used in the sense of fulfilment of duties or obligations and muttaqi as the righteous, the one who has attained the highest stage of spiritual perfection.

This leads us to a question as to what is the mission the believers are required to fulfil for which taqwa is *sine qua non*. Qur'an Majeed has made this point crystal clear:

> *O followers of Islam!* you are the best people ever raised for mankind.
> You enjoin right conduct:
> and forbid what is wrong, and believe in Allah.. (3:110)

Allah has thus charged the Muslim nation with the task of conveying His message, as preached by the line of noble prophets and brought to its fullness by Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* to mankind and calling on them to implement it in real life. Such an implementation ensures the creation of a pefectly happy human society, free of all social oppression and exploitation of one class by another.

The Muslim nation is likely to counter much opposition as it attempts to fulfil its task and convey the message. Normally the opposition is mounted by those who have vested interests in maintaining the *status quo*. For this reason, the Muslim nation launches a campaign of struggle, or Jihad, to remove this opposition in order to allow people to listen to Allah's message and make their free choice whether to accept it or not.

As Islam adopts a positive attitude to all aspects of life, its campaign of struggle adopts all necessary means to ensure success. War may be resorted to if it is the only way to remove material and political obstacles which are put in the way of the Muslim nation to prevent it from fulfilling its task. Indeed, this eventuality is not uncommon. Jihad which is the Islamic name of this campaign of struggle is, for this reason, mostly related to war of this nature which the Muslim nation is required to enter. Obviously, the Muslim nation needs a great deal of preparation and training in order to be able to launch such a campaign of struggle. Fasting is the cornerstone of this training. It is only natural that fasting should be ordained for the Muslim nation in order to help it fulfill its mission Fasting is the best area where firm resolve and strong will power are truly demonstrated.

As a European writer observes "One of the fruits of Islam has been that stubborn, durable patience which comes of the submission to the absolute will of Allah.

The institution of Fasting, remarks, Maulana Daryabadi, is more than anything else, that is responsible for the generation of this 'stubborn, durable patience' in the Muslim character.

Moreover, it shows the essence of man's relation with Allah, which is a relation based on total submission and complete obedience by man. Fasting is also a symbol of man's rising above all the needs of his body and willingly enduring their pressures in order to win Allah's pleasure.

All these are very important elements in the training of the Muslim nation so that it will be able to overcome all routes carved for this noble nation is a thorny one, full of hardships, while all sorts of pleasures and temptations beckon the travellers along this route from the sidelines calling them to change their course and abandon their message.

A leading Arab writer who lived in the early part of this century describes the month of Ramazan as "the thirtyday-school." Mustafa Al-Rafi'ie's description is very apt because our fasting month is indeed a top class school with an annual course lasting 30 days. It is a practical course which equips the participants for their very important task and provides them with the necessary training to overcome the difficulties that lie ahead.

This analogy between the month of Ramazan is a 29/30 days workshop has been beautifully elaborated by a modern writer. He argues "40 hours of intensive studies in any subject of one's choice in any university would qualify one for a diploma in the particular subject. Similarly, 400 hours of intensive devotion in Ramazan should certainly uplift the practicing Muslim to a state of higher spiritual achievement and reward from Allah. "(Essay on Islamic Topic, Trinidad, 1992, p. 58)

Here a question arises, why fasting was not made compulsory every single day of one's life? He replies "Allah gives us a month of compulsory fast and then gives us eleven lunar months to determine whether we have achieved the desired result

In the name of Allah, the All-Compassionate, the Most-Merciful

FASTING IN ISLAM: A 29/30 DAYS REFRESHER COURSE

Only a few days are now left for the commencement of the month of Ramazan, 'a month of purification, piety and self denial'. Indeed, the joys of the believers know no bounds at the prospects of having once again the opportunity to avail the virtues and blessings. the month of Ramazan will invariably bring with it. The importance of this month also lies among others in the fact that the Divine Revelation commenced in it which continued for 23 years. Th's is what Qur'an Majeed testifies:

> The month of Ramazan is that wherein the Qur'an was revealed, .. (2:185)

In this month the reward of good deeds of the believers is granted manifold increase. Moreover, it is in this month that the believers will have lai-la-tul-Qadr which in its worth and value according to the Qur'an Majeed excells one thousand months nights. As regards the reward of fasting it may be pointed out that Allah says, "It is exclusively for me and I will reward it as much as I wish."

> That He may pay them their reward in full and increase His grace for them.. . (35:30)

The institution of fasting is found in almost all religions in one form or the other. However, in Islam it received new meaning and significance. "It is Islam," observes Maulana Daryabadi, "that immensely broadened the outlook and raised the motive and the purpose of fasting. In Islam it is a voluntary and cheerful renunciation, for a definite period, of all the appetites of flesh lawful in themselves (the unlawful ones being ruled out of course)—a salutory exercise of both the body and the spirit." (Tafseer Majidi Vol. I, p 114, n. 207).

As laid down in the Qur'an Majeed every believer is enjoined to observe saum i.e. to fast during the entire month of Ramazan. Saum means *abstaining and in Islamic* terminology it stands for abstinence from food. drink and sex roughly speaking from dawn to dusk.

However, it is pertinent to ask here why Allah has imposed the duty of fasting on us? What is the significance of our abstention from food, drink and sex?

Obviously Allah has enjoined the believers many duties with the sole purpose of doing good to them as individuals as well as a community. This good is not confined to any one aspect of life; it is meant for their all round development and perfection. Hence fasting also has many benefits, physical, social and spiritual.

Physiologically fasting has a great value and is very much benefical to human health. By abstaining from food, drink and sex we give welcome rest to the body. This affords it to improve strength efficiency for better working just as the fallow land by rest attains capacity for better production. It is scientifically established that fasting repairs and improves the digestive system and needless to mention is that the better the digestive system the healthier the entire body. It is important to note the health benefits of fasting but it is even more important to avoid making the mistake of attributing such a great act of worship to its apparent health advantages only and to claim that the purpose of fasting is to improve the physical health of the Muslim nation. We may, however, take note that what Allah imposes on us as a duty also serves our own needs for a continued, prosperous existence on this earth. Allah imposes on us only what benefits us and helps us fulfil our mission. He has no interest in causing us any affliction or *hardship*.

Thus, although fasting yields some important benefits for our health these benefits are a secondary product.

Socially too, revolutionary effects are brought about by fasting. It is true that salaat, i.e. Prayer has a *levelling effect* upon the class stricken humanity. In salaat both the rich and the poor stand shoulder *to shoulder to lie prostrate before* Allah the Almighty. However, among the Prayer-sayers the rich may have their bellies full with sumptuous food while the poor with no food at all. But fasting for a month places the rich and the poor on the same footing as both share the pangs of hunger. This experience of hunger by the rich will surely develop feelings of sympathy in them for the down-trodden and it will go a long way to establish a society egalitarian and free from exploitation.

yaqeen international

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The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

انترنيشنل

اليقين

مجلة

دار التصنيف (برائيويت) ليمتيد

مجلد ٤٢ — ٩ رمضان ١٤١٤ هـ — الموافق ٢٢ فبراير ١٩٩٤ م — العدد ٢٠

القرآن

يايها الذين آمنو تب عليكم الصيام كما كتب على الذين من قبلكم ......

— الصيام هو الامساك عن الطعام والشراب والوقاع بنية خالصة لله عز و جل ......

— ان الصوم فيه تزكية للبدن وتضييق لمسالك الشيطان ......

الصيام

— الصوم مدرسة للاسلام . فيها يتعلم الانسان قوة العزيمة والارادة .

— ان الصيام سرمن الاسرار الخفية لا يعلم بحالك الا من خلقك .

بسم الله الرحمن الرحيم

عن ابى هريرة قال قال رسول الله ﷺ لاتدخلون الجنة حتى تومنوا ولا تومنون حتى تحابوا، او لا ادلكم على شئ اذا فعلتموه تحاببتم ، افشوا السلام بينكم .

(رواه مسلم)

يتضح من هذا الحديث ان لا يكتمل ايمان المؤمن الا ان يحب الله ورسوله اكثر مما يحب من سواهما . ان يكون حبه للغير تابعا لحب الله وحب الرسول وان يكون قلبه خاليا من مراعاة المصلحة الشخصية ولا يحب شيئا لغيره ما لا يحبه لنفسه . وخلاصة القول ان يكون قلب المؤمن ينبض دائما بحب الله وحب الرسول وحب اخوته من المؤمنين .

مترجم من معارف الحديث

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وصحبه وسلم بعدد كل معلوم لك

القرآن

يايها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون . اياما معدودات الى - آخر الآية (البقرة : ١٨٣-١٨٤)

يقول تعالى مخاطبا للمؤمنين من هذه الامة وآمرا لهم بالصيام وهو الامساك عن الطعام والشراب والوقاع بنية خالصة لله عزوجل لما فيه من زكاة النفوس وطهارتها وتنقيتها من الاخلاط الرديئة والاخلاق الرذيلة وذكر انه كما اوجبه عليهم فقد اوجبه على من كان قبلهم فلهم فيه أسوة حسنة وايجتهد هولاء فى اداء هذا الفرض اكمل مما فعله اولائك كما قال تعالى (لكل جعلنا منكم شرعة ومنهاجا ولو شاء الله لجعلكم امة واحدة ولكن ليبلوكم فيما آتاكم فاستبقوا الخيرات) الآيه ولهذا قال ههنا (يا ايها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون) لان الصوم فيه تزكية للبدن وتضييق لمسالك الشيطان ولهذا ثبت فى الصحيحين ، " يامعشر الشباب من استطاع منكم الباءة فليتزوج ومن لم يستطع فعليه بالصوم فانه له وجاء " ثم بين مقدار الصوم وانه ليس فى كل يوم لئلا يشق على النفوس فتضعف عن حمله وادائة بل فى ايام معدودات .

وقد كان هذا فى ابتداء الاسلام يصومون من كل شهر ثلاثة ايام ثم نسخ ذلك بصوم شهر رمضان كما سيأتى بيانه . وقد روى ان الصيام كان اولا كما كان عليه الامم قبلنا من كل شهر ثلاثة ايام عن معاذ وابن مسعود وابن عباس وعطاء وقتادة والضحاك ابن مزاحم وزاد لم يزل هذا مشروعا من زمان نوح الى ان نسخ الله ذلك بصيام شهر رمضان . وقال عباد بن منصور عن الحسن البصرى (يايها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون ، اياما معدودات) فقال نعم والله لقد كتب الصيام على كل امة قد خلت كما كتبه علينا شهرا كاملا واياما معدودات عددا معلوما ، وروى عن السدى نحوه . وروى ابن ابى حاتم من حديث ابى عبد الرحمن المقرى حدثنا سعيد بن ابى ايوب حدثنى عبد الله بن الوليد عن ابى الربيع رجل من اهل المدينة عن عبد الله بن عمر قال قال رسول الله ﷺ « صيام رمضان كتبه الله على الامم قبلكم ، فى حديث طويل اختصر منه ذلك . وقال ابوجعفر الرازى عن الربيع بن انس عمن حدثه عن ابن عمر قال انزلت (كتب عليكم الصيام كما كتب على الذين من قبلكم) كتب عليهم اذا صلى احدهم العتمة ونام حرم عليه الطعام والشراب والنساء الى مثلها .

قال ابن ابي حاتم ويروى عن ابن عباس وابي العالية وعبد الرحمن بن ابي ليلى ومجاهد وسعيد بن جبير ومقاتل ابن حيان والربيع بن انس وعطاء الخراساني نحو ذلك : وقال عطاء الخراساني عن ابن عباس (كما كتب على الذين من قبلكم) يعني بذلك اهل الكتاب وروى عن الشعبي والسدى وعطاء الخراساني مثله ثم بين حكم الصيام على ما كان عليه الامر في ابتداء الاسلام فقال (فمن كان منكم مريضا او على سفر فعدة من ايام أخر) اى المريض والمسافر لا يصومان في حال المرض والسفر لما في ذلك من المشقة عليهما بل يفطران ويقضيان بعدة ذلك من ايام أخر وأما الصحيح المقيم الذى يطيق الصيام فقد كان مخيرا بين الصيام وبين الاطعام ان شاء صام وان شاء افطر واطعم عن كل يوم مسكينا فان اطعم اكثر من مسكين عن كل يوم فهو خير وان صام فهو افضل من الاطعام قاله ابن مسعود و ابن عباس ومجاهد وطاؤس ومقاتل بن حيان وغيرهم من السلف ولهذا قال تعالى (وعلى الذين يطيقونه فدية طعام مسكين فمن تطوع خيرا فهو خير له وان تصوموا خير لكم ان كنتم تعلمون) .

(من تفسير ابن كثير)

الصيام

فضيلة الشيخ منصور الرفاعي عبيد

الصوم مدرسة للاسلام . فيها يتعلم الانسان قوة العزيمة ، ويتدرب على ان يكون صاحب ارادة قوية . (يفعل او لا يفعل) . كما انه يتدرب فيها على الصمود والصبر وضبط النفس . والتحكم في العواطف .

وما احلى الحياة واسعدها باشخاص يكونون اى مجتمع من تكم نموذج لذلك : كتب الله الصيام علينا كما كتبه على الامم السابقة . وجعله عنوان فلاح . ومنهج صلاح لمن يقوم به عن طواعية واختيار .

ان الصيام سر من الاسرار الخفية . لايعلم بحالك الامن خلقك فهو رمز للاخلاص . والاخلاص سر بين العبد وربه . لايطلع عليه احد من عباد الله . . انعم بالانسان المؤمن الذى استيقظ في هدأة السحر ، عند شدة وطأة النوم على العيون . فتحرك بنفس رضية من على سريره . وايقظ اهله ولسانه يردد . . الحمد لله الذى احياني بعد ما اماتني واليه النشور . . اشهد ان الله يحيى الموتى وان الله على كل شئ قدير ثم اخذ يتناول سحوره ليتقوى به على صيام النهار وطعام السحور بركة . فكان من وراء ذلك ان اضاء قلبه بنور الايمان الذى يقوى البنية . ويبدد الشك ويبعد الاوهام عن الانسان فيحيا قوى العزيمة هادئ النفس وضاء الجبين .

ومن عجب ان يلتقى نور الفجر الذى يبدد ظلام الليل بنور ايمان الانسان الذى يبدد ظلام الكفر والشرك والالحاد وما اسعد البشرية بهذين النورين . نور يضيئ جنبات الارض ونور يوحد الصف ويربط الجمع ويحدد الهدف . . والهدف الذى يسعى اليه كل مؤمن اشرق نور الايمان في قلبه هو ان يكون رمز خير . وعنوان صلاح . ويطلب ذلك للانسانية كلها لانه ينتمى اليها . وتشده الى ذلك اواصر صلة الرحم وحسن الجوار. « يا ايها الناس اتقوا ربكم الذى خلقكم من نفس واحدة وخلق منها زوجها وبث منها رجالا كثيرا ونساء واتقوا الله الذى تساءلون به والارحام »

تسحروا فان في السحور بركة :

ان اللحظة التي يتناول فيها الانسان طعام سحوره ،

لحقيقة قرب وانس من الله حيث جاء فى الحديث « ينزل ربنا الى السماء الدنيا فى الثلث الاخير من الليل و ينادى هل من تائب فأتوب عليه . هل من داع فاستجيب له . هل من مستغفر فاغفر له . هل من سائل فاعطيه » . من هنا خصص الله للصوم اجرا معينا لم يعطه الله على عبادة من العبادات . فقال فى الحديث «كل عمل ابن آدم له الا الصوم فانه لى وانا اجزى به » .

ولما كان الصبر نصف الايمان والصيام نصف الصبر . فقد اخبرنا ربنا عن جزاء الصابرين بقوله سبحانه «انما يوفى الصابرون اجرهم بغير حساب » .

انعم بهذه الفريضة التى تحيى القلب ، وتنير النفس ، وتضيئ للمسلم جوانب حياته . فيحيا فى سعادة وبهجة وسرور . « اومن كان ميتا فاحييناه وجعلنا له نورا يمشى به فى الناس كمن مثله فى الظلمات ليس بخارج منها » .

ان الصائم يحيا فى نعيم لانه يعيش موصول القلب بالله ، فان الصوم ايقظ منه الضمير وجعله يراقب ربه اكثر مما يراقب غيره . لذلك نجده لا يغش ولا يخون . ولا يخادع ولا يماطل . لانه يعلم ان الرقيب عليه هو الله الذى لا يخفى عليه شئ فى الارض ولا فى السماء « ولايعزب عنه مثقال ذرة » « يابنى انه ان تك مثقال حبة من خردل فتكن فى صخرة او فى السموات او فى الارض يات بها الله ان الله لطيف خبير » .

لذلك جعل الرسول (ﷺ) الصيام وقاية للنفس وتنقية للوجدان وترقيقا للمشاعر . وتهدئة للغرائز وتنظيفا للضمائر من هواجس الهوى وشرور الفتن . فقال فى الحديث : « يا معشر الشباب من استطاع منكم الباءة : فليتزوج فانه اغض للبصر واحصن للفرج . ومن لم يستطع فعليه بالصوم فانه له وجاء » .

ما اعده الله للصائمين :

ولما كان الصوم بهذه المنزلة ، وفيه ما فيه من الخير عظيم : حدد الرسول (ﷺ) مكانة الملتزمين به يوم القيامة . وبين ان لهم بابا فى الجنة لا يدخل منه غيرهم . فقال فى الحديث : « ان فى الجنة بابا يقال له الريان لا يدخل منه الا الصائمون . فاذا دخلوا اغلق دونهم فلا يدخل منه احد غيرهم » .

اذا كان هذا اجر الصوم ومنزلة فى الآخرة . فانه فى الحياة الدنيا وقاية لكثير من الامراض : فالمعدة بيت الداء : وما ملأ ابن آدم وعاء شرا من بطنه . . لذلك نرى الرسول (ﷺ) فى نصيحته بقوله : «بحسب ابن آدم لقيمات يقمن بها صلبه » . . والقرآن الكريم وهو مصدر التشريع الاول يرشدنا الى هذا المسلك العظيم فيقول « وكلوا واشربوا ولاتسرفوا » .

ان كثيرا من الاطباء ينصحون مرضاهم بالامتناع عن تناول الطعام والشراب مدة طويلة قد تزيد على عشر ساعات . ويلتزم الشخص بذلك طلبا للصحة التى هى تاج على رؤوس الاصحاء . فلو انهم اضافوا الى ذلك نية الصوم . واتخذوا ذلك وسيلة للتقرب من الله وابتغاء فضله لكان لهم اجر عظيم . علاوة على ما يحققه الصوم من صحة ابدانهم . فالانسان بذلك يجمع بين خير الدنيا وفلاح الآخرة .

ان « غاندى » عند ما قاد ثورة تحرير بلاده من نير الاستعمار الرابض على ارض وطنه : اتخذ من الصوم وسيلة لهز الضمير العالمى ونجح فى تحقيق هدفه الذى سعى اليه . . لان الطعام فى بلده كان يستورد من ارض الاستعمار .

وصومه الذى شرعه من تلقاء نفسه هو امتناع عن ترويج بضاعة اعداء بلاده وحتى لا يكون ثمن الرصاص الذى يوجه الى ابناء وطنه من جيوبهم فكان صومه لتحقيق غاية هى تحرير بلاده وان كان يخالف ما شرعه الله للمسلمين فقد استطاع بذلك ان يحقق هدفه ويصل الى غايته حيث وقف المجتمع الانسانى معه يؤيده فيما يهدف اليه .

ونحن كمسلمين شرع الله لنا الصوم . ويبين الغاية من شرعه وان صوم المسلمين يحقق لهم سعادة الدنيا وفلاح الآخرة ولو ان المسلمين صاموا كما شرع الله لهم لتحققت لهم الغاية التى ارادها الله من هذه الفريضة

السكيرة .

فالمسلمون الأوائل مع رسول الله (ﷺ) صاموا في رمضان ، وخاضوا معارك حربية . وانتصروا فيها لانهم قبل ذلك انتصروا على انفسهم ، وان الله سبحانه لايغير ما بقوم حتى يغيروا ما بانفسهم .

لقد جعلهم الصوم ملائكة يمشون على الارض في ثياب بشر . فخلقهم نابع من منهج السماء . لذلك استظلوا برحمات الله ودانت لهم الدنيا وحكموا العالم بالعدل وطبقوا الحق والمساواة .

شهر رمضان شرفه الله بنزول القرآن :

واذا كنا نتحدث عن الصوم . فلنذكر ان شهر رمضان هو الشهر الذى شرفه الله بنزول القرآن فيه فاستضاءت لياليه بآياته واشرقت الارض بانواره . واهتدت النفوس بضيائه . وحوله التفت القلوب وتآلفت النفوس . والتحمت الصفوف . وصار المسلمون بذلك كالجسد الواحد اذا اشتكى منه عضو تداعى له سائر الجسد بالسهر والحمى . بذلوا المعروف . وانصفوا المظلوم . واعطوا المحروم واطعموا الجائع وكسوا العارى . وآووا الغريب ، وقدموا الدواء للمريض . وكانوا عونا على كل حيسر .

لذلك قال الله فى حقهم « ويؤثرون على انفسهم ولوكان بهم خصاصة » .

فاذا كان شهر رمضان هو شهر القرآن . فعلى المسلمين ان يحيوا لياليه بقراءة القرآن والتدبر فى معانيه . والتمسك باخلاقه . . فيكظم الفرد غيظه . ويتحكم فى عواطفه . ويصبر على اذى الغير حسبما اشار اليه النبى (ﷺ) : « اذا كان صوم يوم احدكم فلايرفث ولايصخب ولا يجهل . وان سابه احد اوشاتمه فليقل انى صائم مرتين اوثلاثا » .

ان المسلمين اليوم يصومون نهارهم وهم نيام . ويقضون ليالى رمضان فى صخب ولهو بين الاستماع الى اغان هابطة والنظر الى تمثيليات تافهة تضحك النفوس اللاهية التى غفلت عن اليوم الآخر . وظنت ان الدنيا لها دائمة . وان الموت عنهم غافل . وكانهم لم يسمعوا قول رسول الله (ﷺ) « لوتعلمون ما اعلم لضحكتم قليلا . ولبكيتم كثيرا » .

لذلك لم يحقق الصوم لهم نجاحا . وطانهم ممزقة واسرهم مشردة . واصبحوا الآن فى انتظار عطف البلاد التى لاتدين بدين الله . . رغم ان بلادهم بلاد خير . وعددهم لا يحصى ومع ذلك هم من العالم الثالث الذى يستحق نظرة عطف واحسان .

اليس ذلك من سخرية الزمن ؟؟ امة هى خير امة وقانونها من السماء الذى استقامت به الارض ردحا من الزمن . يوم ان كانت صائمة عن الدنايا . بعيدة عن فحش القول . وسوء الفعل . .

واليوم مع كثرتهم ومع وجود قانون السماء بينهم . . فهم فى حاجة الى مدرسة الصوم تذكرهم بماضى الآباء ومجد الاجداد وعليهم ان يتعلموا منها الدروس فى قوة العزيمة وصحوة الضمير على ان يقترن بذلك قراءة القرآن . وضبط النفس . ومراقبة الله الواحد الديان . . لان الصوم مدرسة من تعلم فيها واستفاد . فانه يفرح بصومه عند فطره . وعند لقاء ربه .

ومع دعائنا الى الله ان يجعل شهر رمضان شهر خير ونصر للمسلمين فاننا كذلك ندعو الله ان يوحد صفوفنا وان يجمع على الخير قلوبنا . وان يهدينا جميعا سواء السبيل .

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما ابدا على حبيبك خير الخلق كلهم

هو الحبيب الذى ترجى شفاعته لكل هول من الاهوال مقتحم

6. *La-qad kaa-na la-kum fee-him us-wa-tun ha-sa-na-tul-*	6. Surely, You have in them an excellent pattern (to emulate)	لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ
li-man kaa-na yar-jul-laa-ha wal-yau-mal-aa-khir.	for (the benefit of) him who hopes in Allah (for Mercy) and the Last Day (to come);	لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ
Wa mainy-ya-ta-wal-la fa-in-nal-laa-ha	and whoso turns away, then surely Allah	وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ
hu-wal-gha-neey-yul-ha-meed.	is GHANI (Want-Free), the All-Praised.	هُوَ الْغَنِيُّ الْحَمِيدُ
RU-KOO' 2	SECTION 2	ركوع ٢
7. *'A-sal-laa-hu ainy-yaj-'a-la bai-na-kum wa bai-nal-la-zee-na 'aa-dai-tum-min-hum-ma-wad-dah.*	7 Maybe that Allah will create affection between you and those of them with whom you are at enmity;	عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّةً
Wal-laa-hu qa-deer.	and Allah is Omnipotent:	وَاللَّهُ قَدِيرٌ
Wal-laa-hu gha-foo-rur-ra-heem.	and Allah is Forgiving, Most Merciful.	وَاللَّهُ غَفُورٌ رَحِيمٌ
8. *Laa yan-haa-ku-mul-laa-hu 'a-nil-la-zee-na lam yu-qaa-ti-loo-kum fid-dee-ni wa lam yukh-ri-joo-kum-min di-yaa-ri-kum*	8. As to those who did not fight you in (the cause of) religion nor did they drive you away from your homes, Allah does not forbid you	لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ
an-ta-bar-roo-hum wa tuq-si-too i-lai-him.	to be good to them and deal with them equitably;	أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ
In-nal-laa-ha yu-hib-bul-muq-si-teen.	surely Allah loves the equitable.	إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammad Ismail
Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

Iz qaa-loo li-qau-mi-him	when they said to their people:	إِذْ قَالُوا لِقَوْمِهِمْ
in-naa bu-ra-ãã-u min-kum wa mim-maa t'a-bu-doo-na min doo-nil-laah. Ka-far-naa bi-kum	Surely, we are quit of you and of that which you worship besides Allah; we renounce you,	إِنَّا بُرَآءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ
wa ba-daa bai-na-naa wa bai-na-ku-mul-'a-daa-wa-tu wal-bagh-ḍãã-u a-ba-dan	and (henceforth) enmity and hate open up between us and you for ever	وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا
ḥat-taa tu'-mi-noo bil-laa-hi wah-da-hõo	until you believe in Allah alone,	حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحْدَهُ
il-laa qau-la ib-raa-hee-ma li-a-bee-hi	except the saying of IBRAHIM to his father:	إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ
la-as-tagh-fi-ran-na la-ka	I will surely beg forgiveness for you	لَأَسْتَغْفِرَنَّ لَكَ
wa mãa am-li-ku la-ka-mi-nal-laa-hi min shai'.	although I have no power with Allah in anything for you	وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ
Rab-ba-naa 'a-lai-ka ta-wak-kal-naa	O our RABB (Guardian-Lord)! In You do we trust	رَبَّنَا عَلَيْكَ تَوَكَّلْنَا
wa i-lai-ka a-nab-naa wa i-lai-kal-ma-ṣeer.	and to You do we turn (in repentance), and to You is the ultimate resort.	وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ
5. *Rab-ba-naa laa taj-'al-naa*	5. O our RABB (Guardian-Lord)! Do not make us	رَبَّنَا لَا تَجْعَلْنَا
fit-na-tal-lil-la-zee-na ka-fa-roo	a trial for those who disbelieve,	فِتْنَةً لِلَّذِينَ كَفَرُوا
wagh-fir-la-naa rab-ba-naa.	and forgive us, O our RABB!	وَاغْفِرْ لَنَا رَبَّنَا
In-na-ka an-tal-'a-zee-zul-ḥa-keem.	Surely, You are the Mighty, the Wise.	إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

fee sa-bee-lee wab-ti-ghãã-e mar-ḍaa-tee	for My cause and seek My pleasure,	فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي
tu-sir-roo-na i-lai-him bil-ma-wad-dah.	(how could) you secretly communicate with them with affection	تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ
Wa a-na a'-la-mu bi-mãa akh-fai-tum	and I know best what you conceal	وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ
wa mãa a'-lan-tum.	and what you reveal;	وَمَا أَعْلَنتُمْ
wa mahy-yaf-'al-hu min-kum	and whoso of you does it (behaves in this way),	وَمَن يَفْعَلْهُ مِنكُمْ
fa-qad ḍal-la sa-wãã-as-sa-beel.	so surely he has lost the straight path.	فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ
2. *Eeny-yaq-qa-foo-kum ya-koo-noo la-kum a'-dãã-anw-*	2. If they get hold of you, they will be your enemies	إِن يَثْقَفُوكُمْ يَكُونُوا لَكُمْ أَعْدَاءً
wa yab-su-ṭoo i-lai-kum	and will stretch forth against you	وَيَبْسُطُوا إِلَيْكُمْ
ai-di-ya-hum wa al-si-na-ta-hum bis-sõõ-i	their hands and their tongues with ill-will,	أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ
wa wad-doo lau-tak-fu-roon.	and desire that you may disbelieve.	وَوَدُّوا لَوْ تَكْفُرُونَ
3. *Lan yan-fa-'a-kum ar-ḥaa-mu-kum wa lãa au-laa-du-kum yau-mal-qi-yaa-mah.*	3. Never shall your kindred nor your children avail you on the Day of Resurrection:	لَن تَنفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ ۚ يَوْمَ الْقِيَامَةِ
Yaf-ṣi-lu bai-na-kum.	He shall judge between you.	يَفْصِلُ بَيْنَكُمْ
Wal-laa-hu bi-maa ta'-ma-loo-na ba-ṣeer.	And Allah is the Observer of what you do.	وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ
4. *Qad kaa-nat la-kum us-wa-tun ḥa-sa-na-tun*	4. Surely, for you is an excellent example	قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ
fee Ib-raa-hee-ma wal-la-zee-na ma-'ah.	in IBRAHIM (Abraham) and in those who were with him	فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث=ṯ ح=ḥ ز=z· ص=ṣ ض=ḍ ط=ṭ ظ=ẓ ع=' خ=kh (Jack)
Bold Madd آ=āā Fine Madd آ=āa

SOO-RA-TUL-MUM-TA-HA-NAH	*SOO-RA-TUL-MUM-TA-HA-NAH*	سُورَةُ ٱلْمُمْتَحِنَةِ
Ma-da-nay-yah	Revealed at Madinah	
Ru-koo-'aa-tu-haa 2	SECTIONS 2	
Aa-yaa-tu-haa 13	VERSES 13	
Bis-mil-laa-hir-rah-maa-nir-ra-heem.	In the name of Allah the All-Compassionate, the Most Merciful	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
RU-KOO' 1	SECTION 1	ركوع ١
1 *Yāa-aiy-yu-hal-la-zee-na aa-ma-noo laa tat-ta-khi-zoo*	1 O you who believe! Do not take	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟
'a-duw-wee wa 'a-duw-wa-kum au-li-yāā-a	My enemy and your enemy for friends.	عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ
tul-qoo-na i-lai-him bil-ma-wad-da-ti	You offer them affection	تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ
wa qad ka-fa-roo bi-maa jāā-a-kum-mi-nal-haqq,	while they have denied what has come to you of the Truth (Qur'an).	وَقَدْ كَفَرُوا۟ بِمَا جَآءَكُم مِّنَ ٱلْحَقِّ
Yukh-ri-joo-nar-ra-soo-la wa eey-yaa-kum	They drive away the Messenger and yourselves,	يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ
an tu'-mi-noo bil-laa-hi rab-bi-kum.	because you believe in Allah, your RABB (Guardian-Lord).	أَن تُؤْمِنُوا۟ بِٱللَّهِ رَبِّكُمْ
In kun-tum kha-raj-tum ji-haa-dan	If you have come out to fight	إِن كُنتُمْ خَرَجْتُمْ جِهَٰدًا

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(prayer) before the Imam (leads the regular prayer)".
A rak'at is a part of the daily prayer which includes standing, bending followed by two prostrations.

Summana bint Hamadan: She is regarded highly for her efforts for dissemination of Hadees and a number of famous scholars received their earlier religious instructions from her, they include Abu Bakr Shafi' Abul Qasim Tibrani. One of the well known Hadees narrated by her is that whenever the Holy Prophet took his seat on a mimber (pulpit) he used to say, "All praise is for Allah and I do praise Him. I solicit His assistance. I do believe in Him I seek His protection against the wiles of self and from short comings of my actions. One who is given guidance by Allah, there is none to lead him astray and one who is left by Him to go astray there is none to give him the guidance. I do testify that there is none worthy of worship except Allah—He has no partner(s) and Muhammad is His servant and Messenger".

Umme Muhammad Fatima bint Abdur Rahman Hurrania is one of the distinguished lady traditionists. She is known as a **Soofia** (a lady mystic) for her righteousness, reliance on Allah and forbearance. She used to wrap herself in a coarse woollen blanket and rested during the night on her prayer mat. Though born in Baghdad she travelled to Egypt in quest of knowledge in her youth. She spent all her life in teaching the Bukhari—a well-known and the most authentic Book of Hadees (Traditions).

Umme Isa bint Ibrahim Harabi: She was a scholar, a jurist and a full fledged Traditionist of a very high rank. She used to give Fatwa (deliver formal legal opinion according to Islamic law).

Umme Salma Fatimah bint Abu Bakr Abdullah bin Abu Dawood Sajastani: She is one of those ladies who had devoted themselves to teaching from out of Bukhari. She had a remarkable memory. One of her famous students is Mohammad bin Jafar.

Amatul Wahid daughter of Qazi Mohammadali was a famous scholar and a learned personality of her time despite the fact that there were present many scholars of great fame. She was fully conversant with Shafi Fiqh (School of Jurisprudence which follows Imam Shafi). She was well versed in secular sciences also and knew the Holy Qur'an by heart and then turned to grammar, Jurisprudence, Hadees, etc. She used to give regular lessons in Hadees and Fiqh. She is credited with dissemination of a large number of Sayings. She was a gracious lady known for her benevelence and philanthrophy..

Amatus Salaam bint Qazi Abu Bakr Amhad is one of the famous traditionists and is known by the name of **Umme Faith**. Many a renowned scholars took lessons in Hadees from her, namely Azhari, Tanokhi, Abul Ali. She was praised for her intellectual integrity, sagacity and excellence of knowledge.

Khadeja bint Muhammad: She was a very popular preacher of Baghdad and was respected for her piety and truthfulness. A Saying of Hazrat Amir Muawwyah is—

"The Holy Prophet said, "On the Day of Judgement I shall recognise each and everyone of my people (Ummah). The companions asked in clarification whether he meant all those whom he had seen and also those he had not. The Holy Prophet replied, "Yes, all of them—seen and also not seen; their foreheads will be emitting light and their arms will be luminous because of their ablution."

Ummul Husain, Fatima bint Hilal, Tahira bint Ahmad alkarkhiah, Khodeja bint Musa, Fatima bint Shaikh Abu Ali Hasan, Fatima Baghdadia, Fatima Aljauzwanah, Fatima bint Ali, Fatima bint Saeedul Khair are some of the other well known lady scholars and teachers of Hadees. They commanded the respect of their contemporaries for their high scholarship and great services to 'Ilmul Hadees. Some of them travelled to distant places to give sermons or to take lessons in Hadees. A number of Traditionists of high rank owe them a debt of gratitude as being their pupils.

The above is only a short account of Muslim lady Traditionists of one place and of one period. There has never been any dearth of daughters of Islam who devoted themselves wholly and solely to serve its cause and who were rewarded by Allah for their selfless services with the approbation. Their name and fame will live till the last day.

—:0:—

low a brief account of the part played only in one field, namely that of disseminating and developing 'Ilmul-Hadees (Knowledge of Traditions) by a few of the illustrious Muslim women of the Abbaside period; from what we learn from Ibni Khalkan, Ibni 'Ammad Humbli and Ibni Khateeb of Baghdad.

Ummi Umar bint Ghasan Hasan bin Zaid Saqafi. She is a traditionist of a very very high rank and is quoted as an authority by leading scholars like Imam Ahmad bin Humbal, Yahya bin Moin, Ali ibni Muslim Toosi, to name a few. She has narrated that when she entered the great mosque of Kufa, she heard Hazrat Ali (*Razi Allahu 'anhu*) denouncing from the mimber (pulpit)—

> "O you people! You are guilty of doing me a wrong as well as to Usman ibni Affaan. The case of us two is similar to that mentioned in the Qur'an—
>
> "....(They will be) brothers (joyfully) facing each other on thrones (of dignity)....." (15:47)

Zainab bint Sulaiman bin Ali bin Abdullah bin Abbas. She was one of the distinguished ladies of the noble House of Hashmites. She is quoted as an authority by a number of renowned scholars including Asim bin Ali Wasti, Jafer bin Abdul Wahid, Qazi Abdus Samad bin Musa Hashmi, Ahmad bin Khalil ibni Malim. She was highly respected for her erudition and was the centre of attention of those who were anxious to learn more and more of the Sayings of the Holy Prophet. She told Ali bin Saleh, who had requested her for a particular Saying of the Holy Prophet, that she learnt it from her grand father Abdullah ibni Abbas who had been deputed by Abul Abbas to the presence of the Holy Prophet that he saw a man with the Holy Prophet. When that person had left, the Holy Prophet kindly asked him, "My dear, since when you have been here and did you see some one sitting here?" On receiving a reply, the Holy Prophet was pleased to say that the person was the angel Gabriel. The Holy Prophet observed inter alia that he prayed to Allah that He may bless Adbullah ibni Abbas with the—

> Wisdom in matters relating to the Faith;
>
> Ultimate objectives of the Faith: and Honour of being one of those who possess the Faith.

She has reported on the authority of Hazrat Ibni Abbas that the Holy Prophet used to start on a journey in summer in the evening of a Friday and in winter he would conclude his journey on a Friday evening.

Umme Mahammad Khadeja: She perfected her knowledge of Hadees from celebrated scholars like Imam Ahmad bin Hambal, Yazeed bin Haroon, Ishaq bin Yousuf, Azraq Ibni Qasim. Abdullah ibni Ahmad ibni Hambal a well known Traditionist has said that she used to relate the Sayings of the Holy Prophet to his father.

Muzghah, Mukhda and Zabdeh were the sisters of Basheer bin Haris who was known as Arif Billah, (Acquainted with divine glory). The three sisters were known for their depth of religious knowledge and especially for their reverent devotion to and extreme fear of Allah. Ibni Khalkan has narrated from Abdullah ibni Imam Ahmad Ibni Hambal that once he (the former) was staying with his father when a lady came to his father and said, "I spun yarn at night by the light of the lamp and when it goes out, which happens so very often, I spun by moonlight". The learned Imam asked the lady to say if it made any *difference* to her, and if it did, to state her complaint. She replied, "The very fact of groaning of one stricken with sickness is one's complaint". The Imam told her that he hoped it will not amount to a complaint will lie with Allah. Thereafter the lady left satisfied. The Imam told his son Abdullah that no one had put him such a delicate and difficult question before and that he should follow her to find out who she was. Abdullah went after her and saw that she entered the house of Basheer b'n Haris. The Imam on being told of it said that it did indeed befit a sister of Bashir bin Haris to exercise so great a care out of fear of Allah to an extremely subtle point.

Umme Ahmad Abdah bint Abdur Rahman Ansari is quoted as an authority on Hadees by many a scholars including the famous scholar Sulaiman ibni Ahmad Tibrani. She was full of wisdom and virtue, and had complete faith in Allah. She spent all her life in imparting religious instructions. A saying of the Holy Prophet quoted by her on the authority of Abi Kutadah Ansari, her great great grand father is—

> "Women are not obliged to join a battle nor the Friday prayer congregation nor to accompany or follow a funeral procession."

Another Saying that she is credited with is—

> "When you enter a mosque, offer two rak'ats of Salat

If you want kingship we will crown you as our king.

And if you can't resist the visions that come to you, we will spend all that is needed to seek a cure for you. . . ."

Only one concession was required from the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* in return for that, to stop "dividing the people" and to give up this new claim that there is no god but the One Universal God of all.

This was not a high price if the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was pursuing for his own benefit. Was the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* hesitant when the offer was made? Did he turn it down as a bargaining strategy leaving the door open for a better offer." The following was his answer:

He recited in reply verses 1-38 from Chapter 41 of Qu'ran Majeed. The theme of the Chapter is that the basis of Faith and Revelation is God's Power and Goodness; and the fruit of both is man's righteousness and spiritual felicity. The fruits of Faith and Unfaith are Truth and Falsehood, whereas Revelation explains, and makes things easy and clear. It gives the message of hope and mercy, and it warns men against the snares of Evil.

Deny not God, the Lord of the worlds. Whose glory and power are shown in creation and His Mercy in Revelation.

Learn from the fate of the people of the old!

Learn from the warnings of your own nature.

Repent ere it be too late!

On another occasion and in response to his uncle's plea for compromise, the Holy Prophet Muhammad's *(Sallallahu 'alaihi wa sallam)* answer was as decisive and sincere: "I swear by the name of God, O Uncle! that if they place the sun in my right hand and the moon in my left hand in return for giving up this matter (Islam) ,I will never desist until either God makes it triumph or I would perish defending it."

History tells us that not only did the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and his few followers suffer all kinds of torture and sacrifice for thirteen years, but that the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was about to physically perish several times because of his steadfastness.

Are these the characteristics of a power-hungry or a self-centered man?

What could justify such a life of suffering and sacrifice, even after he was fully triumphant over his adversaries?

What could explain the humbleness and nobility which he demonstrated in his most glorious moments when he insisted that success was due only to God's help and not to his own genius?

—:0:—

Lady Transmitters of Hadees

When the Holy Prophet *(Sallallahu 'alaihi wa sallam)* rekindled the flame of Truth, it enlightened Muslim men and women equally and created a constant urge in them to gather and to spread knowledge, especially religious knowledge. In serving the cause of religion, women did not lag behind the men. From the days of the Holy Prophet women took a keen interest and an active part in advancing religious' knowledge. We owe a great debt of gratitude to the consorts of the Holy Prophet, mothers of the faithful *(Razi Allahu 'anhum)*, for their valuable efforts for dissemination of religious knowledge by careful observation and truthful reporting of the sayings and doings of the Holy Prophet. Much of the details of the domestic life of the Holy Prophet have come to us through this source. Hazrat Aisha's valuable contribution to the different branches of Islamic knowledge, notably Hadees (Traditions), Seerat (Life and conduct of the Holy Prophet), Fiqh (Jurisprudence), Tafseer (Exposition of and Commentary on the Qur'an), Philology, Poetry, Medicine, Geneology and Arab History, are acumen in matters pertaining to Faith are praised by all knowledgeable persons. It is said by Zuhri that the knowledge Hazrat Aisha possessed, far excells in quality and quantity the knowledge of all the women put together. Abu Musa Ash'ary has said that there never was any difficult problem with regard to interpretation or understanding of Hadees which she did not solve. She combined in herself the role of a Mohaddis (Traditionist) as well as that of a Mo'allima (religious instructress).

We do not propose here to dilate on the subject or describe the work of ladies whose names are prominent in the annals of Islam for having served its cause. Keeping in view the special purpose and occasion of this issue, we give be-

grant ample provisions for us. The Persians and the Romans who have no true faith and who worship not Allah but their kings—the Kaisers and the Caesars—should live in gardens with streams running in their midst but the chosen Prophet and the accepted servant of Allah should live in such a dire poverty."

Hazrat Umar goes on to say: "The Holy Prophet *(Sallallahu 'alaihi wa sallam)* was resting against his pillow, but when he heard me talk like this, he sat against his pillow and said: "O Umar! Are you still in doubt about this matter? Ease and comfort in the hereafter are much better than ease and comfort in this world."

Prophet's Munificence: In a long narrative by Hazrat Bilaal *(Razi Allahu 'anhu)* about what the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* did with the gifts and provisions he received, Hazrat Bilaal reported that the Holy Prophet *(Sallallahu 'alaihi wa sallam)* never kept back anything for future use, that he spent what he had on the poor and needy, and that on one occasion the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* received a gift of four loaded camels, yet he took nothing for himself and he further insisted that he would not go home until the whole lot was given away to the needy. At the time of his demise, in spite of all his victories and and achievements, the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was in debt, and his shield was in the hands of a Jewish citizen of Madinah as a collateral security.

Material Motives: One may inquire: Are there any indications of materialistic motives behind the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* claim to prophethood?

Did the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* claim prophethood in order to attain status, worldly greatness and power?

The desire to enjoy status and power is usually associated with rich food, fancy apparel, monumental palaces, colourful guards, and the indisputable authority.

Do any of these indicators apply to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*?

Following are a few glimpses of his life that may help the reader to answer the above question.

Despite his responsibilities as a prophet, a teacher, a statesman and a judge, the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* used to milk his goat, mend his clothes, repair his shoes and help with the household work.

His life was an amazing model of simplicity and humbleness.

He sat on the floor.

He went to the market to shop with no guards or procession.

He talked and listened patiently and politely to anyone who stopped him.

He accepted invitations to dine with the poor and ate graciously whatever was served to him.

Once he was travelling with some of his companions *(Razi Allahu 'anhum)* who began to prepare to cook some food by dividing the work among themselves. The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* wanted to be in charge of collecting some wood. His companions told him that they could do it for him. The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* answered back: "I know you could do it for me but I hate to have any privilege over you."

A stranger once came to him almost trembling out of respect. The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* asked the man to come closer to him and with a compassionate pat on his shoulder, told him: "Relax brother, I am only the son of a woman who used to eat dry bread."

In addition to the simple and altruistic life of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* one may also ask:

Critics of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* fail to provide an evidence that he planned or aspired to leadership and fame. Even a writer who goes into a great length to support his guess that the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* probably had some "secret desires" to be famous, cannot help admitting that the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was not guilty of planning for his role as a prophet. (Andrae, Tor, Mohammad: The *Man and His Faith (Translated by* Theophil Menzel, Harper and Row. N.W. U.S.A., 1955 Revised ed. p. 94).

Long before there was any prospect of success of the new Faith and at the outset of a long and painful era of torture, suffering, and persecution of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and his followers, he received an interesting offer. An envoy of the pagan leaders, 'Utba, came to him saying—"....If you want money, we will collect, enough money for you so that you will be the richest one among us.

If you want leadership we will take you as our leader and never decide any matter without your approval.

It is a treat for the [illegible] and the ear to recite and to listen such spiritual and soulful Hymn [illegible] the praise of God, during the short break after every four [illegible] of Taraveeh prayer.

Eitikaf and Lailatul-Qadr are associated with the last decade of the month of Ramazan.

EITIKAF: A short time before the sunset on the Twentieth of Ramazan and until the sighting of the new moon on the twenty-ninth or the thirtieth, confinement to a mosque, with the prior intention of worship and devotion to Allah is called Ei'tikaf. It consists of worship in seclusion to seek God's pleasure and forgiveness. If a single person in a locality observes it, all the rest are absolved, otherwise the entire residents of the locality are accountable for the lapse. Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) who observed his last Ei'tikaf for twenty instead of the normal ten days, said:

> "Ei'tikaf restrains a person from sin and the reward of all such deeds subsists which he was unable to perform." (Mishkaat)

NIGHT OF POWER: This Night is described in Qur'an Majeed as follows:

> Indeed, We sent it (The Qur'an) down in the Night of power. And what do you understand what the Night of Power is? The Night of Power is better than thousand months. In it descend the angels, and JIBREEL (Gabriel) by the will of their RABB (Guardian-Lord), for every (blessed) [illegible] Peace. It is till dawn. (97: 1-5)

THE PROPHETHOOD OF MUHAMMAD

(*Sallallahu 'alaihi wa sallam*)

AN ANALYTICAL APPRECIATION

Arrogation of prophethood may be motivated either by some material benefit or by the aspiration to status, glory, and power. We may as well look into these two possibilities in the life of the Prophet Muhammad (*Sallallahu 'alaihi wa sallam*).

Associated with the revelation of Qur'an Majeed, the Night of Power is the crowning glory of the month of Ramazan. The Holy Prophet indicated it to be one of the odd last ten nights of Ramazan. The believers love to spend it in vigil offering abundant supererogatory (Nafl) prayer and singing praises of Almighty God. Hazrat 'Ayeshah (*Razi Allahu 'anha*) has narrated:

> "I asked: O Messenger of Allah, tell me, if I were to find a night to be the Night of Power, what should I recite therein? The Messenger of Allah said: Recite: O Allah! You are forgiving. You love forgiveness, so forgive me." (Bukhari)

All praise is due to Almighty Allah Who sheer out of Mercy and Grace has granted us yet another opportunity of the month of Ramazan. May He also bless us with necessary strength and determination to comply with the edicts of Ramazan and to avail the glories and virtues of Ramazan through fasting, recitation of the Holy Qur'an, Taraveeh, Ei'tikaf and Lailatul-Qadr. *Ameen.*

———:0:———

Victuals: Describing their life, the Prophet's [illegible] Hazrat Aisha (*Razi Allahu* [illegible]) narrated that a month or [illegible] have elapsed before fire was lit in the Holy Prophet's house (to cook a meal), while the household subsisted on milk and dates.

Bedding: Asked about the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) bedding, Hazrat Hafsah (*Razi Allahu 'anha*) another wife of the Prophet, answered: "It comprised of a length of canvas which I spread double-folded under him. Once I did it four-fold in an effort to make it more comfortable. The next morning the Prophet asked me: 'What did you spread under me last night? I replied: 'The same canvas, but I had four-folded it instead of the customary double fold'. He said: "Keep it as it was before. The additional softness stands in the way of Tahajjud (supererogatory mid-night prayer)."

Household Effects: When Hazrat Umer Ibn Khattaab (*Razi Allahu 'anhu*) went to see the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) he noticed that contents of his room comprised of only three pieces of tanned skin and a handful of barley lying in a corner. He says: "I looked about but I failed to find anything else. I began to weep." He (The Prophet) said: "Why are you weeping?" I replied: "O Prophet of Allah! why should I not weep? I can see the mat's pattern imprinted on your body and I am also beholding all that you have got in this room. O Prophet of Allah! Pray that Allah may

during night. So make me an intercessor for him. So they will both intercede." (Baihaqi)
This underlines the special man-and-God relationship on account of Ramazan fasting.

Fasting in Islam is not enjoined to cause undue hardship. The Divine criterion as specified in Qur'an Majeed is:

> "Allah does not impose an obligation on any one except what is within his capacity." (2:286)

Accordingly, although there is to be no laxity with regard to the obligation of Ramazan fasting which is one of the Five Fundamentals of Islam, there are facilities provided for the sick or one on a journey. Qur'an Majeed says:

> "....But if anyone is ill, or on a journey, the prescribed period (of fasting should be made up) by days later. God intends every facility for you; He does not want to put you to difficulties...." (2:185)

Likewise, during menstruation or confinement after child-birth, women should not fast. This loss of Ramazan fasts is, however required to be made up after Ramazan as soon as possible.

It is not possible to discuss all the rules governing the institution of fasting. Briefly speaking, it begins with the taking of Sehri, i.e. a morning meal before dawn. It is not binding but great stress has been laid on it. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* is reported to have said "Take tiffin because in this tiffin there is a blessing." "The difference between our fasting and the people of the Book is pre-dawn tiffin." Obviously its purpose is to alleviate the hardship and rigour of fast.

It will be noted that like all virtuous institutions, Islam has perfected the institution of fasting too.

Asserting one's intention i.e. *Niyyat*, to resolve to keep fast is essential. Its *significance* lies in that it makes the one who fasts conscious of his commitment of subjecting himself to the discipline of fasting every day. It is better to take niyyat immediately after Sehr. But its time is extended till mid-day.

One who fasts must spend his time, beside his daily routine in saying prayers, reciting the Holy Qur'an and doing charitable works. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* laid emphasis on doing good to humanity in order to attain the blessings of Ramazan. There is no doubt that "the Holy Prophet was the most bountiful of his people and he enhanced his own bounty in the month of Ramazan. According to another Hadith when the month of Ramazan approaches he used to set free every prisoner and give alms to every beggar."

According to the jurists false talks and actions are not included among the things which break fast perhaps because it is difficult to judge a man by inward action. However, one who does not refrain himself from taking a false action is not required to keep fast. "Whoever," says a Hadith. "does not give up lying and acting falsely. Allah does not stand in need of his giving up food and drink (Bukhari). In another hadith it is said. "Fasting is a shield, so let the man who does not indulge in any foul speech or do any evil deed [illegible] and any one fights or quarrels with him or abuse him, he should say, I am fasting.

Immediately after the setting of the sun the fast must be broken. It is said in a hadith, "People will continue in prosperity so long as they are quick in breaking fast.

As has been noted above the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* said about the month of Ramazan:

> "It is a month of which the beginning is Mercy, the middle is Forgiveness, and the end is freedom from the Fire." (Baihaqi)

To seek Mercy, Forgiveness and Salvation, maximum recitation of Qur'an Majeed is emphasised. This also takes a special form in the saying of Taraveeh prayers comprising twenty Rak'at offered in two's during Isha prayer before Witr, normally in congregation. Witr prayer is also offered in congregation during the month of Ramazan. Qur'an Majeed is recited continuously in Taraveeh prayers and at least its one whole reading is to be completed during the month.

An invigorating hymn of God's *praises and supplication is recited* in low tone by the Imam and the worshippers individually after very four Rak'at of Taraveeh. In translation, it reads:

> "Hallowed be the Lord, to Him belong the Kingdom and Sovereignty. Hallowed be He; His is the Power and Greatness; His is the awe-inspiring Dignity and Omnipotence; and His is the Glory Supreme and Power Irresistible. Hallowed be He, the Every-Living Lord Whom sleep or death overtakes not. Hallowed and sanctified is He, the Creator and Nourisher of us all, of the Angels, and the Spirit (Gabriel). O Allah! Save us from the Fire of Hell. O Protector, O Protector, O Protector!"

In the name of Allah, the All-Compassionate, the Most-Merciful

GLORIES AND VIRTUES OF RAMAZAN

(Fasting, Taraweeh, Etikaaf and Lai-la-tul Qadr)

"O Believers! Fasting is prescribed for you as it was prescribed for those who were before you, so that you may avoid evil". (2:183)

"(Fasting is) for a certain number of days, but he among you who is sick or on a journey, then (he is to fast) for the same number of other days; and for those who may have the strength (to fast with hardship and do not), the redemption is by feeding a poor man. But whoso does good of his own accord then that is better for him; and that fasting is better for you if you only understood." (2:184)

"The month of Ramazan is that wherein the Qur'an was revealed, a guidance for mankind, with clear explanations of guidance and of discrimination between right and wrong). So whoever of you witness this month, should fast in it." (2:185)

• • •

"Salman al-Farasey, reported: The Messenger of Allah admonished us on the last day of Sha'ban. He said: "O men! surely there has come to you a magnificent month wherein there is a night which is better than one thousand months. Allah has made to fast obligatory and the standing (in prayer) of its nights optional. Whoso comes therein with a good habit, becomes like one performed an obligatory thing in what is besides it, and whoso performs an obligatory thing becomes like one who performs 70 obligatory duties in what is besides it. And it is a month of patient, and as for patience, its reward is Paradise. And it is a month of mutual sympathy, and a month wherein the provision of a behaviour is increased. Whoso gives 'Iftar' therein to a fasting man, there is for him forgiveness for his sins and emancipation of his neck from the Fire, and there is for him the like of his reward without anything being diminished for reward.... ***And it is a month of which the beginning is mercy, the middle is forgiveness and the end is freedom from the Fire ...*** **" (Baihaqi)**

• • • •

In obedience to the commandment of Almighty Allah the Muslims, of course with some exceptions, whether rich or poor, black or white, ruler or ruled from one corner of the earth to the other change with the sighting of the Ramazan moon their entire course of life. They subject themselves to strict discipline of abstaining from food, drink and sex roughly speaking from dawn to dusk every day throughout the month of Ramazan with the sole purpose of attaining pleasure and proximity of their Creator. Such spectacular scene as presented by the Muslim world during the month of Ramazan has no parallel in the entire religious history of mankind.

We have already dwelt in our previous Issue on the significance of fasting in Islam showing how it offers a one-month refresher course of spiritual training for the Muslim community to enable them to fare better in all walks of life. In the present article an attempt will be made to enlighten on the virtues and glories of Ramazan and how to attain them.

The Islamic discipline of fasting is simple and uniform. Ramazan fasting is obligatory on every sane and adult man and woman. Fasting time commences at dawn and ends at sunset. Eating, drinking, and sex are prohibited during fasting time. The rest of the time is allowed for normal, lawful human activities.

According to a Divine saying (Hadis-i-Qudsi);

> "Every good act of the son of Adam will be multiplied to ten, and up to seven hundred times, except fasting for it is for Me, and I shall Myself compensate him for it. A fasting man gives up his passions and food for Me." (Agreed)

Abdullah-b Amr reported that the Messenger of Allah said: "Fasting and the Qur'an will intercede for a man. Fasting will say: O Lord! I denied him food and sexual satisfaction during day-time. So make me an intercessor for him. And the Qur'an will say: I denied him sleep

AND SURELY IT (QUR'AN) IS TRUTH OF ASSURED CERTAINTY

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QUR'AN MAJEED.

ARABIC TEXT, ITS TRANSLITERATION AND TRANSLATION
INTO ENGLISH, Part 28, Chapter 60 Verses 1 to 8.

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

اليقين

الانترنشنل

مجلة

دار التصنيف (پرائيويت) ليمتيد

المجلد ٤٢ — ٢٢ رمضان ، ٩ شوال ، ١٤١٤هـ — الموافق ٧ ، ٢٢ مارس ، ١٩٩٤ م — العدد ٢١ ، ٢٢

لماذا لا بد لي من الإيمان بالله ؟

- معرفة الإنسان ليست كاملة ولا غير محدودة ، أما معرفة الله فهي وحدها كاملة ولانهائية .
- لكل ذرة من المعرفة التي أعطيت لي من المعقول والمنطقي أن أؤمن بالله العليم .
- الظواهر الطبيعية أجمعها تشير إلى خالق جبار حي قيوم . . .

راحة النفس بالصلاة

- الصلاة عماد الدين الإسلامي.
- يقول الرسول ﷺ : وجعلت قرة عيني في الصلاة .

بسم الله الرحمن الرحيم

عن انس رضي الله عنه قال قال رسول الله ﷺ ثلاث من كن فيه وجد بهن حلاوة الايمان من كان الله ورسوله احب اليه مما سواهما ومن احب عبدا لايحبه الا لله ومن يكره ان يعود فى الكفر بعد ان انقذه الله منه كما يكره ان يلقى فى النار . (متفق عليه)

يؤكد الحديث على حكمة وضرورة اخلاص الحب لله ورسوله لان فى هذا العمل يكمن حلاوة الايمان و ان يحافظ المؤمن على ايمانه مهما كلفه ذلك من الشدائد والخطرات ولو كان ذلك على حساب حياته الدنيوية .

التحرير

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله

حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وصحبه بعدد كل معلوم لك

لماذا لابدلى من الايمان بالله

قد نشر فى المجلة " ريدرز دايجست " (طبعتها الآسوية فى اغسطس ، ١٩٨٥) مقال عالى المستوى بعنوان " لماذا لابد لى من الايمان بالله "، بقلم مؤلف شهير بريطانى ، ولاشك ان المقال مثير لانتباه الملحدين واتباع مذهب اللاادرية واصحاب الافكار الحرة وامثالهم .

وخلاصة المقال فى الفاظ المؤلف نفسه التى اجاب بها على السؤال : لماذا لابد له من الايمان بالله ، هى كما ياتى :-

" الايمان بالله يجعلنى شخصا افضل منى خال من الايمان اما الاسباب الاخرى فهى عرضه للجدل والبحث ولا استطيع ان اثبتها .

الآن اريد ان اتناول الموضوع باسهاب . فى رائى ان هناك كثيرا من " اسباب أخرى " من الممكن اثباتها بوجه عادل وإن كنت عرضة للجدل من حيث القياس البشرى نظرا لذلك فكل شئ فى العلم يقبل الجدل لان معرفة الانسان ليست كاملة ولاغير محدودة ، اما معرفة الله فهى وحدها كاملة ولانهائية . هذا هو السبب الثانى فى ان اؤمن بالله .

الحصر

تقول لى خبرتى انى لا اعلم ماسيحدث متى سيحدث اين وكيف ولم . ليس على سطح الارض منجم اوعالم من يستطيع ان يدعى معرفة كاملة بما سيحدث غدا . وبالاجمال كل واحد رهين برحمته تعالى . كل واحد بحاجة اليه دائما من أجل معرفة وعقل ما يتحول الرجل الى دابة بدونهما .

لكل ذرة من المعرفة التى اعطيت لى من المعقول والمنطق ان اؤمن بالله العليم فمن كان يعلم الا الله انه لن ينجو من الزلزلة المهلكة التى دمرت المكسيك فى دقائق قليلة الا بضعة اطفال صغار عاجزين ، تسرب فجائى من غزميت يطلق سراح عاصفة مدمرة على مدينة بهوبال (الهندية) الغارقة فى النوم ، رجل فاقد الذاكرة يستعيد ذاكرته فى اثر حدوث صدمة مماثلة واحداث خارقة أخرى لاتحصى من امثالها يحدث فى العالم من حين لحين . كل هذا ما وراء ادمغتنا ولكن فى متناول المعرفة الالهية .

سبب أخر

وسبب أخر لابد لى ان اؤمن بالله هو خالقى انا و خلق الكون من حولى . من الحماقه من جهتى الاعتقاد بان

والذى خلقنى ، و ان سببا فى خلق وجوودى . المرحلة البديعة المدهشة التدريجية لخلقى بدءا من قطرة منى لاتذكر انتهاء إلى جسم انسانى جدير مزود بالروح يشير الى خالق قادر جبار يدعى الله .

والكون هو مؤشر آخر فى هذه الجهة : الخلق المتناسق المنسجم لكل شئ فى الآفاق ، مدار الكواكب المستمر بما فيها الكواكب الاكثر ألفة عند الرجل : الشمس والقمر والارض ، تعاقب اليوم والليل السريع ، صفير الرياح ، تلاطم البحار و هذه الظواهر الطبيعية اجمعها تشير الى خالق جبار حى قيوم وتدل على ماتجبرنى الى ان اؤمن به تعالى .

اذا تاكدت انه تعالى خالقى وخالق كل شئ آخر من حولى لا أجد سببا فى ان اذكره . وسبب آخر لايدلى به هو انه ليس بخالق محسب وانما خير الحافظين و خير الرازقين . يوفر لمخلوقاته كل ماتحتاج اليه من الرزق و المعونة مادية كانت او روحية ولاشباع جوعى وعطشى قد بسط بين يدى اورد مائدة من المأكولات والمشروبات و لهدايتى الى الصراط المستقيم قد دلنى على منار ، سلسلة من رسل كرام و مجموعة صحف مقدسة لا املك ان احصل على لقمة طعام ولا لمحة هداية ، إلا بكونى حلقة فى شبكة العلة والمعلول المقدرة من قبل الله . كل هذا يحثنى على ان أومن به ايمانا وثيقا وفضلا عن ذلك ان اكون على اتصال دائم به .

ما انسب ما قال اللورد تينيسون " ان العبادة تاتى باشياء اكثر مما يحلمه هذا العالم " اذ ادركت اصحاب سفينة منكوبة عاصفة تكاد تغرقهم وهم فى يأس شديد يرفعون ايديهم وانظارهم الى السماء " النصر " الى من ولماذا ؟ ألا يدلل هذا على ان من فطرة الانسان عبادة الله الحى القيوم الذى باعتقاد الانسان انه يستجيب الدعاء . اذ اؤمن به واعبده فى الفتن والبليات فمالى ان لااؤمن به فى اوقات أخرى .

لايفكر العالم الا فى الاشياء المادية . لكن ايمانا صادقا وعبادات قلبية لله من المحتوم ان تاتى باشياء اكثر مما يفكر فيها هذا العالم ـ السكينة والسعادة الحقيقية فى الحياة .

موقف متغير

نظر ماركس ، لينين ، وايفلز الى الحياة الانسانية نظرة مادية محضة لاتصلح الاالفردة الداروينية . ان البيئة الكهنوتية الفاسدة فى عصرهم جعلتهم معادين للدين وله بحيث قالوا : ان الدين هو مثابة الافيون للناس . انهم لم يحاولوا ابدا ان يفهموا فكرة الله و اهملوا تماما الجانب الروحى للانسان .

والفوضى الحالية فى العالم هى النتيجة الحتمية الناجمة من هذه الايديولوجيات المادية التى جعلت من الانسان آلة لاروح لها او بهيمة متربصة فقدت هذه الايدولوجيات اثرها فى معاقلها الخاصة كالصين التى حدث فيها متأخرا بعض تغيرات جذرية فى السياسة الحكومية تقضى باعادة الحرية الفردية فى الفكر والضمير والعمر .

ماتقدم هو قليل من الاسباب الاهم التى تجبرنى على ان اؤمن بالله عند ولادتنا وموتنا نحن فى حالة خضوع تام لله شئنا ذلك او لم نشاء . ليس الا فى حياتنا الشعورية ان نميل الى الانحراف من هذا المسار .

من اجل انشاء مجتمع محترم لافراد محترمين يسود فيه السكون والسعادة الحقيقية لابد لنا ان لانؤمن بالله فحسب . وانما نعمل بمتطلبات ذلك الأيمان نلتمس هدايته تعالى بالخلوص والمداومة فى كل شئ .

بشكر مجلة راديانس الهندية الجليزية

٢٧/٤/١٩٨٦ م

تعريب : اقبال حسين انصارى

راحة النفس بالصلاة

الصلاة عماد الدين الاسلامى ، ورابطة بين العبد وخالقه . فيها مناجاة لله ، و وقوف بين يديه جل وعلا ، فيشعر المصلى اثناء وبعد ادائها بالراحة وانشراح الصدر .

ولم تكن الصلاة مفروضة على امة محمد ﷺ وحدها ، بل كانت مفروضة على الأمم السابقة ، تحايلت امم فى طريقة الأداء ، وانصرفت عن ادائها امم أخرى ، فانسلخت عن الارتباط بالله وجعلت معه شريكا فى العبادة ، فضلت عن الطريق السوى .

جاء فى حديث الاسراء والمعراج ان موسى عليه السلام سأل نبينا محمدا ﷺ عما فرض على امته . فاخبره انه قد فرض على امته خمسون صلاة فى اليوم والليلة . فقال موسى عليه السلام : ارجع الى ربك فاسأله التخفيف فقد جربت قبلك بنى اسرائيل ان امتك لا تطيق ذلك .

فمازال نبينا محمد ﷺ يراجع ربه ويسأله التخفيف ، وموسى يكرر عليه القول حتى اصبحت خمسا بدل الخمسين ، ولمن اداها كاملة اجر الخمسين وهذه منة من الله على امة محمد ﷺ .

واسمعيل بن ابراهيم عليهما السلام قد ابان عنه القرآن فى سورة مريم انه امر اهله بالصلاة والزكاة ووصفه الله بخصال حميدة فقال جل وعلا (واذكر فى الكتاب اسمعيل انه كان صادق الوعد وكان رسولا نبيا ، وكان يأمر اهله بالصلاة والزكاة وكان عند ربه مرضيا) (الآيتان ٥٤ ، ٥٥) .

وفى سورة ابراهيم يقول سبحانه وتعالى على لسان خليل الرحمن عندما وضع اسمعيل وامه بموضع مكة المكرمة الحالى داعيا ربه ، مستجيبا لامره : (ربنا انى اسكنت من ذريتى بواد غير ذى زرع عند بيتك المحرم ربنا ليقيموا الصلاة فاجعل افئدة من الناس تهوى اليهم وارزقهم من الثمرات لعلهم يشكرون) (آية ٣٧) .

ومادامت مكانة الصلاة عند الله عظيمة ، حيث كانت موضع اهتمام انبياء الله ، وهم صفوة خلقه من البشر ، فان نبينا محمدا ﷺ قد وجه امته الى منافع كثيرة فى الصلاة ، منها الراحة النفسية ، حيث ترتبط النفس بخالقها ، وتتجه الى موجدها ، فتشعر بالهدوء والطمأنينة ، والنفوس دائما تعتريها حالات من الضعف والوساوس ، وشعور من الانقباض والهموم ، وتشعر انها فى حاجة الى ما يقوى هذا الضعف ، ويتغلب على الوساوس ، وانها فى حاجة الى تخفيف الهموم ، وابعاد عما يسرى ويسلى .

وهذه الاحاسيس لا يحركها المال ، ولا يجلبها وسائل النعيم .

اذا لابد من مؤثر قوى يريح وجدانيات النفوس ، ويزيل مؤثرات الانقباض . وقد وصف رسول الله ﷺ هذا الدواء المركز ، الذى لا يصرف الا من صيدلية النبوة عندما كان يقول اذا حزبه امر او اهمه شئ : « يا بلال ارحنا بالصلاة » ويقول ﷺ من حديث آخر : « وجعلت قرة عينى فى الصلاة » .

ورسول الله ﷺ هو قدوتنا الذى يجب ان نترسم خطاه ونعمل وفق المنهج الذى يختطه لامته ، حيث يتلقى تعاليمات ربه ، فيطبقها عملا ، بعد ان تمكنت لديه يقينا ، وما كان من عند الله لا يحتمل المناقشة او المداولة .

ومن دروس القرآن فى التغلب على المؤثرات :- المداومة على الصلاة ، والتجمل بالصبر ، لأن الصلاة من أولها الى آخرها تمكن الرابطة مع الله بالاحساس والوجدان ، وفى افعالها مناجاة لله جل وعلا ، ووقوف بين يديه .

واذا استشعر العبد عظمة خالقه ، وقدرة من يناجى ، هانت امامه المشكلات التى اعترضت طريقه ، وارتاحت نفسه من الصدمة التى انتابته .

يقول الله جل وعلا : « يا ايها الذين آمنوا استعينوا بالصبر والصلاة ان الله مع الصابرين » (البقرة آية ١٥٣) .

ويقول سبحانه : « واستعينوا بالصبر والصلاة وانها لكبيرة الا على الخاشعين » (البقرة ٤٥) . وقد جاءت الصلاة مفردة ومجموعة فى كتاب الله فى اكثر من ثمانين موضعا مما يمكننا من حس المسلم ، وانها ذات اثر فى تهدئة النفس ، والتغلب على مواطن الضعف فيها ، والمؤثرات المحيطة بها ،

هذا التأثير العميق الذى تتركه الصلاة فى النفوس ، لا تستطيع المبتكرات الحديثة ، ولا المصنوعات المختلفة ، من العقاقير ان تقوم ببعض الدور الذى تؤديه الصلاة رغم ان العقاقير تترك اثرا معاكسا فى الصحة ، وعلامات فى الجسم تكبر مع الايام بينما الصلاة لاتترك اى تأثير يضر بالصحة . بل العكس هو واقع الحال . . فقد اثبتت الدراسات الصحية والنفسية عن الصلاة انها ذات تأثير قوى فى امور كثيرة تفيد الجسم ، وتضفى عليه الصحة والسلامة تحميه من كثير من الامراض ومن ذلك مختصرا مايلى :

— فهى تفيد فى علاج كثير من الامراض وخاصة الروماتيزم والمفاصل .

— وهى تزيل الهموم وتقضى على متاعب النفس . يقول الله تعالى « ان الانسان خلق هلوعا اذا مسه الشر جزوعا واذا مسه الخير منوعا الا المصلين الذين هم على صلاتهم دائمون » (المعارج آيات ١٩ — ٢٣)

— وهى تجعل القلب متعلقا بالله جل وعلا فتهون الدنيا ومشكلاتها ونعيمها ، الى جانب قدرة الله وعظمته وما عنده من اجر ونعيم .

وان علماء النفس لو درسوا النفس البشرية على ضوء الآيات الكريمة فى سورة المعارج وطبيعة الهلع والخوف الموجود فى تكوين نفوس البشر عموما ، ثم دور التأثيرات المحركة للنفوس من خير وشر ، لضاقت بذلك جهودهم دراسة وتحليلا . . ومع هذا اعياهم العلاج الذى افضى ببعض النفوس الى ضروب مختلفة من التصرفات والجنون ، بعد ان اقلقتهم الحياة ، وتحكمت فيهم المؤثرات المحيطة . وقد خرجت بعض تلك الدراسات بنتيجة هى ان نسبة المعاناة فى المجتمعات الغربية من التأثيرات النفسية اكبر بكثير مما هو فى بلاد الاسلام — قد بدا رقمها يتصاعد عند ماانصرفوا عن شعائر دينهم وروابطهم بخالقهم . والعمود الفقرى فى ذلك الصلاة والخشوع فيها .

(المقال بقية)

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِماً أَبَداً
عَلَى حَبِيبِكَ خَيْرِ الخَلْقِ كُلِّهِمِ
هُوَ الحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ
لِكُلِّ هَوْلٍ مِنَ الأَهْوَالِ مُقْتَحِمِ

14. *Yaa-aiy-yu-hal-la-zee-na aa-ma-noo*	14. O you who believe!	يَا أَيُّهَا الَّذِينَ آمَنُوا
koo-noo an-saa-ral-laa-hi	Be Allah's helpers, .	كُونُوا أَنصَارَ اللَّهِ
ka-maa qaa-la 'ee-sub-nu mar-ya-ma	as said 'EESA (Jesus) the son of Mary	كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ
lil-ha-waa-reey-yee-na	to his disciples.	لِلْحَوَارِيِّينَ
man an-saa-ree i-lal-laah.	Who are my helpers in the cause of Allah?	مَنْ أَنصَارِي إِلَى اللَّهِ
Qaa-lal ha-waa-reey-yoo-na nah-nu an-saa-rul-laa-hi	The disciples said· We are Allah's helpers.	قَالَ الْحَوَارِيُّونَ نَحْنُ أَنصَارُ اللَّهِ
fa-aa-ma-nat-taa-i-fa-tum-mim-ba-nee is-raa-ee-la	Then a party from the children of Israel believed	فَآمَنَت طَّائِفَةٌ مِّن بَنِي إِسْرَائِيلَ
wa ka-fa-rat-taa-i-fah.	*and another party disbelieved.*	وَكَفَرَت طَّائِفَةٌ
Fa-aiy-yad-nal-la-zee-na aa-ma-noo 'a-laa 'a-duw-wi-him	So We supported those who believed against their foes	فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ
fa-as-ba-hoo zaa-hi-reen.	then they became dominant	فَأَصْبَحُوا ظَاهِرِينَ ﴿١٤﴾

SOO-RA-TUS-SAFF *ENDS HERE* تمت هنا بحمد الله السورة ٦١ ـ الصف

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

RU-KOO' 2	**SECTION 2**	ركوع ٢
10. *Yaa-aiy-yu-hal-la-zee-na aa-ma-noo hal a-dul-lu-kum 'a-laa ti-jaa-ra-tin*	10. O you who believe! Shall I lead you to a bargain	يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا هَلْ اَدُلُّكُمْ عَلٰى تِجَارَةٍ
tun-jee kum-min 'a-zaa-bin a-leem.	that will save you from a painful torment?	تُنْجِيْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ
11. *Tu'-mi-noo-na bil-laa-hi wa ra-soo-li-hee*	11. (It is that) you should believe in Allah and His Messenger,	تُؤْمِنُوْنَ بِاللّٰهِ وَرَسُوْلِهٖ
wa tu-jaa-hi-doo-na fee sa-bee-lil-laa-hi	and should strive in the way of Allah	وَتُجَاهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ
bi-am-waa-li-kum wa an-fu-si-kum.	with your wealth and your persons;	بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ
Zaa-li-kum khai-rul-la-kum	This is best for you	ذٰلِكُمْ خَيْرٌ لَّكُمْ
in kun-tum ta'-la-moon.	if you only knew (that)	اِنْ كُنْتُمْ تَعْلَمُوْنَ
12 *Yagh-fir-la-kum zu-noo-ba-kum wa yud-khil-kum*	12. He will forgive you your sins and admit you	يَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَيُدْخِلْكُمْ
jan-naa-tin taj-ree min taḥ-ti-hal-an-haa-ru	into gardens beneath which rivers flow,	جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ
wa ma-saa-ki-na ṭaiy-yi-ba-tan	and into pleasant dwellings	وَمَسٰكِنَ طَيِّبَةً
fee jan-naa-ti 'adn.	in the gardens of Eden	فِيْ جَنّٰتِ عَدْنٍ
Zaa-li-kal-fau-zul-'a-ẓeem	That is the great achievement	ذٰلِكَ الْفَوْزُ الْعَظِيْمُ
13. *Wa ukh-raa tu-ḥib-boo-na-haa*	13 And another (blessing) which yo[illegible] (i.e.),	وَاُخْرٰى تُحِبُّوْنَهَا
naṣ-rum-mi-nal-laa-hi wa fat-ḥun qa-reeb.	Help from Allah and speedy victory.	نَصْرٌ مِّنَ اللّٰهِ وَفَتْحٌ قَرِيْبٌ
Wa bash-shi-ril-mu'-mi-neen.	Give the glad tidings to the believers.	وَبَشِّرِ الْمُؤْمِنِيْنَ

ya'-tee mim-ba'-dis-mu-hoo ah-mad.	who shall come after me, whose name shall be AHMAD.	يأتي من بعدي اسمه أحمد
Fa-lam-maa jaa-a-hum bil-baiy-yi-naa-ti	But when he (AHMAD) came to them with clear signs,	فلما جاءهم بالبينت
qaa-loo haa-zaa sih-rum-mu-been.	they said. This is plain magic.	قالوا هذا سحر مبين
7. *Wa man az-la-mu mim-ma-nif-ta-raa 'a-lal-laa-hil-ka-zi-ba*	7. And who could be more unjust than he who forges falsehood against Allah,	ومن أظلم ممن افترى على الله الكذب
wa hu-wa yud-'aa-i-lal-is-laam.	when he is called to Islam;	وهو يدعى إلى الإسلام
Wal-laa-hu laa yah-dil-qau-maz-zaa-li-meen.	and Allah does not guide the unjust people (until they repent).	والله لا يهدي القوم الظلمين
8. *Yu-ree-doo-na li-yut-fi-oo*	8 They desire to put out	يريدون ليطفئوا
noo-ral-laa-hi bi-af-waa-hi-him	Allah's light with their mouths;	نور الله بأفوههم
wal-laa-hu mu-tim-mu noo-ri-hee	but Allah shall accomplish His light (Islam)	والله متم نوره
wa lau ka-ri-hal-kaa-fi-roon.	even though the unbelievers dislike it.	ولو كره الكفرون
9. *Hu-wal-la-zee ar-sa-la ra-soo-la-hoo*	9. It is He Who sent His Messenger	هو الذي أرسل رسوله
bil-hu-daa wa dee-nil-haq-qi	with guidance and the Religion of Truth	بالهدى ودين الحق
li-yuz-hi-ra-hoo 'a-lad-dee-ni kul-li-hee	that he may exalt it above all religions	ليظهره على الدين كله
wa lau ka-ri-hal-mush-ri-koon.	even though the polytheists dislike it.	ولو كره المشركون

QURAN MAJEED

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ث=ṡ Bold, ح=ḥ Madd, ز=ẓ, آ=āā, ص=ṣ, آو=ōō, ض=ḍ, ای=ēē, ط=ṭ Fine, ظ=ẓ Madd, ع=', آ=āa, ء=' (Jerk), او=ōo, ی=ēe

RU-KOO' 1 (Contd.)	SECTION 1 (Contd.)	ركوع ۱ (متبع)
5. Wa iz qaa-la moo-saa li-qau-mi-hee yaa-qau-mi	5. And when MOOSA (Moses) said to his people: O my people!	وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ
li-ma tu'-zoo-na-nee wa qat-ta'-la-moo-na	Why do you persecute me when you know well	لِمَ تُؤْذُونَنِي وَقَد تَّعْلَمُونَ
an-nee ra-soo-lul-laa-hi i-lai-kum.	that I am Allah's Messenger to you?	أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ
Fa-lam-maa zaa-ghoo a-zaa-ghal-laa-hu qu-loo-ba-hum.	So when they turned away (from the right path), Allah turned away their hearts;	فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ
Wal-laa-hu laa yah-dil-qau-mal-faa-si-qeen.	and Allah does not guide the transgressing people (until they repent)	وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ
6. Wa iz qaa-la 'ee-sab-nu mar-ya-ma	6. And when 'EESA (Jesus), the son of Mary, said·	وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ
yaa-ba-nee is-raa-ee-la	O children of Israel (Y'AQOOB)!	يَا بَنِي إِسْرَائِيلَ
in-nee ra-soo-lul-laa-hi i-lai-kum-	Surely, I am the Messenger of Allah to you	إِنِّي رَسُولُ اللَّهِ إِلَيْكُم
mu-sad-di-qal-li-maa bai-na ya-daiy-ya	confirming what was (revealed) before me	مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ
mi-nat-tau-raa-ti wa mu-bash-shi-ram-bi ra-soo-leny-	of the Torah, and bearing glad tidings of a Messenger	مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ

SOO-RA-TUS-SAFF	*SOO-RA-TUS-SAFF*	سُورَةُ الصَّفِّ
Ma-da-neey-yah	Revealed at MADINAH	
Ru-koo-'aa-tu-haa 2	SECTIONS 2	
Āa-yaa-tu-haa 14	VERSES 14	
Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.	In the name of Allah, the All-Compassionate, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
RU-KOO' 1	SECTION 1	رکوع ١
1. *Sab-ba-ḥa lil-laa-hi maa-fis-sa-maa-waa-ti wa maa fil-arḍ.*	1. Whatever there is in the heavens and whatever there is in the earth, glorifies Allah	سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ
Wa hu-wal-'a-ẓee-ẓul-ḥa-keem.	and He is the Mighty, the Wise.	وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝
2. *Yāa-ay-yu-hal-la-zee-na aa-ma-noo li-ma ta-qoo-loo-na maa laa taf-'a-loon.*	2. O you who believe! Why do you say that which you do not do?	يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ ۝
3. *Ka-bu-ra maq-tan 'in-dal-laa-hi*	3. It is awfully hateful in the sight of Allah	كَبُرَ مَقْتًا عِنْدَ اللّٰهِ
an ta-qoo-loo maa laa taf-'a-loon.	that you should say what you do not do.	اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ ۝
4. *In-nal-laa-ha yu-ḥib-bul-la-zee-na*	4. Surely, Allah loves those who	اِنَّ اللّٰهَ يُحِبُّ الَّذِيْنَ
yu-qaa-ti-loo-na fee ṣa-bee-li-hee ṣaf-fan	fight in His cause arrayed in ranks	يُقَاتِلُوْنَ فِيْ سَبِيْلِهٖ صَفًّا
ka-an-na-hum bun-yaa-num-mar-ṣooṣ.	as if they were a strong structure cemented with molten lead	كَاَنَّهُمْ بُنْيَانٌ مَّرْصُوْصٌ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

mis-la mãa an-fa-qoo. Wa t-ta-qul-laa-hal-la-zee an-tum bi-hee mu'-mi-noon	the like of what they had spent; and fear Allah, in Whom you believe	مِثْلَ مَآ أَنفَقُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ أَنتُم بِهِۦ مُؤْمِنُونَ ﴿١١﴾
12. *Yãa-aiy-yu-han-na-biy-yu i-zaa jãa-a-kal-mu'-mi-naa-tu yu-baa-yi'-na-ka*	12. O Prophet! When believing women come to you, offering you a pledge	يَٰٓأَيُّهَا ٱلنَّبِىُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ
'a-lãa al-laa yush-rik-na bil-laa-hi shai-anw-	that they shall not associate with Allah any thing,	عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا
wa laa yas-riq-na wa laa yaz-nee-na wa laa yaq-tul-na au-laa-da-hun-na	and shall neither steal nor commit adultery, nor kill their children,	وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَٰدَهُنَّ
wa laa-ya'-tee-na bi-buh-taa-neey-yaf-ta-ree-na-hoo bai-na ai-dee-hin-na wa ar-ju-li-hin-na	nor bring forth a slander by forging it between their hands and feet;	وَلَا يَأْتِينَ بِبُهْتَٰنٍ يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ
wa laa ya'-see-na-ka fee ma'-roo-fin	and they shall not disobey you in a right and reasonable matter,	وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ
fa-baa-yi'-hun-na was-tagh-fir la-hun-nal-laah.	then accept their pledge and beg forgiveness for them from Allah;	فَبَايِعْهُنَّ وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ
In-nal-laa-ha gha-foo-rur-ra-heem.	surely Allah is Forgiving, Most Merciful.	إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾
13. *Yãa-aiy-yu-hal-la-zee-na aa-ma-noo laa ta-ta-wal-lau qau-man*	13. O you who believe! Do not befriend a people	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَوَلَّوْا۟ قَوْمًا
gha-di-bal-laa-hu 'a-lai-him	with whom Allah is Angry;	غَضِبَ ٱللَّهُ عَلَيْهِمْ
qad ya-i-soo mi-nal-aa-khi-ra-ti	surely, they have despaired of the Hereafter	قَدْ يَئِسُوا۟ مِنَ ٱلْءَاخِرَةِ
ka-maa ya-i-sal-kuf-faa-ru	just as the unbelievers have despaired	كَمَا يَئِسَ ٱلْكُفَّارُ
min as-haa-bil-qu-boor.	of (the rising of) the fellows of the graves.	مِنْ أَصْحَٰبِ ٱلْقُبُورِ ﴿١٣﴾

CHAPTER 60 MUM-TA-HA-NAH ENDS HERE. تمت هنا بحمد الله السورة ٦٠ ـ الممتحنة

fa-laa-tar-ji-'oo-hun-na i-lal-kuf-faar.	do not return them to the unbelievers.	فلا ترجعوهن إلى الكفار
Laa hun-na hil-lul-la-hum	They (the believing women) are not lawful for them (the unbelievers),	لا هن حل لهم
wa laa hum ya-hil-loo-na la-hunn.	nor are they (the unbelievers) lawful for them (the believing women).	ولا هم يحلون لهن
Wa aa-too-hum-maa-an-fa-qoo.	And give them (the unbelievers) what they have spent;	وآتوهم ما أنفقوا
Wa laa ju-naa-ha 'a-lai-kum an tan-ki-hoo-hun-na i-zaa aa-tai-tu-moo-hun-na u-joo-ra-hunn.	and no sin shall be on you to marry them when you have given them their dower.	ولا جناح عليكم أن تنكحوهن إذا آتيتموهن أجورهن
Wa laa tum-si-koo bi-'i-sa-mil-ka-waa-fi-ri	And do not hold the unbelieving women with ties of marriage,	ولا تمسكوا بعصم الكوافر
was-a-loo maa an-faq-tum	but ask for what you have spent (for their dower)	واسألوا ما أنفقتم
wal-yas-a-loo maa an-fa-qoo.	and let them (the unbelievers) ask for what they had incurred:	وليسألوا ما أنفقوا
Zaa-li-kum huk-mul-laah.	This is the judgement of Allah.	ذلكم حكم الله
Yah-ku-mu bai-na-kum.	(with which) He judges amongst you;	يحكم بينكم
Wal-laa-hu 'a-lee-mum ha-keem.	and Allah is All-Knowing, All-Wise.	والله عليم حكيم ۝
11. *Wa in faa-ta-kum shai-um-min az-waa-ji-kum i-lal-kuf-faa-ri*	11. And if some of your wives have gone over to the unblievers,	وإن فاتكم شيء من أزواجكم إلى الكفار
fa-'aa-qab-tum fa-aa-tul-la-zee-na za-ha-bat az-waa-ju-hum-	then when you come upon spoils, give to those whose wives have gone away	فعاقبتم فآتوا الذين ذهبت أزواجهم

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ṯ=ث ḥ=ح z=ز ṣ=ص ḍ=ض ṭ=ط ẓ=ظ '=ع

Bold Madd ā=آ ū=ـُو ī=ـِي Fine Madd ā=آ Jazm ō=وْ

RU-KOO' 2 (Contd.)	SECTION 2 (Contd)	ركوع ٢ (متبع)
9. *In-na-maa yan-haa-ku-mul-laa-hu 'a-nil-la-zee-na*	9. Indeed, Allah forbids you, as to those who	إِنَّمَا يَنْهَىٰكُمُ اللَّهُ عَنِ الَّذِينَ
qaa-ta-loo-kum fid-dee-ni	fought against you in (the cause of your) religion	قَاتَلُوكُمْ فِي الدِّينِ
wa akh-ra-joo-kum-min di-yaa-ri-kum	and drove you away from your homes	وَأَخْرَجُوكُم مِّن دِيَارِكُمْ
wa ẓaa-ha-roo 'a-lāa ikh-raa-ji-kum	and gave support (to your enemies) in your expulsion,	وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ
an ta-wal-lau-hum	that you may befriend them;	أَن تَوَلَّوْهُمْ
wa mainy-ya-ta-wal-la-hum	and whoso befriends them,	وَمَن يَتَوَلَّهُمْ
fa-u-lāa-i-ka hu-muẓ-ẓaa-li-moon.	those are the wrongdoers.	فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ۝
10 *Yāa-aiy-yu-hal-la-zee-na aa-ma-nōo*	10 O you who believe!	يَا أَيُّهَا الَّذِينَ آمَنُوا
i-zaa jāa-a ku-mul-mu'-mi-naa-tu	When the believing women come to you	إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ
mu-haa-ji-raa-tin fam-ta-ḥi-noo-hunn.	as immigrants, then examine them;	مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ
Al-laa-hu a'-la-mu bi-ee-maa-ni-hinn.	Allah is best Aware of their faith;	اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ
Fa-in 'a-lim-tu-moo-hun-na mu'-mi-naa-tin	then, if you know them to be believers,	فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ

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warned against such visits, as He says in the Qur'an: "Do not be inclined toward the wrongdoers lest you should be touched by the fire." Al Mansour allowed him to go and then said the following remark to those around him: "We have thrown grain in abundance to scholars and they came forward to pick it up, except for Sufian who has turned his back on us." Al Mansour thus compared scholars to birds who come forward when you throw grains for them.

Sufiyan was recognized as perhaps the top scholars who knew almost everything on what was permissible and what was forbidden in Islam. It was not surprising, therefore, that students of Islamic scholarship frequently asked him to sum up the most important of his opinions in matters of faith and Fiqh. One such questioner was Shoaib ibn Jareer who said to him that he wanted such summing up in order to follow it closely. If he would be questioned about it on the day of judgment, he would attribute it to Sufian so that he would not be responsible for any error.
I should perhaps repeat that he put his request in these terms. Sufian, therefore, told him to write down the following: "In the name of Allah, the Merciful, the Beneficent. The Qur'an is the word of Allah: it is not created. It began with Allah and returns to Him. Anyone who says anything other than this is an unbeliever. To be a believer, is to combine verbal statement with action and intention. Faith can increase in strength and may decrease. The two companions of the Prophet meaning Abu Bakr and Umar, were the best of his companions. "He continued in this vein for sometime, before saying to his interlocutor: "Shoaib, you shall not benefit by what you have written down until you believe that wiping your feet-covering in ablution to be legitimate, and to believe that to say: Bismillah Arrahman Arraheem" in prayer privately is better than saying it aloud, and to believe in predestination, and to believe in the legitimacy and validity of praying behind every Imam, regardless of whether he is pious or not. Jihad shall continue to be required until the day of judgment. Patience and perseverance in Jihad under the banner of a Muslim ruler is necessary whether he maintains justice or not." Shoaib asked him whether he meant all prayers. He answered: "No, but Firday prayer and Eid prayer. You must offer them behind any Imam you find. With regard to other prayers, you have the choice not to pray behind anyone, except someone you trust to follow the Sunnah. When you are questioned by Allah on the day of judgment, if He asks you to account for this, you tell Him that you heard it from me and leave me to answer for that."

From all this, we realize that Sufian was one of that very rare group of scholars who combined the study of the major branches of Islamic scholarship with great courage and supreme devotion to the cause of Islam. Sufian died in the year 161, at the age of 64.

(Courtesy: THE STRAIGHT PATH)

—:o:—

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* * * *

AL-HADIS: Hazrat Ayesha (*Razi Allahu 'anha*) has reported that Allah's Messenger (*Sallallahu 'alaihi wa sallam*) used to say, "O Allah, as THOU hast made my form beautiful so make my character beautiful." (Ahmed)

* * * *

AL-HADIS: Hazrat Abu Hurairah (*Razi Allahu 'anhu*) reported from the Holy Prophet (*Sallal'ahu 'alaihi wa sallam*) said: Allah did not raise up any Prophet who did not graze goats. His companions asked: You too? 'Yes' said he, 'I used to tend goats for the inhabitants of Makkah for some Qirats'.

(Bukhari.)

* * * *

SALAAT is the pillar of Faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. When the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

—:o:—

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SCHOLARS OF RENOWN

SUFIAN AL HAWRI

By Adil Salahi

Abu Abdullah Sufian ibn Saeed Al Thawri was a great scholar of both Fiqh and Hadith. He was born in Kufah in the year 97 A.H As such, he was contemporary of Abu Hanifah.

In Hadith, Sufian was one of the leading early scholars, reporting something like thirty thousand Hadiths. He earned high esteem from many of those who helped put the study of Hadith at the highest level of Islamic scholarship. Ahmad ibn Hanbal, for example, says: "No one is closer to my heart than Sufian." Shu'bah ibn Al Hajjaj who was a leading scholar of Hadith in his own right, testifies that Sufian "knows more Hadiths than I do." Such testimonies abound to the extent that many other scholars consider him to be the top Hadith scholar of his time. Yahya Al Qattan describes him as the "one with the best memory he had ever seen. If he was asked about Hadith which he did not know, he felt very bad about it." Many of the leading scholars placed him above Malik in his knowledge and scholarship.

Sufian Al Thawri combined the study of Hadith with that of Fiqh, or Islamic Law, and excelled in both. In fact, he had his own school of thought which was followed by a large number of people for about two hundred years or even longer. Some scholars place him above the four founders of the major schools of thought. Others consider him the fourth of these scholars, leaving out Ahmad ibn Hanbal. He achieved that excellence although he lived in Iraq where Imam Abu Hanifah had his greatest following and Abu Hanifah was seventeen year older than him. That gave Abu Hanifah a head start because he was recognised as a great scholar before Sufian could make his impact felt.

The combination of the study of Hadith and Fiqh gives a scholar a particular distinction. He knows the principles of deduction of ruling and how to deal with basic religious statements in order to understsand their meanings and implications before he can deduce a ruling for a specific problem. His knowledge of Hadith places at his finger tips an inexhaustible store of knowledge. He will then be able to avoid error in his judgment. It is not surprising, therefore, that three of the founders of the four major schools of thought, namely, Malik, Al Shafie and Ahmad ibn Hanbal, were scholars of Hadith in their own right, in addition to their excellence in Fiqh. Sufian Al Thawri belonged to that class. Hence his recognition as the founder of a school of thought which differed from that of Abu Hani'ah, his contemporary in Iraq.

His excellence in both branches led some scholars to place him among the scholars who relied on Hadith in their study of Fiqh, while others thought that he belonged to those who gave personal discretion an important role, like Abu Hanifah. Indeed, both views are right. Sufian belonged to an elitist group of scholars who studied Hadith for its own sake and made use of it in their deduction of rulings, but they did not overlook the role of discretion and analogy.

In addition to his scholarship, Sufian was known for devoting himself to worship taking no interest in the pleasures and luxuries of this life. Had he wished, he would have been able to be close to caliphs and rulers who were ready to favour him with high positions and financial rewards. Had he done so he would be earning whatever he could in a fair manner, because his excellence entitled him to the highest of positions. Yet, nothing of that was tempting to him in any way. He preferred a modest living which did not stop him from his worship or his scholarship When he met rulers he did not hesitate to speak to them frankly warning them against injustice or deviation from the Islamic path.

It is reported that he was doing his tawaaf, walking around the Kaa'ba, when Al Mansour, the caliph, saw him. Al Mansour patted him on his shoulder and asked whether he recognized him He said that he initially did not Then Al Mansour asked him to give him some piece of advice which would be of benefit to him in his rule. Sufian said: "Have you implemented what you know so that I give you advice regarding what you do not know?" Al Mansour asked him why he did not visit him. Sufian said that Allah has

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(Continued from Page 145)

Let us set aside our human extraneous whims and desires and harmonise with the cosmic system of life created by Allah and thus evolve this social order which may be the harbinger of a new dawn of happiness and justice. Ameen!

—:o:—

Again—

"God does command you to render back Trusts to those to whom they are due; and when you judge between man and man, that you judge with justice; surely how excellent is the teaching which He gives you!" (4:58)

"O you who believe! stand out firmly for justice, as witnesses to God, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor; for God can best protect both Follow not the lusts (of your hearts), but you serve, and if you distort (justice) or decline to do justice, surely God is well-aquainted with all that you do." (4·135)

Allah, the Al-Mighty has ordained balance and moderation in our daily life in consonance with the universal system so that the excuses or defects may not create disturbance on this planet. To begin with, we must adhere to the commandment of al-meezan— the true Balance.

"Woe to those that deal in fraud,—those who, when they have to receive by measure from men, exact full measure, but when they have to give by measure or weight to men, give less than due. Do they not think that they will be called to account? On a mighty Day, a Day when (all) mankind will stand before the Lord of the worlds?" (83.1 to 6)

In short, the Book of Balance, Qur'an Majeed, is to establish the moral Laws and conduct of Life as envisaged by Allah—The I'taqaad (Dogma) and the daily practical aspect of the Holy Book—the only litera scripta manet (What is written down is permanent) in modern times—has been fully demonstrated in the practical life of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* There is no reason why it should not be enacted now when humanity is crying for a code of life that can serve as the panacea for all ills of our modern life with all its laxities and ludicrous varities. Qur'an Majeed firmly affirms the existence of code of life that—

"....to each among you have We prescribed a Law and an Open Way . " (5:51)

It is elucidated by the Sunnah—the practice and the precepts of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam).*

To save this planet of earth from chaos and disturbance, social unity of action is needed. The limitations and bounds provided by Qur'an Majeed are to be strictly adhered to as seen through the actions of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sa'lam)* his companions and other virtuous persons in society In order to ensure social justice, steps must be taken to abolish transactions based on usury. including that fixed in advance. Attention should be given to Islamic civilization at all stages of education with permanent body of experts to monitor and analyse all attempts at ideological subversion An Islamic encyclopaedia that would treat scientific problems from the correct Islamic stand point is the need of the hour. Islamic jurisprudence should be brought to remedy the modern existing conditions In fact, Islamic jurisprudence is eternal. It contains many factors of evolution. The most important are (1) Ijma the concensus of the learned who have the privilege of an authoritative opinion, (2) Qiyaas the subjective opinion of the learned based on logical deduction as resorted to by the companions *(Razi Allahu 'anhum)* of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* during his life and after, (3) Istihsan —giving a different judgement from what is available in similar cases, for a stronger reason, (4) Masaaleh Mursala — expedients relevant and applicable to practical matters, and not matters of Dogma which is unchangeable, not in violation of any religions precept or principle, and for the larger good of the society

Thus there is need to apply "Shariah" (Muslim Law or the balanced and clear way of life) in all times and places, to remove the complications that may arise from the application of Shariah Law today, promotion of Ijtihad in Islamic Law, Islamic procedure and juridical system, effects of applying doctrinal penalties positive effects of the Islamic economic system on society, Islamic education and its impact on society The balanced Muslim system of life can only be brought about if we remember the Quranic doctrine to treat Justice Supreme to all interests as was the case in the days of the Holy Prophet and the Rightly Guided Caliphs and forget altogether our selfish petty differences wishful thinking and raise ourselves high above our lower desires imbibed with the spirit of Taqwa—Fear of Allah in all matters.

"And for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower Desires, their Abode will be the Garden." (79:40-41)

(Continued on Page 146)

and spiritual betterment of a people:

"....And the magician thrives not, (no matter) where he goes." (20:69)

Thus the world has seen that the astounding performance of the magicians of Egypt, was no more than a show, but the miracle produced by Moses brought into being a new and an inspired nation, a new code of conduct, a *new life, a new form of* administration which lasted for many, many years.

The real image of an action is one which takes shape in the heart, therefore, it is necessary that before embarking on an undertaking a critical analysis be made of the attitude of the heart towards the same. After completely understanding the importance of such a test, it will automatically become obvious as to why Islam has made it compulsory that before commencing an act of worship, one should ensure righteous intentions and motives.

—:o:—

AL-MEEZAN (THE BALANCE)

Divine Commands are not irrational taboos, but based on the moral law, and conformable to reason. God's Way is the straight Way of Justice and Truth. In unity and faith must we dedicate our life to His Service and His Service alone to Whom we shall return. This can be *stated* in short the basis of Islam. We shall try to find out this fundamental unity of action in the Cosmos, with special reference to the human dealings inhabiting this planet.

There is unity of action in the Cosmos—

"The sun and the moon follow courses (exactly) computed; and the herbs and the trees—both (alike) bow in adoration. And the Firmament has He raised high, and He has set up the Balance (of Justice), in order that you may not transgress (due) balance. So establish weight with justice, and fall not short in the balance." (55:5 to 9)

Again—

"And the Sun runs his course *for* a period determined for him: that is the decree of (Him), the Exalted in Might, the All-knowing. And the Moon,—We have measured for her mansions (to traverse) till she returns like the old (and withered) lower part of a date-stalk. It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: each (just) swims along in (its own) orbit (according to Law)." (36:38 to 40)

Thus the balance of Justice is maintained in all actions, following the golden mean and not transgressing due bounds in anything. But the balance is also connected figuratively with the heavens above in three symbols: (1) justice is a heavenly virtue, (2) the heavens themselves are sustained by a precise mathematical balance and (3) the constellation Libra (the Balance) is entered by the Sun at the middle of zodiacal year.

Therefore, both literally and figuratively a man should be honest and straight in every matter of daily life, such as in weighing out things which he is selling. He should likewise be straight, just and honest, in all the highest dealings, not only with other people, but with *himself* and in his obedience to God's Laws. Not many do either the one or the other when they have an opportunity of default. Justice is the central virtue, and the avoidance of both excess and defficiency in human conduct keeps the human world balanced just as the heavenly world is kept balanced by "the exact" mathematical order.

In order to keep this equilibrium in the human social order we must *do justice not only to our parents,* children, relations and neighbours; but also to our own selves.

"O you who believe! stand out firmly for God, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from Justice. Be just: *that is next to piety: and fear* God. For God is well—aquainted with all that you do." (5:9)

"Serve God, and join not any partners with Him; and do good—to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer (you meet), and what your right hands possess: For God loves not the arrogant, the Vainglorious;...." (4:36)

What the "right hands" possess means anything that has no civil rights — captives, slaves (wherever they exist in any form whatever), people in our power, or dumb animals with whom we have to deal—all are God's creatures and deserve our sympathy and our practical service.

self—but only the desire to seek for the countenance of their Lord Most High". (92:20)

All the Prophets of Allah did constantly proclaim in connection with their mission that thereby they do not desire to earn any worldly gain or reward:

> "No reward do I ask of you for it: my reward is only from the Lord of the worlds. (26.109)

Our own Prophet *(Sallallahu 'alaihi wa sallam)* was asked to declare that he did not want for himself any return or reward; his work was all in their interest—

> Say: "No reward do I ask of you it is (all) in your interest: my reward is only due from Allah and He is witness to all things." (34:47)

In other words, Allah is in the know of every thought and intention. He knows that every effort of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* was selfless and devoted to Allah There is another verse on this subject—

> Say: "No reward do I ask of you for this except the love of those, near of skin...." (42:32)

It means that all the good that the Holy Prophet did to the people through his hard and ceaseless work was a labour of love. He did not expect anything in return for himself. If at all he desired anything for his efforts, it was that the rights of the kin should be respected and that love and amity should prevail among his people. As in the verse—

> Say: "No reward do I ask of for it but this that each one who will may take a (straight) path unto his Lord." (25:5-7)

Even in worldly matters, sincerity of purpose and application are the key stones for success. One may accomplish, however, a great act of charity in life, but if it gets known that some personal advantage or desire for public praise or publicity was the real motive thereof, its worth and value would at once fall in the eyes of the people Similarly in the Sight of God, an offering which is made for God as well as someone else besides Him, does lose its value. Instead, it becomes a discredit. What is required is that every act of any piety should be absolutely free from worldly motives, or of any worldly benefits to the person concerned, even if it be for a little praise or popularity. The truth of this may be realized from the fact that selfless approach is not only important in religious matters, but also in purely worldly affairs, as appreciation is expressed for acts done with sincerity of purpose and selfless devotion

All of our undertaking have two forms. One is the outward, visible and material manifestation of our physical actions and the other is the spiritual phenomenon which takes shape from out of our heartfelt intentions,, motives and purposes. The virtuality and usefulness of our actions in respect of our faith and the world are directly the result of elegance or inelegance, infirmity or strength of the spiritual phenomenon. The entire history of human doings is a proof of this assertion. For this very reason, no divine worship or prayer without sincerity is acceptable in Islam. Without the quality of absolute sincerity no moral conduct and behaviour can be treated as noble or pious It is imperative therefore that in all our undertakings we should take care to ensure that our purpose and intention are above insincere motives and free from considerations of personal profit and gain. The story is given in the Qur'an as well as in the Bible, of the two sons of Adam (peace be upon him), Able and Cain (Haabiel and Qabiel). Both of them had made an offering to God of the produce of their labour by way of a sacrifice. God accepted the offering of only one of them and made him declare the Divine eternal law that:

> So his passion prevailed upon him to kill his brother and he killed him, and became one of the losers. (5:30)

Muttaqies (God fearing men) are indeed those who with the purity of heart, work only to seek the pleasure of Allah. It is they whose actions are blessed with acceptance by Allah. And again, it is they who are apportioned success and prosperity herein and Hereafter They attain the position of being the beloved of Allah. In this world also they enjoy the love and respect of the people. Their actions gain popularity and are remembered for long. They are the real benefactors of the people and the nations The common rank and file of people continue to enjoy the blessings of their good deeds, generation after generation, and they pray for the long departed souls for more and more blessings from Allah. During the time of Pharoah and the Prophet Moses (alaihis salaam) people could not tell between a Prophet and a magician or a trickster. They witnessed from both of them wonderous performances. God made it known that in the acts of the two the difference was not of a visible nature but it was of a subtle kind. The motive behind one was only a display of prowess and of other the objective was the moral reformation

pleaded guilty and solicited punishment in expiation for her sin. In reply to her first confession, the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* told her to go away and beg repentance from God. She, however, insisted for punishment and atonement. Then the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* asked her to come after delivery, which she did. This time she brought the infant in her arms. The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* directed to come after the suckling period of the child was over. The woman in conformity with the wishes of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* appeared again with her son in her arms. This time she had a piece of bread also in proof that the child had started eating, emphasising thereby the urgency of punishment to her. Thereupon the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* advised her to hand over the child to someone to bring him up and ordered stoning of the adulteress."

Thus Islam provides for punishment to the adulterer and adulteress but protects the child born to them, from chatisement, insinuation and invectives of the people. It provides such children with the same rights, privileges and protection as enjoyed by other Muslim citizens of the State.

—:o:—

IN READING LIES WISDOM

It is said that in reading lies knowledge; and in knowledge lies wisdom. Take the first step towards wisdom and subscribe for Yaqeen.

—:o:—

SINCERITY — IKHLAAS

Muhammad Salim Siddiqui

It is the heart's impulse which is the basis of good and evil actions of man. It is for this reason that every part of the structure of Religion is raised on this foundation. The Islamic Injunction is that whatever good is done, the motive behind it should not be any of the worldly considerations, nor should it be for the sake of public array or applause nor for personal gain or fame. It should be on the other hand performed solely in obedience to the commmand of Allah, and to seek His pleasure. This is what 'Ikhlaas' or sincerity is. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* has directed thus—

> ....So worship Allah, being exclusively devoted to Him (in faith). Beware! Pure devotion is due to Allah (alone) ....(39:2-3)

The most distinctive feature of the Religion of Islam is that it addresses itself to the heart of man. Its whole business is exclusively related to this piece of flesh. Whether it concerns matters of religious beliefs or rites, morals or mutual conduct in all sectors of human activity and behaviour it fixes its attention on this part of the body. This fact has ben brought out by the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* in one of his well known sayings *(Hadeeth)* thus—

"Beware! there is a piece of flesh in the (Human) body; when it is sound the entire body is sound (righteous), and if it turns bad the whole body gets blighted. Be forewarned! it is the heart." (Bukhari and Muslim).

> "To worship Allah, offering Him sincere devotion," (98:5)

The object of the above verse is that in obedience to Allah, none else should ever be associated with Allah—be an idol, earthly or a heavenly creature or a creation of one's own mind. It is because of this, the Qur'an has declared selfish basis of human actions as nothing short of idolatory. It says—

> "Do you see him who has taken for a god his own passion...." (25:43)

Accordingly it is the most important instruction of Islam that actions of man should be absolutely free from all types of apparent and latent idol worship. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* is asked to proclaim:

> "Say (O Muhammad): Surely I am commanded to serve Allah. with sincere devotion, and I am commanded to be first of those who bow to Allah in Islam." Say: "I would, if I disobeyed my Lord, indeed have fear of the penalty of a Mighty Day. Say: "It is Allah I serve, with my sincere (and exclusive) devotion." (39:11 to 14)

The following Verse appears in the Qur'an as many as seven times

> "....and to call HIM as sincerely devoted to HIM. " (7:29)

We thus come to know that the first fundamental of every form of worship is that it should be offered for Allah and Allah alone. There should not be the least element of any patent or latent form of idolatory or pacification of the baser

WOMEN IN ISLAM

Treatment of Adopted and Unlawful Children in Islam

There are people in every society who are either bereft of children or have never had them at all. Such unfortunate persons often feel dejection and despondence in their life for want of a successor to their property after their death. Even the tender ripples of joy of seeing a child playing before their eyes, in the crib, in the bed or in the courtyard of the house, sometime crying, sometime smiling towards them, is unknown to these people.

In order to satisfy the craving of their hearts' desire, they borrow another man's child to adopt him as their own. In that case the child loses the name or relationship of his real father and his family. Henceforth the adopted child becomes attached to his new father (pseudo-pater) and his family, in whose filial bondage the child remains for the rest of his life and becomes heir after their death.

This was the usual practice among the nobles of Arabia before the dawn of Islam. Today also this custom is prevalent in some societies of the world. Islam is opposed to this parctice. Qur'an Majeed prohibits adoption of children, thus:

> "..'..Nor has He made your adopted sons your sons. Such is (only) your (manner of) speech by your mouths. But God tells (you) the Truth, and He shows the (right) Way. Call them by (the names of) their fathers; that is juster in the sight of God......" (33: 4-5)

. Since the revelation of these verses, it has been prohibited in Islam to attribute one's parenthood to someone other than the real ones. The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* has said:

> "Whoever declares his father to be one other than the real parents, although knowing that person is not his father, paradise becomes haraam (prohibited) to him." (Bukhari, Muslim and Abu Daud)

There are other sayings also on the subject in which this practice is declared as severe sin by the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*.

The first impact of the above cited Qur'anic injunction fell upon the status of Hazrat Zaid, son of Haaris *(Razi Allahu 'anhu)*, who had been adopted as son by the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. Prior to this revelation Hazrat Zaid was called as Hazrat Zaid Bin Muhammad *(Sallallahu 'alaihi wa sallam)* but thereafter the name of his real father, Haaris, was suffixed to his name and he was called Zaid bin Haaris (Bukhari and Muslim).

In short, there is no place for adoption of children in Muslim society. Islam does not recognise adoption.

By 'Unlawful children' is meant children born out of adultery or fornication. Islam provides for the severest punishment for the adulterer and the adulteress, but it protects and absolves the child born to them, from any punishment or ignominy on that account.

Islam does not, in any way, degrade an unlawful child in the society nor does it discriminate against his rights, privileges and status. On the other hand, it gives him equal treatment.

A similar protection is granted by Islam to an 'abandoned' child. Bringing up an abandoned child is a duty of the Muslim society as a whole from the humanitarian and social points of views. Hazrat 'Umar *(Razi Allahu 'anhu)* had made a law making the government responsible for the up-bringing and care of illegitimate children. The expenses of their education and bringing up were met from public treasury so that the innocent children did not suffer on account of the sin of their parents.

It is also undesirable to call an unlawful or abandoned child by the epithet 'bastard'. Such expressions will injure his feelings. Ibn Hazm, a renowned Muslim Jurist of the 5th century A.H. writes:

"Evidence given by an unlawful child is acceptable in matters of adultery. He can also be appointed as Qazi (Judge). He is like other Muslims....There is no verse (in Qur'an Majeed) differentiating him from other Muslims." (Quoted by Imam Abu Hanifa, Imam Shaafe'ee and others).

The following instructive incident on the matter has been narrated in Mishkaat, Kitaabul Hadood:

"A woman, belonging to Ghamid Junainiya tribe, appeared before the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and confessed four times that she had committed adultery and conceived illegitimately. Hence the

imply that Zakaat purifies the human soul from the vice of avarice as well as sin."

Zakaat is not a tax. Zakaat is essentially a spiritual obligation and not incumbent on those who are not Muslims.

Zakaat is the *Divine Formula*, whereby the one who has been in possession of 52 tolas of silver or 7.50 tolas of gold or an equivalent value for one continuous year, and is free from liabilities, is enjoined to give away 2.5 percent of his wealth to the suffering, to the crippled to the needy, to the hungry, to the homeless, or the like, of his fellow-human beings.

Islam is the greatest exponent of equality and fraternity or brotherhood of mankind—it commands man to take care of his helpless and needy brethren and save them dying of hunger, cold, homelessness, and human apathy. It vigorously preaches humanitarianism in its real sense.

Islam declares it a sin and an evil of one who, by Allah's favour, has plenty for his sustenance, and yet is too miserly or too greedy to spare a small part of it for his kinsmen, for his neighbours, for his friends, for his brothers and sisters in humanity, or for the wayfarer.

And is there a society which can be established on a more humanitarian ground than this?

And is there a social science that can be more simple and practical in promoting the welfare of humanity than the one Islam propounds?

And is there a philosophy more sound, or economics more beneficial, or sociology more benign, than the principle of Zakaat in Islam, which is an automatic and universal solution of the ever-irritating problem of poverty?

Whilst, on the one hand, Zakaat comes to the rescue of the poor, it is a most soothing dose to the soul and a most effective disinfectant to the germs of greed and apathy. The Zakaat-giver feels a sense of genuine satisfaction for having done his duty of helping his needy fellow-beings. He then feels it incumbent upon himself to express his gratitude to his Lord for having made him one who, instead of looking for some one else's help, extends his own to others.

Imagine the contrast between Zakaat giving capitalist of Islam fighting against poverty, hoarding and greed, and the tyrannical Capitalist of Karl Marx and Lenin exacting an interest—simply appalling, terrifying and killing—and enforcing its payment by methods more sanguinary and more brutal than those of Shylock the Jew and thus making the problem of grinding poverty still more heart-rending.

In fine, the Zakaat constitutes a national fund. Just as heart maintains the circulation of blood in all parts of the body: this national fund assures circulation of wealth among all sections of society.

If, today, all the capitalists and the rich in the world begin to act upon the principle of Zakaat, the day will not be too far off when the problem of financial stringency, unemployment, and poverty all over the world will become a thing of the wretched past and we will soon begin to find Allah's land a most charming home, rather than a bleak prison or dark den.

Universal are the teaching of Islam, Zakaat being one of the five guiding fundamental principles.

On the Tip of Muslim Tongue

1. **Assalaamu 'Alaikum** (Peace be upon you) by way of greetings.
2. **Wa'alaikum as-Salaam** (Peace be upon you too) in reply to the greetings.
3. **Bismillah** (In the name of Allah) before making a beginning.
4. **Jazaakallah** (May Allah reward you) for expression of thanks.
5. **Fi-Amaanillah** (May Allah protect you) by way of saying goodbye.
6. **Subhaanallah** (Glory be to Allah) for praising something.
7. **Insha Allah** (If God wills) for expressing a desire to do something.
8. **Astaghfirullah** (I beg for forgiveness) for repenting for sins before Allah.
9. **Maasha Allah** (As Allah has willed) for expressing appreciation of something good
10. **Alhamdulillah** (Praise be to Allah) for showing gratitude to Allah after success or even after completing anything, for example, after finishing one's meals.
11. **Yaa Allah** (O Allah) when in pain or distress, calling upon Allah and none else.
12. **Aameen** (May it be so) at the end of a dua' or prayer.
13. **Inna Lillaahi wa Inna Ilaihi Raaji'oon** (To Allah we belong and to Him is our return) This is uttered as an expression of sympathy at the news of some loss or someone's death.

THE ZAKAT

(Social Relief Fund for the Poor)

"Take from their wealth alms, that you may cleanse them and purify them thereby, and pray for them. Surely your prayers are a comfort to them and Allah is All-Hearing, All-Knowing." (9:103)

"And there are those who hold gold and silver and do not spend in the cause of Allah so give them the tidings of a painful punishment." (9:34)

Just and equitable distribution of wealth is on what depends the healthy and sound society. Since the dawn of history inequitable distribution of wealth has been a root-cause of great many social vices subjecting a major part of humanity to a life of degradation and hardship But it assumed enormous dimensions with the rise of capitalism which caused the accumulation of wealth within a few hands. A reaction to this was the growth of Communism. It did away to a great deal the economic inequalities by planned economy. But it placed the indolent and the industrious at the same level and provided no incentive to work. Moreover, in the socialist society there was no room for individual self· It had to be sacrificed at the altar of society. As an unnatural system it was destined to fail and it did fail lasting hardly for a few decades.

Unlike Capitalism and socialism Islam maintains a balance between the exaggerated extremes combining the good points of the both. As observed by H.A.R. Gibb, "Within the Western world Islam still maintains the balance between exaggerated opposites. Opposed equally to the anarchy of European nationalism and the regimentation of Russian Communism, it has not yet succeeded to that obsession with the economic side of life which is characteristic of present-day Europe and present-day Russia alike. (Wither Islam)

Another writer of great repute Professor Missignon says of Islam's social ethic: "Islam has the merit standing for a very equalitarian conception of the contribution of each citizen by the title to the resource of the community: it is hostile to unrestricted exchange to banking capital, to state loans, to indirect taxes on objects of prime necessity, but it holds to the rights of the father and the husband, to private property and to commercial capital. Here again it occupies intermediate position between the doctrine of bourgeois capitalism and Bolshevist communism." (Ibid)

Islam's balanced system is because of its exhortations for Infaq i.e. to spend in the way of Allah in general and the institution of the Zakaat in particular. The importance of the Zakaat can be judged from the following Qur'anic verses, to cite a few:

"This is the Book, no doubt, in it, a guidance to those who guard against unworthy deed, who believe without seeing, and establish the Salaat (formal prayers) and out of what we provided them, they expend: (2: 2-3)

"Never shall you attain the height of righteousness, unless you spend (in charity) out of what you hold dear." (3:92)

"There is no virtue in that you turn your faces (in prayer) towards the East or the West, but (real) virtue belongs to him who believes in Allah, and the Last Day, and the angels and the Book and the prophets, and gives his wealth (seeking pleasure) in spite of his love for it, to the kindred and the orphans, and the needy and the wayfarers, and those who ask, and for freeing those in bondage, and establishes Salaat (prayer) and pays Zakaat (mandatory charity); and (virtue belongs) to those who observe their solemn commitments when they make one, and (specially) those who per severe in hardship and adversity and in battle. These are the ones who have proved themselves true to their faith, and these are the God-fearing." (2·177)

Infaq is a comprehensive term which includes both voluntary and involuntary charity, while the Zakaat is a kind of charity which is governed by specific divine rules. In the legal sense Zakaat means "a right on wealth" or "the specified part of wealth designated by Allah to be given to certain beneficiaries " Al-Shaukani (Navl Al-Awtar v. 6) gives the following definition. "Linguistically, Zakaat means growth or purification." In Shariah (Islamic Law) implies both meanings. The first meaning is construed as to cause growth in wealth, such as to cause more reward or as to pertain to increasing wealth such as is the case in commerce and agriculture. The first meaning is supposed by the Tradition 'No wealth decreases because of Sadaqat'. 'God increases the reward of Sadaqat.' The second meaning is construed to

beasat, three in each Raka't. (For details, refer to a guide book on Prayer).

SERMONS

'Id prayer includes two sermons Compared to Friday sermons (Khutbat), 'Id sermons have two differences. First, 'Id sermons are delivered after the prayer, whereas Friday sermons precede the prayer. Secondly, 'Id sermons are Sunnah, whereas Friday sermons are compulsory (Farz). The listening of 'Id sermons is regarded essential

It is reported that Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was presented with a bow on 'Id day and then he delivered the sermons leaning on the bow. (Abu Daud)

SUNNAH BEFORE PRAYER

After getting up early in the morning on the day of 'Id-ul-Fitr, it is commendable to take bath, to use tooth stick (Miswaak) to cleanse the teeth, to put on new or the best dress that one may afford, to apply perfume, and to take breakfast before proceeding to offer 'Id-ul-Fitr Prayer.

TAKBEER RECITATION

The following Takbeer is to be recited in murmur on way to 'Id-ul-Fitr prayer and on the way back after the prayer:

Al-laa-hu Ak-bar Al-laa-hu Ak-bar Laa i-laa-ha il-lal-laa-hu wal-laa-hu Ak-bar Al-laa-hu Ak-bar wa-lil-laa--hil-Hamd.

TRANSLATION

Allah is Most-Great, Allah is Most Great; there is no god save Allah, and Allah is Most-Great, Allah is Most-Great, and all praise is for Allah.

CHANGE OF ROUTE

It is reported that the Holy Prophet used to go out for 'Id prayer by one route while he would return by a different route. (Tirmizi). It is commendable to follow this practice of the Holy Prophet.

SADAQA-TUL-FITR

One special feature of Islamic festival which needs special mention is that not only is it an occasion to appear themselves to their Master but also remember their poor brethren. The institution of Sadaqatul Fitr or 'Id-ul-Fitr is meant for this prayer.

'Id-ul-Fitr literally means "feast of alms or charity" It is an occasion for alms-giving. "Bring out your alms", said Ibn 'Abbas (*Razi Allahu 'anhu*), "for the Messenger of God has ordained this as a divine institution." (Mishkaat).

Sadaqa-tul-Fitr is the alms or charity that becomes due at presunrise (Fajr) prayer on the day of 'Id-ul-Fitr. It is preferable to discharge this charity before proceeding for 'Id-ul-Fitr prayer. Failing this, it can as well be disbursed afterwards to discharge the act of charity which is essential.

UPON WHOM DUE

Sadaqa-tul-Fitr is due on a Muslim on whom Zakaat might not have yet become due but who nevertheless possesses goods in excess of his needs that will, in course of time, be liable to Zakaat, whether full one year has passed on it or not

Sadaqa-tul-Fitr is not due from one who himself is eligible to receive Zakaat or Sadaqa-tul-Fitr.

If someone possesses property in excess of his needs but is at the same time indebted, then Sadaqa-tul-Fitr becomes due only if after offsetting the liability of debt, so much is left as will attract payment of Zakaat, otherwise not.

If one pays Sadaqa-tul-Fitr during the month of Ramadhan, he is not required to pay it again on 'Id-ul-Fitr day.

Sadaqa-tul-Fitr is due for self as well as on behalf of each of one's minor children. However, if a minor child is himself in possession of property which attracts Sadaqa-tul-Fitr, it can be paid out of it. Major children are required to pay on their own behalf.

Sadaqa-tul-Fitr is essential even if one did not observe Ramadhan fasting for any reason.

QUANTUM

Sadaqa-tul-Fitr may be given in cash or in kind If wheat or its flour or ground parched wheat is given, its weight should be 1.67 kilo, or to be on the safe side 2 kilos. If barley or its flour is given, it should be double of what is prescribed for wheat.

If it is proposed to give Sadaqa-tul-Fitr in cash, it should be equivalent of the value of the prescribed quantity of foodgrain converted at its ruling market price.

If any foodgrain other than wheat or barley is proposed to be given, its value should be equated to that of the quantity prescribed for wheat or barley.

DISTRIBUTION

Those entitled to receive Zakaat are eligible to take Sadaqa-tul-Fitr also. Sadaqa-tul-Fitr from one payer can be given to any one eligible person or distributed among several such persons. Conversely, that from several persons can be given to a single eligible person.

These questions have been dealt with in the light of Hanafite Fiqh.

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

'ID-UL-FITR

The appearance of the new moon of Shawwal, the tenth month of the Islamic calendar, brings to close the month-long Ramadhan fasting and its concomitant prolonged nightly Taraveeh prayer. It heralds the celebration of 'Id-ul-Fitr on the following day.

Islam has no concept of festivals as occasions for mere merry-making for the sake of sensuous pleasure or body's rapture. Remembrance of God and seeking His pleasure is the sole aim of what might pass for festivities in Islam or among its adherents.

Among pre-Islamic 'Arabs, equinox of the spring and that of the autumn when the sun crosses the equator and the day and the night are of equal duration, were the two days of the year when festivals were held by them. When the Holy Prophet of Islam had emigrated to Madinah, he was told that the people of Madinah had two days which they would pass in frolics and pleasantries. He inquired, "Which are these two days?" They replied, "We used to make merry on such and such days in the Times of Ignorance." Upon this the Messenger of God said, "God has changed for you things better than these two; they are the Day of Sacrifice and the Day of Fitr." (Abu Daud)

A tradition of the Holy Prophet has it that a caravan came to him testifying that they had sighted the new moon in the evening. He ordered them to discontinue fasting and come back after the dawn to their places of prayer. (Abu Daud)

The first of Shawwal is, so to say, the thanksgiving day for Muslims on the completion of Ramadhan fasting and its other ancillary acts of worship. Special early forenoon congregational prayer of 'Id-ul-Firt is offered on this day and charity is extended to the poor and the needy. It is a day of feast and rejoicing in the name of God and to seek His pleasure. It is by way of gratitude for His bestowing on the Faithful the month-long multifarious blessings of Ramadhan

NIGHT OF REWARD

The night of 'Id-ul-Fitr is called the Night of Reward (Laila-tul-Jaza'). It is said that in the morning of this day, God sends down to earth His angels to take positions at street corners, calling out:

> "O Ummah of Muhammad Proceed towards the Bountiful Cherisher Who showers His blessings in the greatest measure, and forgives sins."

God asks His engels as to what ought to be the reward of the worker who has performed his duty well. The angels reply:

> "O our Lord and our Master! The return is that they be paid in full measure."

Upon this God declares:

> "O My angels! Bear witness with Me that I have bestowed upon them, in return for their Fasts and Taraveeh during the month of Ramadhan, My pleasure and forgiveness."

And to the believers, He says

> "O My servants! Beg to Me. Upon My honour and might, in your present congregation today, whatever you would pray for the Hereafter, I shall bestow upon you; and whatever you would beg for your earthly life, I shall grant it if advisable; so long as you attend upon Me, I shall cover up your shortcomings; and I shall not put you to disgrace before sinful defaulters. Now go back (home), absolved and forgiven; you have pleased Me and I am pleased with you."

The angels become exceedingly jubilant, and they rejoice at the rewards bestowed by God upon the Ummah of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* at the end of the holy month of Ramadhan

PRAYER

'Id-ul-Fitr prayer comprises two congregational Waajib (obligatory) rakaa't. The intent (Niyyat) is to be made accordingly before the Imam calls Takbeer-e-Tahreemah.

There is no Call (Azaan) or Iqamah to this prayer. The Tradition says: "There is neither Azaan on the day of Fitr when the Imam is coming out, or after he has come out, nor Iqamah, or Call, nor anything. There is no Azaan and no Iqamah at that time." (Muslim)

The method of this prayer has only one departure from an ordinary two Rakaa't congregational prayer. It has six additional Tak-

yaqeen
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The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

اليقين

انترنيشنل

مجلة

دار التصنيف (رائيوبت) لميتيد

المجلد ٤٢ | ٢٥ شوال ، ١٤١٤هـ | الموافق ٧ ابريل - ١٩٩٤ م | العدد ٢٣

فتح قلعة الروضة على يد عمرو بن العاص رضي الله عنه

- كان عمرو بن العاص من أعلى قادة جيش الاسلام .

- كان الصحابة رضي الله عنهم قوما الموت أحب الي أحدهم من الحياة .

راحة النفس بالصلاة •

- في الصلاة راحة القلب وهدوء الأعصاب وإنشراح الصدر
- بالصلاة في الجماعة يتعارف الناس ويتعقد بعضهم بعضا .

بسم الله الرحمن الرحيم

عن ابى هريرة رضي الله عنه قال قال رسول الله ﷺ : لايزال البلاء بالمؤمن او المؤمنة فى نفسه او ماله و ولده حتى يلقى الله وماعليه من خطيئة . الترمذى (حسن صحيح)

يبدو الحديث فى بادئ الأمر غريبا للغاية اذ نرى ان اصحاب الزهد والتقوى يقاسون اشد الشدائد و الفتن فى حياتهم الدنيوية ويتعرضون لشتى الاضطهادات ، بينما ينعم الفساق والفجار بملذات الدنيا وامتعتها ، الا ان الشدائد والمحن خير للمؤمن او المؤمنة لما لهما من اجر عظيم فى الآخرة .

التحرير

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله

حسنت جميع خصاله صلوا عليه وآله

[illegible]

فتح قلعة الروضة على يد عمرو بن العاص رضي الله عنه

(البيان الآتي هو ترجمة لجانب من قصة سفر قام به مولانا القاضي تقي العثماني الى مصر و نشر باللغة الاردوية في مجلة البلاغ المؤرخة في رمضان المبارك ١٤٠٦ هـ)

ان فتح مصر هو حادث من اروق واروع ابواب التاريخ الاسلامي لايام خلافة عمر رضي الله عنه . كان عمرو ابن العاص هو قائد جنود الاسلام على الجبهة المصرية . كتب المورخ فيليب حتى عنه : كان هذا عمرو من اهل قريش في السنة الخامسة والاربعين من عمره ، حربيا ، حماسيا ، فصيحا وفطنا . كان لفضل احتلال فلسطين في غربي الاردن يرجع اليه من قبل .

كتب السيد امير علي في كتابه " تاريخ السراسين " (المسلمين) : الهجمات المتكررة على سوريا من الجانب المصري والمضايقات التي تعرض لها شاطئ البحر من قبل الرومانيين ـ هي التي حملت الخليفة على الأمر ، بعد بعض التردد ، بشن حملة على ارض الفراعنة . بدأ ابن العاص الحملة مع ٤٠٠٠ رجل فقط صفى البلد من البيزنطينيين في ظرف ثلاثة اسابيع فقط . ان الرومانيين الهاربين من نواحي مصر الأخرى اتخذوا الاسكندرية ملجأ لهم وكانت المدينة محصنة جيدا . نتيجة لمحاصرة دامت فترة ما استسلمت المدينة للقوى المسلمة على شروط مواتية . دخلت مصر كلها في سيطرة المسلمين . الى حدود الحبشة جنوبا وليبيا غربا .

كان عمرو من اعلى قادة جيش الاسلام القدامى . عند ما فتح وادي النيل انشأ مسجدا يمثل الرمز الاول للاسلام لايزال قائما في القاهرة القديمة ويحمل اسمه . كان اسلامه حادثا مثيرا . يروى عن الرسول الكريم صلى الله عليه وسلم انه قال بتلك المناسبة مامفاده : بينما الآخرون اعتنقوا الاسلام اعتنق عمرو بن العاص الايمان . اذن فلا غرو ان المسلمين آنذاك نظروا اليه نظرة اغتباط .

عمرو بن العاص معروف لاقواله الحكيمة ، قال مرة : رجل نبيل يشن هجمة اذا كان جائعا ، اما الرجل الرذيل فيهاجم اذا كان ... "اا" سدوا

حاجات النبيل واجهدوا ...

حصل الحوار التالي ...

في ٤٣ هـ :

يا ابت كنت ...

ويقظا عند موته لكـ...

ذلك الرجل . فقل ...

يابني والله اشعر باني اتنفس من خلال سم الخياط، وشوك شائك يجري من قلبي الى رأسي .

قدس الله سره - آمين - المحرر

الروضة هي الآن احدى الاحياء السكنية بالقاهرة . كانت الجزيرة تدعى " جزيرة مصر " قبل فتح مصر وذلك لانها تقع ما بين ضفتي النيل . على جانب منها القاهرة وعلى الجانب الآخر الجيزة التي فيها اهرام مصر الشهيرة اذا حاصر عمرو بن العاص ﷺ قلعة مصر الرئيسية لجأ حاكم مصر القبطي المقوقس الى هذه الجزيرة وعقب لجوئه هذا دمر الجسر الواصل بين الجزيرة والمدينة لمنع القوى المسلمة من الوصول الى القلعة . ومن الجهة الآخرى طلب من قيصر الروم المساعدة بجيش يهاجم الجنود المسلمين من خلفهم .

في مثل هذه الظروف بعث المقوقس الى عمرو ابن العاص ﷺ رسالة على يد بعض سفرائه يقول فيها : ان وضع الغزاة المسلمين ليس افضل من اسارى بين يدي الجنود الاقباط . لذلك فانه في احسن صالح القائد المسلم ورجاله ان يلتمسوا الصلح . عند ما دخل هولاء الرسل على عمرو بن العاص ﷺ لم يعجل بالاجابة على الرسالة بل عند ما دخل هولاء الرسل على عمرو بن العاص ﷺ احتجزهم عنده يومين كضيوف ليمكن الرسل من هذه الخطة ان يحصلوا على فكرة شاملة من تفاصيل الحياة اليومية التي يعيشها المسلمون و نزاعات افكارهم وعواطفهم ومن الجهة الاخرى اذا حصل التأخير في عودة الرسل خشي المقوقس خطرا عليهم لعل المسلمين يحاولون قتل الرسل . على انه بعد تأخيرهم بيومين رجعوا الى حاكمهم ومعهم الجواب ما مفاده :- لن نقبل شرطا رابعا عدا الشروط الثلاثة (أي الاسلام ، الجزية او القتال) التي قد عرضناها عليكم من قبل.

بعد تلقى الجواب على رسالته سأل المقوقس الرسل : كيف وجدتم هؤلاء المسلمين ؟ قال الرسل :

" رأينا قوما الموت احب الى احدهم من الحياة ، والتواضع احب اليهم من الرفعة ، ليس لاحدهم في الدنيا رغبة ولانهمة ، وانما جلوسهم التراب ، واكلهم على ركبهم ، واميرهم كواحد منهم ، مايعرف رفيعهم من وضيعهم ، ولا السيد من العبد ، واذا حضرت الصلاة لم يتخلف عنها منهم احد ، يغسلون اطرافهم بالماء ويخشعون في صلاتهم "

يروى ان المقوقس بعد ان سمع صفات المسلمين قال: هم اناس سيزحزحون حتى الجبال لو اعترضت في طريقهم . إلا انه بعد تبادل رسالات فيما بين الفريقين بعث عمرو بن العاص ﷺ بعثة مكونة من عشرة اعضاء برياسة عبادة بن الصامت ﷺ . حاول المقوقس اغراءهم ببذل المال ونظرا الى فقرهم ومسكنتهم ود ان يؤكد لهم ان المسلمين لوقبلوا عطاءه لاصبحوا اغنياء لكن الكلمات العجيبة التي خاطبهم بها عبادة بن الصامت اجابة عليهم تقدم تصويرا مؤثرا جدا لايمان الصحابة ويقينهم وعزمهم وثباتهم الراسخين ، زهدهم في الدنيا، اهتمامهم بأمور الآخرة و ولوعتهم للشهادة . جنب من ذلك التصوير كما يأتي .

" ليس غزونا عدوا ممن حارب الله لرغبة في الدنيا، ولاحاجة للاستكثار منها . . . وما يبالي احدنا أ كان له قناطير من ذهب ، أم كان لايملك الادرهما ، لان غاية احدنا من الدنيا اكلة ياكلها ، يسد بها جوعته ليله و نهاره ، وشملة يلتحفها ، و ان كان احدنا لايملك الا ذلك كفاه و ان كان له قنطار من ذهب انفقه في طاعته لله واقتصر على هذا الذي بيده ، ويبلغه ما كان

في الدنيا ، لأن نعيم الدنيا ليس بنعيم ورخاءها ليس برخاء ، انما النعيم والرخاء في الآخرة ، بذلك أمرنا الله وأمرنا به نبينا و عهد الينا الا تكون همة احدنا في الدنيا الا ما يمسك جوعته ويستر عورته وتكون همه وشغله في رضاء ربه وجهاد عدوه .

اما ما تخوفنا به من جمع الروم وعددهم وكثرتهم وانا لانقوى عليهم فلعمري ! ما هذا بالذي تخوفنا به ، ولا بالذي يكسرنا عما نحن فيه ، ان كان ماقلتم حقا فذلك والله ارغب ما يكون في قتالهم ، واشد لحرصنا عليهم ، لان ذلك اعذر لنا عند الله اذ آقد منا عليه ان قتلنا من آخرنا كان امكن لنا من رضوانه وجنته ومامن شئ اقر لاعيننا ولا احب الينا من ذلك . . . وما منا رجل الا وهو يدعو ربه صباحا ومساء ان يرزقه الشهادة ، والا يرده الى بلده ولا الى ارضه ولا الى اهله و ولده ، وليس لاحد منا هم فيما خلفه ، وقد استودع كل واحد منا ربه اهله و ولده وانما همنا ما امامنا .

واما قولك انا في ضيق وشدة من معاشنا وحالنا ، فنحن في اوسع السعة لوكانت الدنيا كلها لنا ما اردنا منها لانفسنا اكثر مما نحن فيه فانظر الذي تريد فبينه لنا ، فليس بيننا وبينك خصلة نقبلها منك ، ولانجيبك اليها الا خصلة من ثلاث ! فاختر ايتها شئت : ولا تطمع نفسك بالباطل ، بذلك امرني الامير وبها امره امير المؤمنين وهو عهد رسول الله ﷺ من قبله الينا .

وبعد ذلك اوضح عبادة بن الصامت رضي الله عنه دلالة هذه الشروط الثلاثة . عرفهم بدين الاسلام واخبرهم بفوائد اعتناق الاسلام وبعد سماع خطاب عبادة بن الصامت شعر المقوقس بميل الى شرط اداء الجزية ولكن اصحابه لم يوافقوه على ذلك و في نهاية المطاف بدأ القتال بين الفريقين ومن الله على المسلمين بالفتح المبين .

(المأخذ : مجلة البلاغ ، مايو ١٩٨٦ م)

هكذا فتح المسلمون هذه الجزيرة ثم قاموا هنالك باعادة بناء ترسانة وكان ذلك بداية لصناعة بناء السفن في مصر في سنة ٨٤ هـ . وفي ايام حكم الاخشيديين كانوا قد بنوا هناك روضة ومن اجل ذلك سميت الجزيرة بالروضة وعلى مرور الزمان وبعد اجتياز تغيرات . عديدة تحولت الى احدى الاحياء السكنية بالقاهرة يقولون ان العلامة جلال الدين السيوطي رحمه الله كان يسكن هناك .

اعداد وتعريب : اقبال حسين انصاري

راحة النفس بالصلاة

متبع من العدد السابق

ـــ والمرأة المسلمة التي تبحث عن الجمال ونضارة البشرة لن تجد ذلك في المساحيق واستعمال انواع المكياج ، ولكن السبب في الإثارة الشيء الآتي:

ـــ راحة القلب وهدوء الاعصاب وانشراح الصدر . والمؤثر في ذلك هو الصلاة التي تربط المسلمة بخالقها أداء ودعاء وذكرا .

ـــ النظافة وتدليك الوجه بالماء وهذا تفرضه تعاليمات الاسلام في الوضوء خمس مرات يوميا . . وفي مقدمتها وضوء الفجر الذي يقضي على التجاعيد كما ينصح به الاطباء .

ـ الرشاقة والقوام : فالصلاة تشد عضلات الجسم وخاصة عضلات البطن فى حالة الركوع والسجود ، اللذين لهما دور ايضا فى منع تراكم المواد الدهنية والترهل كما انها تقوى الظهر وتشد المفاصل وبقية العضلات فى اداء العبادة وانتظامها .

ـ ولما كان من امراض كبر السن وتقدم العمر ، او الاهمال فى الرعاية ارتفاع ضغط الدم فان نسبته فى ديار الاسلام وعند الملتزمين باداء الصلاة اقل بكثير منه عند غيرهم ، ولعل السبب كما يستنتجه بعض الاطباء عائد الى اطالة السجود الذى يؤدى الى انخفاض ضغط الدم .

ـ والسجود وادامته تاثيرات اخرى ، فبصيلات الشعر تقوى لان الجسم فى وضع يسمح بوصول الدم بكميات جيدة الى اطراف الجسم وبراحة تامة للقلب والشرايين علاوة على دور الوضوء فى ازالة البقع الدهنية العالقة بالبشرة .

والسجود ايضا يزيد من حركة الامعاء وتنشيطها فيقضى على الامساك .

هذه اشياء قليلة من التأثيرات الصحية للصلاة ، ولا شك ان الصحة هى اهم ما يؤرق النفس البشرية فبسلامتها ترتاح وتطمئن .

وبالصلاة فى الجماعة يتعارف الناس ، ويتفقد بعضهم بعضا ، وتنشرح صدورهم بلقاء بعضهم والاطمئنان على صحتهم وسلامتهم .

والانسان يتفقد حال أخيه وجاره يرتاح تطمئن نفسه ، لان روح الالفة والمحبة تقوى ، والمكانة فى النفوس تتأصل .

اما اذا حصل التنافر والتباعد ، فان الجفوة تزداد مع الايام ، ومع الجفوة تتقبض النفوس ، وتتباعد الطباع ، وتقلق الافئدة . ثم يحصل التباغض والتدابر الذى نهى عنه دين الاسلام . لان شرائعه وتعليماته كلها تدعو للألفة والمحبة ، اللتين هما المحرك القوى للراحة النفسية التى تتطلع اليها افئدة البشر فى كل مكان .

قال تعالى : « ان الصلاة تنهى عن الفحشاء والمنكر ولذكر الله اكبر والله يعلم ما تصنعون » (سورة العنكبوت آية ٤٥) .

ومتى ابتعد افراد المجتمع عن الفحشاء والمنكر فان مجتمعهم يصلح ، وتستقيم احوالهم ، ويتآلف ابناء ذلك المجتمع فيما بينهم ، بانتظامهم فى الصلاة التى هذبت طباعهم وحسنت احوالهم واقامت اعوجاجهم .

و الله سبحانه لا يفرض على أمة من الامم شيئا الا لمصلحة تعود عليهم بالنفع عاجلا او آجلا ، عرفت الحكمة أو خفيت .

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما أبدا — على حبيبك خير الخلق كلهم
هو الحبيب الذى ترجى شفاعته — لكل هول من الأهوال مقتحم

10. *Fa-i-zaa qu-ḍi-ya-tis-ṣa-laa-tu*	10. And when the Salaat (prayer) is over,	فَإِذَا قُضِيَتِ الصَّلَوٰةُ
fan-ta-shi-roo fil-ar-ḍi	go about in the land	فَانْتَشِرُوا فِي الْأَرْضِ
wab-ta-ghoo min faḍ-lil-laa-hi	and seek of the bounty of Allah,	وَابْتَغُوا مِنْ فَضْلِ اللّٰهِ
waz-ku-rul-laa-ha ka-zee-ral-	and remember Allah more frequently,	وَاذْكُرُوا اللّٰهَ كَثِيرًا
la-'al-la-kum tuf-li-ḥoon	so that you may prosper.	لَعَلَّكُمْ تُفْلِحُونَ ۝
11. *Wa i-zaa ra-au ti-jaa-ra-tan*	11. But when they see trading	وَإِذَا رَأَوْا تِجَارَةً
au lah-wa-nin-faḍ-ḍoo i-lai-haa	or any amusement, they break away to it	أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا
wa ta-ra-koo-ka qaa-i-maa.	and leave you standing.	وَتَرَكُوكَ قَائِمًا
Qul maa-'in-dal-laa-hi	say: what is with Allah	قُلْ مَا عِنْدَ اللّٰهِ
khai-rum-mi-nal-lah-wi wa-mi-nat ti-jaa-rah.	is better than amusement and trading	خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ
Wal-laa-hu khai-rur-raa-zi-qeen.	And Allah is the Best of providers	وَاللّٰهُ خَيْرُ الرّٰزِقِينَ ۝

CHAPTER 62 ENDS HERE

تمت هنا بحمد الله السورة ٦٢ - الجمعة

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

7. *Wa laa ya-ta-man-nau-na-hōo a-ba-dam-*	7. But they shall never wish for it	وَلَا يَتَمَنَّوْنَهُ أَبَدًا
bi-maa qad-da-mat aly-dee-him.	because of what their hands have forwarded	بِمَا قَدَّمَتْ أَيْدِيهِمْ
Wal-laa-hu 'a-lee-mum-biz-zaa-li-meen.	and Allah is Aware of the wrongdoers	وَاللّٰهُ عَلِيمٌ بِالظّٰلِمِينَ ۝
8. *Qul in-nal-mau-tal-la-zee*	8 Say: Surely, the death from which	قُلْ إِنَّ الْمَوْتَ الَّذِي
ta-fir-roo-na min-hu fa-in-na-hoo mu-laa-qee-kum	you are fleeing, is sure to overtake you	تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلٰقِيكُمْ
sum-ma tu-rad-doo-na	then you shall be sent back	ثُمَّ تُرَدُّونَ
i-laa 'aa-li-mil-ghai-bi wash-sha-haa-da-ti	to the Knower of the hidden and the obvious	إِلٰى عٰلِمِ الْغَيْبِ وَالشَّهٰدَةِ
fa-yu-nab-bi-u-kum	then He shall inform you	فَيُنَبِّئُكُمْ
bi-maa kun-tum ta'-ma-loon.	of what you used to do.	بِمَا كُنْتُمْ تَعْمَلُونَ ۝
RU-KOO' 2	SECTION 2	ركوع ٢
9 *Yāa-aiy-yu-hal-la-zee-na aa-ma-noo*	9 O you who believe!	يٰٓأَيُّهَا الَّذِينَ اٰمَنُوٓا
i-zaa noo-di-ya lis-sa-laa-ti meeny-yau-mil-ju-mu-'a-ti	When the call (AZAAN) is made for the prayer on Friday,	إِذَا نُودِيَ لِلصَّلٰوةِ مِنْ يَوْمِ الْجُمُعَةِ
fas-'au i-laa zik-ril-laa-hi	then hasten towards the Remembrance of Allah (i.e the Friday Prayer)	فَاسْعَوْا إِلٰى ذِكْرِ اللّٰهِ
wa za-rul-bai'.	and leave trading;	وَذَرُوا الْبَيْعَ
Zaa-li-kum khai-rul-la-kum	this is better for you	ذٰلِكُمْ خَيْرٌ لَّكُمْ
in kun-tum ta'-la-moon.	if you know (it).	إِنْ كُنْتُمْ تَعْلَمُونَ ۝

la-fee ḍa-laa-lim-mu-been.	in plain error.	لَفِي ضَلَٰلٍ مُّبِينٍ ٢
3. *Wa aa-kha-ree-na min-hum lam-maa yal-ha-qoo bi-him*	3. And (for) others from among them who have not yet joined them;	وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا۟ بِهِمْ
Wa hu-wal-'a-zee-zul-ḥa-keem.	and He is the Mighty, the Wise.	وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ٣
4. *Zaa-li-ka faḍ-lul-laa-hi*	4. That is Allah's Mercy	ذَٰلِكَ فَضْلُ ٱللَّهِ
yu'-tee-hi mainy-ya shãã'.	which He gives to whomsoever He pleases;	يُؤْتِيهِ مَن يَشَآءُ
Wal-laa-hu zul-faḍ-lil-'a-zeem.	and Allah is the Lord of Mighty grace.	وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ٤
5. *Ma-ṡa-lul-la-zee-na ḥum-mi-lut-tau-raa-ta*	5. The likeness of those who were entrusted with the Taurat,	مَثَلُ ٱلَّذِينَ حُمِّلُوا۟ ٱلتَّوْرَىٰةَ
ṡum-ma lam yaḥ-mi-loo-haa	then they did not bear it,	ثُمَّ لَمْ يَحْمِلُوهَا
ka-ma-ṡa-lil-hi-maa-ri yah-mi-lu as-faa-raa.	is as the likeness of an ass carrying (a load of) books.	كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًۢا
Bi'-sa ma-ṡa-lul-qau-mil-la-zee-na	Evil is the example of the people who	بِئْسَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ
kaz-za-boo bi-aa-yaa-til-laah.	belied the Verses of Allah,	كَذَّبُوا۟ بِـَٔايَٰتِ ٱللَّهِ
Wal-laa-hu laa yah-dil-qau-maẓ-ẓaa-li-meen.	And Allah does not guide the wrongdoing people.	وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ٥
6. *Qul yãa-ay-yu-hal-la-zee-na haa-dũu*	6 Say: O you who are Jews!	قُلْ يَٰٓأَيُّهَا ٱلَّذِينَ هَادُوٓا۟
in za-'am-tum an-na-kum au-li-yãa-u lil-laa-hi	If you claim that you are friends of Allah	إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَآءُ لِلَّهِ
min doo-nin-naa-si	to the exclusion of the (other) people,	مِن دُونِ ٱلنَّاسِ
fa-ta-man-na-wul-mau-ta	then wish for death	فَتَمَنَّوُا۟ ٱلْمَوْتَ
in-kun-tum saa-di-qeen.	if you are truthful.	إِن كُنتُمْ صَٰدِقِينَ ٦

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1978.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

[illegible] (Jazm)
Bold Madd [illegible] Fine Madd [illegible]

SOO-RA-TUL-JU-MU-'AH

Ma-da-nee-yah

Ru-koo-'aa-tu-haa 2

Aa-yaa-tu-haa 11

Bis-mil-laa-hir-rah-maa-nir-ra-heem.

RU-KOO' 1

1. *Yu-sab-bi-hu lil-laa-hi maa fis-sa-maa-waa-ti wa maa fil-ar-dil-*

ma-li-kil-qud-doo-sil-'a-zee-zil-ha-keem.

2. *Hu-wal-la-zee ba-'a-sa fil-um-mee-yee-na*

ra-soo-lam-min-hum

yat-loo 'a-lai-him aa-yaa-ti-hee wa yu-zak-kee-him

wa yu-'al-li-mu-hu-mul-ki-taa-ba wal-hik-mah.

wa in kaa-noo min qab-lu

SOO-RA-TUL-JU-MU-'AH سُوْرَةُ الْجُمُعَةِ

Revealed at Madinah

SECTIONS 2

VERSES 11

In the name of Allah, the All-Compassionate, the Most Merciful. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1 ركوع ١

1 Whatever is in the heavens and whatever is in the earth glorifies Allah, يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ

the Sovereign-Lord the Holy, the Mighty, the Wise الْمَلِكِ الْقُدُّوْسِ الْعَزِيْزِ الْحَكِيْمِ ۝

2. It is He Who sent among the unlettered (Arabs) هُوَ الَّذِيْ بَعَثَ فِي الْاُمِّيّٖنَ

a Messenger from among them, رَسُوْلًا مِّنْهُمْ

who recites to them His verses and purifies them يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ

and teaches them the Book and the Wisdom, وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ

although before this they there وَاِنْ كَانُوْا مِنْ قَبْلُ

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IMAM AL-SHAFIE

Muhammad Ibn Idris, the founder of the Shafie school of thought, was born in Ghaza in 150 A.H. He was an Arab from Quraish, and his line of descent meets up with that of the Prophet at the Prophet's third grandfather, Abd Manaf. He moved to Makkah with his family when he was still very young. after he was weaned. It was in Makkah where he received his early education.

He showed great intelligence when he was still a very young boy He is reported to have said that he memorized the Qur'an from beginning to end when he was still a boy of seven years. By the time he was ten, he had memorized Al-Muwatta', the basic text of the Maliki school of thought. His early education saw him excel in language, poetry and history. He then studied Fiqh, or Islamic jurisprudence and Hadith benefiting by an exceptional memory and great aptitude.

He attended Malik's circle in Mdainah and read Al-Muwatta' under Malik's supervision. It is reported that Malik admired him as a teacher admires a student of exceptional ability. He once said to him: "Young man, I see your eyes shining with a sparkle of intelligence. Do not extinguish it by indulging in sin." He was still a boy of fifteen when he gave rulings, or fatwas in matters which were put to him. He could not have done that without the approval of his teachers and the scholars of repute in Makkah and Madinah.

He travelled to Baghdad twice and met the best known students and colleagues of Abu Haneefah. He learned the basic principles upon which the Hanafi School of thought was founded. He studied under many scholars and many others studied under him. One of those who learned from him was Ahmad ibn Hanbal, the founder of the Hanbali school of thought. It is Ahmad ibn Hanbal who said. "Anyone who takes a pen and ink in his hand is indebted to Al Shafie."

Al-Shafie wrote many books, the most important of which is Al-Umm which contains his rulings in matters of Islamic faith and jurisprudence. Another famous work is his "Epistle", a thesis explaining the principles on which the study of Fiqh is founded.

Al-Shafie's great distinction came from his firm stand in defence of Hadith as a basis of rulings, as opposed to discretion and scholarly opinion. The two great scholars who preceded him in founding two major schools of thought, nemely Abu Haneefah and Malik, gave scholarly opinion a highly important status in arriving at Islamic rulings. Imam Al-Shafie objected to that, stating that there are four sources for such deductions, namely, the Qur'an, the Sunnah, unanimity of the companions of the Prophet and analogy Thus, he limited the role of scholarly opinion to that of analogy. In other words, if a scholar has to consider the case for which he does not find a ruling in the Qur'an, the Sunnah or the unanimity of the companions of the Prophet. he can arrive at a ruling only through analogy with a similar case which has ruling in one of these three. His stand was one which put Hadith back in its place as the second major source of Islamic knowledge. His great respect of Hadith is expressed in many of his statements. He said: "If you find an opinion of mine in conflict with an authentic Hadith, then disregard my opinion totally." He also said, "If you find me reporting an authentic Hadith and I do not base my ruling on it, then bear witness that I am mad."

Al-Shafie moved to Egypt in 199 A.H. and lived there for the last five years of his life. Egypt is still one country where the Shafie school of thought is followed by a majority of the population. This school of thought is also predomenant in Southeast Asia and Indonesia and it is one of the two schools of thought followed in Yemen. Moreover, you find people following the Shafie school of thought in almost all countries. There is a Hadith which refers to a scholar from Quraish who "fills the whole world with his knowledge" Although there were many scholars among the companions of the Prophets from Quraish, this description does not fit any of them. In fact, it fits only Muhammad ibn Idris al-Shafie.

Imam Ahmad ibn Hanbal says that at the end of every 100 years Allah sends to the Muslim nation a man who teaches them the sunnah and reaffirms the position of Hadith. It is believed that the one chosen for this task at the end of the first century of Islam was Umar ibn Abdulaziz, the Umayyad caliph, and the one end of the second century was Imam Al-Shafie.

Courtesy: The Straight Path

——:0:——

Tajweed - The Art of Correct Recital of Quran Majeed

By Al-Alim A.R.M. Zerruque

Of all the religious scriptures, al-Qur'an alone can claim to be unique. It is not a product of human effort. It was undoubtedly revealed from time to time extending over a period of 23 years. "No man", says Professor Arberry, "seeking to live in the same world as Islam, and to understand the affairs of Islam, can afford to regard lightly, or to judge ignorantly, the Book that is called the Qur'an. It surely deserves and demands to be more widely known and better comprehended. The driving force of the Qur'an is simply irresistible. It is neither poetry nor magic nor a seer's soliloquy. Yet, its profound meaning, its literary excellence in style, diction, beauty and fluency, its stirring eloquency, its lilt and rhythm cast a magic spell and flows as a torrent from the mountain top and carries everything before it."

Speaking of the eloquency of the Qur'an, al-Busairi, the author of the celebrated poem 'Qaseedatul-Burdah' (the poem of the mantle) says—

"Its eloquence repels the pretensions of its disputer with the repulsion of the jealous husband (who repels) the hand of the criminal from the thing held sacred (to virtue). (Verse 96 of the Qaseedah).

"The wonders of the Qur'an cannot be computed and comprehended completely nor are they given up in boredom, notwithstanding repetition of reading". (Verse 98 of the Qaseedah).

Pickthall described the Qur'an as "that inimitable symphony the very sound of which moves men to tears and ecstasy."

This symphony has been preserved and can be preserved by observing the rules of 'Tajweed'—the art of correct recital of Qur'an In fact the symphony and the melody of words have always been the result of the observance of the rules of 'Tajweed'. The elementary principles of 'Tajweed' like the contraction of a silent letter to a vowel, non-assimilation of the silent noon or nunnation to a guttural, the inversion, of certain letters and the concealment of some others, are conducive to producing melody and symphony in Qur'anic recital.

It is the opinion of some mystics that recitation of the Qur'an is the most effective medium for audition. In the introduction to his selections from the Qur'an, Professor Arberry states. "Rhythm runs insistently throughout the entire Qur'an and those rhythmical pattern are the glory and the sublimity of the Qur'an. First let me look again at the rhythm for it is to the rhythm that I constantly return as I grope for a clue to the arresting, the hypnotic power of the *Muslim* Scripture. I was talking about this to an Arab friend; before I could say what I would have said, he spoke in terms that expressed exactly what was in my mind. Whenever I have the Qur'an chanted it is as though I am listening to music. underneath the flowing melody, there is sounding all the time the insistent beat of a drum." Then he adds: "It is like the beating of my heart". (Professor Arberry in "The Qur'an Interpreted", Vol. II—Preface).

It is reading the Qur'an having regard for the rules of 'Tajweed' that makes one to realise its harmonious style, its sweetness and beauty, and its ease and sublimity. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* companion, Abu Musa Ash'ari had a fine vocal organ and his recital of the Qur'an was so sweet and melodious that the "harp of Prophet David" said the Prophet, "had been renewed in his voice".

The Prophet is reported to have said that Allah did not listen to anything (melodious) than what He listened to a believer chanting the Qur'an. "He who does not chant the Qur'an is not of us".

The study of the science of correct and clear recitation of the Qur'an is a personal obligation on every Muslim who has reached the age of adolescence. It is stated in the Qur'an thus "wa rat-ti-lil qur-aa-na tar-tee-laa"— Recite the Qur'an slowly and distinctly. Hazrat Ali *(Razi Allahu 'anhu)* interprets the verse to be the correct pronunciation of the letters and knowledge of pause (waqf). 'Tajweed' in a technical sense is to be conversant with the vocal organs that are instrumental in producing the correct and distinct pronunciation of letters. One who does not read the Qur'an according to the rules of 'Tajweed' commits a sin

So much for the reading of the Qur'an we cannot avoid nor can we afford to sin by reading the sacred Book without regard for the rules of 'Tajweed'.

—:0:—

one may pause here and occasionally not, although pausing is preferable.

(i) The word Qif (قف) is a command meaning: Pause! It appears at such places where the possibility exists that the reader will continue reciting without pausing.

(j) The letter Seen (س) or the word Saktah (سكتة) indicates a pause without breaking the breath. In other words the reciter shall momentarily pause and continue without breathing afresh.

(k) The word Waqfah (وقفة) is the same as Saktah (سكتة) with the difference that the Waqfah pause longer than the Saktah pause.

(l) The word Laa (لا) means "Do not!" This word appears sometimes at the end of a verse and sometimes during the verse. If it appears within the verse then it is not permissible to pause and if it appears at the end of a verse then one may not pause.

(m) The letter Kaaf (ك) is the abbreviation of "Kazaalik" which means "similarly". In other words, the same sign as the one preceding it will apply here.

—:o:—

AL-HADIS: Ibn Omar *(Razi Allahu 'anhu)* reported: I used to sell camel at Naqiy for Dinars, and then take Dirhams in exchange. I then used to sell Dirhams and take Dinars in exchange. I then came to the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* and mentioned it to him. He said, There's no harm if you take them at cash price at that time so long as you do not part away with something between you both. (Tirmizi, Abu Daud, Nisai)

• • • •

The Etiquttes of Reciting Quran Majeed

By Ummi Nafees

A person when reciting Qur'an Majeed should recite it as a Servant before his Most Gracious Master (Creator) whose words these are. The Sufis have stated that a person who recites Qur'an Majeed with all the Rules and yet feels that he is not reciting the Qur'an correctly will gain nearness to Allah and the person who feels that he is reciting the Qur'an very well is surely drifting away from Allah.

Important Etiquettes are—

(1) Perform Wudhu and also use the Miswaak. (2) Sit in a secluded place, if possible, (3) Face towards the Qibla, if possible, (4) With contentment of heart sit and recite the Qur'an in such a manner as if one is reciting it in the presence of Allah, (5) If one understands what he is reciting then when he recites an Ayat (Verse) of mercy he should ask Allah to have mercy on him. If he recites an Ayat in which the punishment of Allah is mentioned then he should ask Allah to save him from that punishment, and if an Ayat in which the grace and glory of Allah is mentioned then one should say "Subhaanallah", (6) While reciting one should shed tears, if this is not possible then one should at least by force even let a few drops flow, (7) If one is reciting the Qur'an and the Niyat (intention) is not for memorising it, then one should recite slowly and not hastily. (8) The Qur'an should be placed on a desk, Rihaal, (Special Tepoy) pillow or any elevated place while reciting. (9) While reciting the Qur'an one must not talk to any person but if it is very important then the Qur'an must be closed. Thereafter if one desires to continue reciting, the "Ta'awwuz" should be recited first and thereafter the recitation be carried on, (10) To recite the Qur'an audibly is recommended however, if one is reciting in such a place where others are present, that is, in a Musjid or a gathering then it is better to recite softly. (11) All the Rules and Regulations pertaining to the recitation of the Qur'an, namely, Tajveed (recitation rules) and Makhaarij (pronunciation) should be adhered to, (12) One should recite in a melodious tune as this has been mentioned in many Ahaadith. However to recite in the tunes of singers and non-believers is strongly forbidden, (13) The use of Itar (perfume) that does not contain alcohol is also recommended, (14) While reciting from the Qur'an one must not lean on to anything or lie down or stretch one's legs out, (15) While reciting if one feels tired or sleepy then the recitation should be stopped and only after taking a short rest should the recitation be continued. (16) One should not recite the Qur'an while walking and at the same time looking into the Qur'an.

The abovementioned are a few of the important Aadaab, (Etiquettes). If these are given due attention, Inshallah one will find the true benefits as promised by Allah and His beloved Rasool *(Sallallahu 'alaihi wa sallam)*.

—:o:—

then he is left with the challenge of human existence before him so that he might put these high ideals into practice. In Islam, man's life is a wholesome, integrated unit and not a collection of fragmented, competitive parts. The sacred and secular are not separate parts of man: they are united in the nature of being human.

HISTORICAL PERSPECTIVE

Muhammad *(Sallallahu 'alaihi wa sallam)* was born in the year 570 C.E. in the city of Makkah in Arabia. He came of a noble family; he received the first revelation at the age of forty. As soon as he started preaching Islam, he and his followers were persecuted and had to face severe hardships. He was, therefore, commanded by God to migrate to Madinah, another city in Arabia. During a short span of 23 years, he completed his mission of prophethood and died at the age of 63. He led a perfect life and set an example for all human beings as his life was the embodiment of the Qur'anic teachings.

ISLAM'S RATIONAL APPEAL

Islam in its clear and direct way of expressing truth has a tremendous amount of appeal for any seeker of knowledge. It is a solution for all the problems of life. It is a guide towards a better and complete life glorifying, in all its phases, God, the Almighty Creator and the Merciful Nourisher.

MUSLIM POPULATION AT A GLANCE (1975-Estimates)

	Millions
Africa	224.20
Asia	575.30
Eruope	20.00
North & South America and Australia	4.00
	*823.60

Number of countries with over 50% Muslim population is 58.

**Now in view of the growth in population during nine years after 1975 and world-wide trend of conversions to Islam, the Muslim population is believed to have risen above one billion.*

ISLAM—THE SOLUTION OF MODERN PROBLEMS

The Brotherhood of Man: A major problem which modern man faces is that of racism. The materially advanced nations can send man to the moon but they cannot stop man from hating and fighting his fellow man. Islam, over the last 1400 years, has shown in practice how racism can be ended. Every year, during Hajj, the Islamic miracle of real brotherhood of all races and nations can be seen in action.

The Family: The family which is the basic unit of civilization is disintegration in all western countries. Islam's family system brings into a fine equilibrium the rights of man, wife, children and relatives. Islam nourishes human unselfishness, generosity and love in a well-organised family system.

UNFRAGMENTED VIEW OF LIFE

Human beings live according to their view of life. The tragedy of secular societies is that they fail to connect the different aspects of life. The secular and the religious, the scientific and the spiritual seem to be in conflict. Islam puts an end to this conflict and brings harmony to man's vision of life

Courtesy: ISLAMIC RESEARCH FOUNDATION—BOMBAY

—:o:—

MEANING AND SIGNIFICANCE OF SYMBOLS APPEARING AT THE END AND DURING VERSES OF QURAN MAJEED

By Nadeem Siddiqui

(a) The letter **Meem** (مٓ) is known as ***Waqf-e-Laazim.*** It is necessary to pause wherever the **Meem** appears. If a pause is not made, there is the possibility of the meaning changing.

(b) The letter **Twaa** (ط) is the sign of a pause known as **Waqf-e-Mutlaq.** A pause should be made on it. It indicates that the meaning has not been fully stated yet.

(c) The letter **Jeem** (ج) is the sign of the pause known as **Waqf-e-Jaaiz.** It is preferable to pause here although not pausing is permissible.

(d) The letter **Zaa** (ز) indicates that it is preferable NOT to pause.

(e) The letter **Swaad** (ص) known as **Waqf-e-Murakh-khas** indicates that it is preferable NOT to stop although pausing is permissible. The difference between the rule of **Zaa** (ز) and **Swaad** (ص) is in their application, that is, the desirability of NOT pausing is greater at the pause of **Swaad.**

(f) The word: **Swaad-laam-yaa** (صلے) is the abbreviation of **'Al-wasal Aulaa'** which means *"Joining is preferable".* The reader should carry on reading. This is more meritorious.

(g) The letter **Qaaf** (قٓ) is the abbreviation of: **'Qeela 'alaihil waqf'**. Preferably no pause should be made here.

(h) The word: **Swaad-laam** (صل) is the **abbreviation** of **"Qad yoosalu"** which means: "Will be joined occasionally". Occasionally

3. **Fasting the month of Ramazan:** The Muslims during the month of Ramazan not only abstain from food, drink and sexual intercourse from dawn to sunset but also from evil intentions and desires. It teaches love, sincerity and devotion. It develops a sound social conscience, patience, unselfishness and will-power.

4. **Zakaat:** To pay annually 2.5 per cent of one's net saving on which a year has passed as religious duty and purifying sum to be spent on poorer sections of the community.

5. **Pilgrimage to Makkah:** It is to be performed once in a lifetime, if one can afford it financially and physically.

Besides these pillars every action which is done with the awareness that it fulfills the will of Allah is also considered an act of worship.

Islam enjoins faith in the Oneness and Sovereignty of Allah, which makes man aware of the meaningfulness of the Universe and of his place in it. This belief frees him from all fears and superstitions by making him conscious of the presence of the Almighty Allah and of man's obligations towards Him. This faith must be expressed and tested in action. Faith alone is not enough. Belief in one God requires that we look upon all humanity as one family under the universal Omnipotence of God —the Creator and Nourisher of all. Islam rejects the ideas of a chosen people, making faith in God and good action the only way to heaven. Thus, a direct relationship is established with God. Without any intercessor.

MAN: THE FREE AGENT

Man is the highest creation of God. He is equipped with the highest of potentialities. He is left relatively free in his will, action and choice. God has shown him the right path, and the life of Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* provides a perfect example. Man's success and salvation lies in following both. Islam teaches the sanctity of the human personality and confers equal rights upon all without any distinction of race, sex or colour.

The law of God, enunciated in the Qur'an and exemplified in the life of the prophet, is supreme in all cases. It applies equally to the highest and the lowest, the prince and the peasant, the ruler and the ruled.

QUR'AN AND HADITH

The Qur'an is the last revealed word of God and the basic source of Islamic teachings and laws. The Qur'an deals with the bases of creeds, morality, history of humanity, worship, knowledge, wisdom, God-man relationship, and human relationship in all aspects. Comprehensive teachings on which, can be built sound systems of social justice, economics, politics, legislation jurisprudence, law and international relations, are important contents of the Holy Qur'an.

Muhammad *(Sallallahu 'alaihi wa sallam)* himself was an unlettered man who could not read or write. Yet, the Holy Qur'an was committed to memory and writing by his followers, under his supervision, during his lifetime. The original and complete text of the Qur'an is available to everybody in Arabic, the language in which it was revealed. Translations of the meaning into many languages are widely used. Hadith, the teachings, sayings and actions of Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, meticulously reported and collected by his devoted companions, explain and elaborate the Qur'anic verses.

CONCEPT OF WORSHIP

Islam does not teach or accept mere ritualism. It emphasizes intention and action. To worship God is to know Him and love Him, to act upon His law in every aspect of life, to enjoin goodness and forbid wrong-doing and oppression, to practise charity and justice and to serve Him by serving mankind. The Qur'an presents this concept in the following sublime manner.

> "It is not righteousness that you turn your faces to the East or the West, but righteous is he who believes in God and the Last Day and the Angels and the Book and the Prophets; and gives his wealth for love of Him to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observes proper worship and pays the Zakaat. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress, such are those who are sincere. Such are the Godfearing." (2:177)

ISLAMIC WAY OF LIFE

Islam provides definite guidelines for all people to follow in all walks of life. The guidance it gives is comprehensive and includes the social, economic political, moral and spiritual aspects of life. The Qur'an reminds man of the purpose of his life on earth, of his duties and obligations towards himself, his kith and kin, his community, his fellow human beings and his Creator. Man is given fundamental guidelines about a purposeful life and

To be sure is to know it for certain. The Holy Qur'an is the final version of Allah's guidance, the revealed books tell us that "it is truth of assured certainty"—(69:51). Its (Qu'an's) literal meanings are meant to be read (again and again). We should read the Qur'an studiously to gain the knowledge leading to the Truth Similarly we should study the life of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* to find out what is expected of us as the obedient servants of Allah Of all the Prophets the life history of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is recorded in complete detail. We can get specific answers to questions concerning our life in the privacy of our home and in the busy circles of business and industry, in the open fields and out on the crowded streets, in battle array as well as in thick of the battle, at the peace conference and for the strict implementation of the terms of peace, amongst friends and neighbours and even with sworn enemies. There is thus no aspect of human life from the sublime to the simple, which is not clearly projected either in the teachings of the Holy Qur'an. and/or on the life example of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* All of us can find satisfying answers to all the intimate and intricate questions as well as questions of general importance, and significance.

Even the non-Muslim writers have admitted that the teachings of the Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* are relevent and useful to the world of today as they were in the past.

The Qur'an and the life example of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* tell us in clear terms as what to make of ourselves during our earthly life To put it in a nutshsell, the answer is—take life as a blessing; each and every day of it to be a glorious gift from Allah for limitless opportunities for service; for being good and doing good And we should in turn prove to be a blessing for others—all those with whom we may come in contact. This has been the way the modus operandi of the earliest Muslims in whose days the beauties and glories of Islam were unfolded through their words and deeds night and day like the morning glow of the rising sun and the comforting light of the heavenly moon.

May Allah grant us similar sense of sanctity of faith and make us strong enough to act according to our convictions so that we may help to bring peace to this strife-torn world of ours in our life-time and enjoy the fruits of an everlasting peace in the life to come. Ameen!

—:0:—

ISLAM AT A GLANCE

ISLAM AND MUSLIMS

The Arabic word Islam means peace, submission and obedience. The religion of Islam is the complete acceptance of the teachings and guidance of God as revealed to His Prophet Muhammad *(Sallallahu 'alaihi wa sallam).*

A Muslim is one who believes in God and strives for total reorganization of his life according to His revealed guidance and the sayings of the Prophet. He also works for building human society on the same basis. "Muhammadanism" is a misnomer for Islam and offends its very spirit.

The word, 'Allah' is the proper name of God in Arabic. It is a unique term because it has no plural or feminine gender.

CONTINUITY OF MESSAGE

Islam is not a new religion. It is, in essence, the same message and guidance which Allah revealed to all Prophets:

> "Say, we believe in Allah and that which has been revealed to us, and that which was revealed to Abraham and Ismael and Issac and Jacob and the tribes and that which was given to Moses and Jesus and to other Prophets, from their Lord We make on distinction between any of them. and to Him we submit." (3 83)

The message which was revealed to Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is Islam in its comprehensive, complete and final form.

THE FIVE PILLARS OF ISLAM

There are five pillars of Islam.

1 **The declaration of faith:** To bear witness that there is none worthy of worship except Allah, and that Muhammad *(Sallallahu 'alaihi wa sallam)* is His messenger to all human beings till the Day of Judgement. The Prophethood of Muhammad *(Sallallahu 'alaihi wa sallam)* obliges the Muslims to follow his exemplary life as a model.

2. **Prayers:** Daily prayers are offered five times a day as a duty towards Allah. They strengthen and enliven the belief in Allah and inspire man to a higher morality They purify the heart and prevent temptation towards wrongdoings and evils.

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

SIMPLE AND SUBLIME

What do we make of ourselves during our earthly life is the biggest question before us. Many of our readers may wonder whether there can be a standard answer to the question, not to speak of a simple and straight one. With so many 'ifs' and 'buts' buzzing around, their scepticism is not surprising. There are yet others whose minds and hands are, unfortunately, for them, too full of scrap of no value to think of "these things". Since anything is good enough for them we shall leave them at that. To those who are sound in body and mind we address ourselves and say that having been blessed with the corwning faculty of Reason, would it not be like denying the very status of manhood, if we were not to think of ourselves—the aim and object of our life? As rational beings we should look for the means and the source of a true answer to the question.

In the circumstances such as we are placed in, we must first clear the decks and sort out the surrounding mess to be able to see the Light to move in the right direction. We know it on all hands that the most revered source of Truth is the Revealed Books.

From the beginning of mankind Allah sent prophets for divine guidance. As Qur'an Majeed says:

> "....And there is not a community, but a warner has passed away among them." (35:24)

All prophets brought the same message i.e. Islam and every Muslim is enjoined to believe earlier messengers and their books. However, the Qur'an is with the final and perfect version of the Divine revelation. Hence its teachings are comprehensive and transcends the barriers of race, language and geography. The Universal guidance contained in the Qur'an is meant for all people and for all ages.

Says Qur'an Majeed:

> "We have not sent you but as a bearer of glad tidings and as a warner to all mankind. (34:28)
>
> "....Today I have perfected your religion for you; Completed My favours upon you and chosen Al-Islam as a religion for you....". (5:3)

Similarly, the happiest means of following the Truth in actual practice is the life example of the Holy Prophets of Allah It is to be pointed out that the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was born in full light of history. (Philips K. Hitti, **History of the Arabs.** An authentic account of his life in minutest details is available.

For those who would stand up to say that they do not believe in any of the Books and the Prophets, we could not care less for the simple reason that they are the people who are not true to themselves and have nothing to lose except their heads. How can one in his senses refuse to believe in and honour in his daily life the ordinary physical laws and also escape the serious consequences thereof? The refusal to believe in and act upon the spiritual laws is all the more grievously serious. Its proof is manifest in the lives of the peoples and of the communities who have gone and done wrong in having dared to disregard such laws. Very briefly and most eminently, as we can see for ourselves there is total unrest for them within and without. Don't we see that there are many lands of plenty but there is none of peace? Enjoyment of life and its blessings without corresponding duties and responsibilities is like indulgence in exploitation of most brazen kind. The result of unbridled libertinism is universal strife. To escape from the invisible fires, caused by disobedience to the laws of the spirit, which are eating into the hearts of men the sleeping pills are no answer—suicide is still worse. The answer is to respect and sincerely abide by the laws. To the disobedient, these laws, no doubt, appear to be harsh—almost a nuisance. Alas! they have not tasted the fruit of obedience—peace of mind and soul and peace all over and around.

Obedience to the relevant laws is the corner stone of a happy human life in all its spheres: To follow the truth in the way of obedience is a step forward to ensure a safe destiny herein and of hereafter. There is no alternative to Truth as there is no safe and short way home except the longest way round. One should, therefore be ready and willing to bear the brunt of and offer sacrifices for Truth before laying claim to Truthfulness and expecting the reward.

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The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

اليقين

المجلد ٤٢ — ١٠ ذى القعدة ، ١٤١٤هـ للموافق ٢٢ ابريل ، ١٩٩٤ م — العدد ٢٤

اليقين انتريشنل - فى نهاية عامها الثانى و الاربعين

ـــ نجد مسيرة مجلتنا الطويلة هذه فوزا عظيما .

ـــ و الله متم نوره ولوكره الكافرون .

المحـــافظــة عـــلى اللســـان

ـــ ان آفات اللسان كثيرة و اخطارها عد.ة .

ـــ عليكم بالتواضع و حفظ اللسان .

من اعلام الصحابة - جبير بن مطعم بن عدى رضي الله عنه

ـــ كانت لجبير عند رسول الله ﷺ يد وكان من اشراف قريش .

تُطبع آيات القرآن الكريم والأحاديث النبوية المقدسة لمنفعة قرائنا الكرام، فنناشدهم أن يؤدّوا حرمتها، من الواجب أن يتم التخلص من الصفحات المطبوعة بها بالطريقة الإسلامية اللائقة . وشكرا.

بسم الله الرحمن الرحيم

عن ابي هريرة رضي الله عنه قال قال رسول الله ﷺ : لاتحاسدوا ولاتناجشوا ولاتباغضوا ولاتدابروا ولايبع بعضكم على بيع بعض ، وكونوا عباد الله اخوانا ، فالمسلم اخو المسلم لا يظلمه ولا يخذله ولايكذبه ولايحقره ، التقوى ها هنا ويشير الى صدره ثلاث مرات بحسب امرىء من الشر ان يحقر اخاه المسلم ، كل المسلم على المسلم حرام دمه وماله وعرضه .

رواه مسلم

مجلة اليقين العالمية

فهرس محتويات المجلد الثاني والاربعين حسب ترتيب الحروف الهجائية

من ذي القعدة ، ١٤١٣ هـ الى شوال ١٤١٤ هـ

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بسم الله الرحمن الرحيم

بلغ العلى بكماله　　كشف الدجى بجماله
حسنت جميع خصاله　　صلوا عليه وآله

اللهم صل على سيدنا محمد [illegible] .

اليقين انترنيشنل

فى نهاية عامها الثانى و الاربعين

الحمد لله رب العالمين و الصلاة و السلام على رسوله الكريم الذى لا نبى بعده

يسرنا سرورا عظيما أن مجلتنا اليقين إنترنيشنل قد أتمت بحمد الله بهذا العدد عامها الثانى و الأربعين ، وذلك بدون أى إنقطاع . إذا نلقى النظر على مواردنا المتواضعة و الجو السائد غير الموافق للشئون الدينية فى العالم بأسره ، نجد مسيرة مجلتنا الطويلة هذه فوزا عظيما وما كنا لنحظى بهذا الفوز لولا أن رحمة الله تعالى حالفتنا و تعاون معنا قراؤنا الكرام فى هذا العمل الإسلامى المبارك .

و العمل الإسلامى الذى تقوم به مجلتنا يحتوى على ترجمة معانى القرآن الكريم باللغة الانجليزية مع الكتابة الصوتية للنص العربى بالأحرف الرومانية ، تسهيلا لقرائنا على النطق الصحيح بالكلمات العربية . و سائرين على هذا المسار قد أكملنا فى عام المجلة المنصرم ترجمة الجزءين السابع و العشرين و الثامن و العشرين و لنا وطيد الأمل أن ننتهى من هذا العمل فى العام القادم ، إن شاء الله تعالى .

فضلا عن ترجمة القرآن الكريم ننشر على صفحات المجلة بكلتا اللغتين العربية و الإنجليزية مقالات شيقة على مواضيع دينية و أخلاقية لإرشاد قرائنا على درب دين الإسلام الحنيف وتذكيرهم من حين إلى حين بمسئولياتهم عن أمر الدين حتى لا يأخذهم التهاون و التساهل فى أداء حقوق الله و الرسول و عباد الله طبقا لما جاء فى القرآن الكريم و السنة المطهرة .

هذا و الساحة السياسية الأمنية العالمية قد أصبحت، كما نرى و نقرأ فى الصحف، بالغة الخطورة على الأخص، للبلاد الإسلامية ، فنرى أن قوى الكفر و الإلحاد قد تضافرت وكرست مواردها و أموالها و أرواحها فى سبيل تحقيق إرادتهم للقضاء على عباد الله المسلمين المؤمنين ومحوهم من سطح الأرض قاطبة ، كما قال الله تعالى " يريدون ليطفئوا نور الله بأفواههم " إلا أن الله تعالى لم يترك عباده المؤمنين قانطين و متحسرين و خائفين بل شجعهم فى نفس اللحظة بقوله " و الله متم نوره و لوكره الكافرون ، فضلا عن هذا وعد الله نصرة الدين و تعزيزه بقوله الكريم :

هو الذى أرسل رسوله بالهدى ودين الحق
ليظهره على الدين كله ولوكره المشركين (الصف : ٩)

على أن الشرط الحتمى لجلب رحمة الله ونصرته أن يجمع المسلمون شملهم ويحافظوا على وحدتهم و يصونوها

يتبع على ص [illegible]

المحافظة على اللسان

فضيلة الشيخ محمد بن عبد الله السبيل

الحمد لله على نعمه الظاهرة والباطنة ، احمده سبحانه وأشكره على آلائه واساله الإعانة على شكره وذكره واشهد ان لا إله إلا الله وحده لاشريك له واشهد ان سيدنا محمدا عبده ورسوله ؛ اللهم صل وسلم على عبدك ورسولك محمد و على اله وصحبه .

اما بعد فيا عباد الله اتقوا الله حق التقوى وتزودوا فإن خير الزاد التقوى واعلموا ان الله من عليكم بالنعم العظيمة التى لاتعد ولا تحصى وإن تعدوا نعمة الله لاتحصوها إن الإنسان لظلوم كفار ، أمدكم بنعمه لتحمدوه عليها ولتقوموا بشكرها والشكر إنما يكون بالعمل بطاعة الله التى اسداها لكم وامدكم بها كما قال سبحانه : « اعملوا ال داوود شكرا وقليل من عبادى الشكور» وان من اعظم هذه النعم بعد نعمة الإسلام نعمة العقل وهذه الحواس التى ركبها سبحانه فى جسم الإنسان ليعرف بها ما ينفعه وما يضره ونعمة الجوارح التى يدفع بها عنه ما يؤذيه ويستعملها فيما ينفعه . وان من اعظمها نفعا ومن اشدها خطرا جارحة اللسان هذه الجارحة التى طالما وصلت بالرجل إلى درجة الصديقين والابرار وطالما اودت بصاحبها إلى درجة المنافقين والفجار كما قال ﷺ لمعاذ رضي الله عنه لما قال يارسول الله وإنا لمؤاخذون بما نتكلم به قال ﷺ : (ثكلتك امك يا معاذ وهل يكب الناس فى النار على وجوههم) او قال : « على مناخرهم إلا حصائد السنتهم) .

عباد الله ان آفات اللسان كثيرة واخطارها عديدة فترى الكذب والافتراء والنميمة والاذى والفحش والبذاء والجدال والمراء والفخر والازدراء كل اولآئك آفات خطيرة يجنيها اللسان على صاحبه انها آفات لايجنى الإنسان منها خيرا وانما يكسب بها ضررا وهى فى الوقت نفسه لاتصدر إلا عن اللسان ان من آفاته القبيحة الغيبة التى هى ذكرك أخاك بما يكره فهى من اخطر آفات اللسان وهى من اعظم ما ابتلى به الكثيرون وكفى بها . ذما وقبحا ان الله شبهها فى محكم كتابه باكلك لحم أخيك المؤمن ميتا كفى بهذا تحذيرا وتشنيعا وبشاعة وذما يقول سبحانه : « ولايغتب بعضكم بعضا ايحب احدكم ان يا كل لحم اخيه ميتا فكرهتموه » وفى الحديث الذى رواه أبوداود عن انس رضي الله عنه قال قال رسول الله ﷺ (لما عرج بى مررت بقوم لهم اظفار من نحاس يخمشون وجوههم وصدورهم فقلت من هؤلاء يا جبريل ؟ قال : (هؤلاء الذين ياكلون لحوم الناس ويقعون فى اعراضهم) .

وان من آفات اللسان النميمة التى هى نقل الحديث من قوم الى آخرين على جهة الإفساد بينهم فهى خصلة من اعظم اسباب الفرقة بين المتالفين وهى من عوامل التشتيت والهدم للمجتمعات . ومن اتصف بهذه الخصلة القبيحة فهو من شرار الناس باخبار المعصوم ﷺ . كما فى الحديث الذى رواه الإمام أحمد وغيره عن عبد الرحمن بن غنم رضي الله عنه قال قال رسول الله ﷺ (خيار عباد الله الذين إذا رءوا ذكر الله وشرار عباد الله المشاءون بالنميمة المفرقون بين الاحبة الباغون البراء العنت) .

ان المتصف بالنميمة يرهن على نفسه بمحبته وعداوته

لاخوانه المؤمنين لانه يسوءه ان يصفوا حالهم ويجمع شملهم فهو يحاول ايقاع الفساد بينهم وتشتيت أمورهم ليشفى ما فى صدورهم من الغل والحسد الإوان من اعظم آفات اللسان جرما واكبرها خطرا الكذب الذى هو من صفات اهل النفاق وهو من قبائح الذنوب ولو احش العيوب يسقط الهيبة ويودى بالشرف ويزرى بصاحبه ويسلب منه الثقة وطمأنينة الناس إليه ولايزال الانسان يطلق العنان لسانه فى الكذب حتى يعرف به فلا يسمع له حديث ولو كان صادقا ، ومن اعظم عقوباته ان صاحبه يكتب عند الله كذابا كما فى الحديث الذى رواه البخارى ومسلم وغيرهما عن عبد الله بن مسعود رضي الله عنه قال قال رسول الله ﷺ : (عليكم بالصدق فإن الصدق يهدى إلى البر والبر يهدى الى الجنة وما يزال الرجل يصدق ويتحرى الصدق حتى يكتب عند الله صديقا واياكم والكذب فان الكذب يهدى الى الفجور والفجور يهدى الى النار وما يزال العبد يكذب ويتحرى الكذب حتى يكتب عند الله كذابا) . وان أعظم الكذب يا عباد الله ما كان على الله او على رسوله فقد قال الله تعالى : « ولا تقولوا لما تصف السنتكم الكذب هذا حلال وهذا حرام لتفتروا على الله الكذب ان الذين يفترون على الله الكذب لايفلحون » . وقال ﷺ : (من كذب على متعمدا فليتبوا مقعده من النار) . واحذروا عباد الله من المراء والجدال فانهما من آفات اللسان ومما يجلب للمرء البغض والكراهية له عند الناس والمراء هو الإعتراض على كلام الغير باظهار العيب ومحاولة اظهار الخلل فيه وهو يقسى القلوب ويورث الضغائن ويجلب البغضاء فليس على النفوس اشد من التحقير والسخرية والاستهزاء والتنقص والازدراء وقد قال بعض العلماء ان الباعث على المراء والجدال هو الكبر وحب الظهور والفخر والغلبة واظهار الفضل على الغير .

فاتقوا الله عباد الله وبتعدوا عن اذية عباد الله المؤمنين وعليكم بالتواضع وحفظ اللسان وجميع الجوارح عما حرم الله عليكم واحذروا مجالس السفهاء والفساق فإنهم يكسبونكم من اخلاقهم السيئة من حيث لاتشعرون . أعوذ بالله من الشيطان الرجيم : « ولاتطع كل حلاف مهين . هماز مشاء بنميم . مناع للخير معتد أثيم عتل بعد ذلك زنيم » . نفعنى الله واياكم بالقرآن العظيم وبهدى سيد المرسلين اقول قولى هذا واستغفر الله لى ولكم ولسائر المسلمين من كل ذنب فاستغفروه انه هو الغفور الرحيم .

بشكر اخبار العالم الاسلامى

من اعلام الصحابة

جبير بن مطعم بن عدى

يكنى ابا محمد وابا عدى ـ امه ام جميل بنت سعيد من بنى عامر بن لؤى .

هو : جبير بن مطعم بن عدى بن نوفل بن عبد مناف بن قصى القرشى النوفلى .

قيل عنه انه من حكماء قريش وساداتهم وكان يؤخذ عنه النسب فكان من انسب قريش لقريش وللعرب قاطبة .

وقال عن نفسه : انما اخذت النسب عن ابى بكر الصديق ـ انسب العرب .

اسلم جبير بن مطعم يوم الفتح وقيل عام خيبر وكان أتى النبى ﷺ فى فداء اسارى بدر كافرا .

روى جماعة من اصحاب ابن شهاب عن ابيه قال : اتيت النبى ﷺ لاكلمه فى اسارى بدر فوافقته وهو يصلى با صحابه المغرب او العشاء فسمعته وهو يقرا وقد خرج صوته من المسجد « إن عذاب ربك لواقع . ماله من دافع » قال : فكانما صدع قلبى . وقال بعض اصحاب الزهرى عنه فى هذا الخبر فسمعته يقرا « أم خلقوا من غير شئ ام هم الخالقون . ام خلقوا السموات والارض بل لا يوقنون » فكاد قلبى يطير ، فلما فرغ من صلاته كلمته فى اسارى بدر فقال : « لوكان الشيخ ابوك حيا فاتانا فيهم شفعناه » وقال بعضهم فيه « لو ان المطعم بن عدى كان

حيا ثم كلمني في هؤلاء لاطلقتهم له ».

كانت لجبير عند رسول الله ﷺ يد وكان من أشراف قريش ».

ولقد كان هذا القول من رسول الله ﷺ في المطعم بن عدي لانه الذي كان اجار رسول الله حين قدم من الطائف من دعاء ثقيف ، كما كان احد الذين قاموا في شان الصحيفة التي كتبتها قريش على بني هاشم .

- كانت وفاة المطعم بن عدي في صفر سنة اثنتين من الهجرة اي قبل بدر بنحو سبعة اشهر .

- مات جبير بن مطعم بالمدينة سنة سبع وخمسين وقيل سنة تسع وخمسين في خلافة معاوية ﷺ .

- ذكره بعضهم في المؤلفة قلوبهم . وفيمن حسن إسلامه منهم . .

بشكر اخبار العالم الاسلامي

متبع من مكة

من التمزق و التشتت ثم يتمسكوا بأهداب الدين باطاعة أحكام القرآن و سنة الرسول ﷺ ويعدوا أنفسهم للجهاد ضد أعداء الله و أعداء الدين فنصرة الله و نجدته تعالى سوف تدركهم " ولوكره الكافرون "

و ختاما نرفع الي قرائنا الكرام ، سواء في باكستان و في الخارج ، جزيل شكرنا على ما أمدونا عبر السنة بتعاونهم معنا و نصائحهم القيمة من حين إلى حين فنرجو منهم من خلال هذه السطور القليلة أن يواصلوا تعاونهم ومساعداتهم كما سبق حتى يمكننا العمل في خدمة الإسلام و المسلمين أكثر فأكثر و بذل جهود متزايدة من أجل إعلاء كلمة الله ونشر دينه الحنيف عبر العالم بأسره و القضاء على قوى الشر و الفساد التي تعمل ليل نهار في سبيل تمزيق وحدتنا و إضعاف تضامننا وتحطيم صفوفنا .

و آخر دعوانا أن الحمد لله رب العالمين
والصلاة و السلام على رسوله الكريم

و ما علينا إلا البلاغ المبين.

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما أبدا
على حبيبك خير الخلق كلهم
هو الحبيب الذي ترجى شفاعته
لكل هول من الأهوال مقتحم

12. *Wa mar-ya-mab-na-ta 'Im-raa-nal-la-tee*	12. And MARYAM (Mary), daughter of IMRAN, who	وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِيٓ
ah-sa-nat far-ja-haa	guarded her chastity,	أَحْصَنَتْ فَرْجَهَا
fa-na-fakh-naa fee-hi mir-roo-hi-naa	so, We breathed into her life (by our will)	فَنَفَخْنَا فِيهِ مِن رُّوحِنَا
wa sad-da-qat bi-ka-li-maa-ti rab-bi-haa wa ku-tu-bi-hee	and (she) believed (as true) the words of her RABB (Guardian-Lord) and His Books;	وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتُبِهِۦ
wa kaa-nat mi-nal-qaa-ni-teen.	and she was of the obedient ones.	وَكَانَتْ مِنَ الْقَانِتِينَ

PART 28 AND CHAPTER 66 BOTH END HERE.

تم هنا بحمد الله الجزء ٢٨ ـ قد سمع الله
و السورة ٦٦ ـ التحريم كلاهما.

CERTIFICATE

Certified that by Allāh's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammed Ismail
Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

ننشر على هذه الصفحات ترجمة معاني القرآن الكريم باللغة
الإنجليزية مع الكتابة الصوتية للنص العربي بالحروف الرومانية
والغرض المنشود من هذا مساعدة قرائنا الكرام على النطق
الصحيح بكلمات نص القرآن العربي. هذا و نناشد قرائنا الكرام
أن يتعاونوا معنا في عمل نشر دعوة الإسلام و رسالة القرآن
عبر العالم بأسره و كما نرجو منهم أن يبذلوا جهودهم من
أجل تعميم و ترويج مجلتنا اليقين بين أصدقائهم و معارفهم
حتى تصل كلمة الله و أنوارها و بركاتها إلى أقصى حد ممكن
و جزاكم الله خير الجزاء.

10. Ḍa-ra-bal-laa-hu ma-ṣa-lal-lil-la-zee-na	10. Allah cites an example, for those who	ضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ
ka-fa-rum-ra-a-ta noo-ḥinw-wam-ra-a-ta looṭ.	disbelieve, of the wife of NOOH (Noah) and the wife of LOOT (Lot).	كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ
Kaa-na-taa taḥ-ta 'ab-dai-ni	They were both under two servants (prophets)	كَانَتَا تَحْتَ عَبْدَيْنِ
min 'i-baa-di-naa ṣaa-li-ḥai-ni fa-khaa-na-taa-hu-maa	out of Our true servants (Prophets), but they (the two wives) betrayed them;	مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا
fa-lam yugh-ni-yaa 'an-hu-maa mi-nal-laa-hi shai-aw-	so they (the husbands) did not at all avail them (for saving them) against Allah,	فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا
wa qee-lad-khu-lan-naa-ra	and it was said: Enter the Fire (Hell)	وَقِيلَ ادْخُلَا النَّارَ
ma-'ad-daa-khi-leen.	along with the (other) entrants	مَعَ الدَّاخِلِينَ ۝
11. Wa ḍa-ra-bal-laa-hu ma-ṣa-lal-lil-la-zee-na	11. And Allah cites an example for those who	وَضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ
aa-ma-num-ra-a-ta fir-'awn.	believe, of the wife of FIR'AUN, (Pharaoh),	آمَنُوا امْرَأَتَ فِرْعَوْنَ
Iz qaa-lat rab-bib-ni lee	when she said: O my RABB (Guardian-Lord)! Build for me	إِذْ قَالَتْ رَبِّ ابْنِ لِي
'in-da-ka bai-tan fil-jan-na-ti	near You a house in Paradise	عِندَكَ بَيْتًا فِي الْجَنَّةِ
wa naj-ji-nee min fir-'aw-na wa 'a-ma-li-hee	and save me from FIR'AUN (Pharaoh) and his doings,	وَنَجِّنِي مِن فِرْعَوْنَ وَعَمَلِهِ
wa naj-ji-nee mi-nal-qau-miẓ-ẓaa-li-meen.	and save me from the wrongdoing people.	وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ۝

RU-KOO' 2	SECTION 2	ركوع ٢
8. *Yaa-aiy-yu-hal-la-zee-na aa-ma-noo too-boo i-lal-laa-hi tau-ba-tan-na-soo-han.*	8. O you who believe! Repent to Allah, a sincere repentance.	يٰٓأَيُّهَا الَّذِينَ آمَنُوا تُوبُوٓا إِلَى اللّٰهِ تَوْبَةً نَّصُوحًا
'A-saa rab-bu-kum aiy-yu kaf-fi-ra 'an-kum saiy-yi-aa-ti-kum	Maybe, your RABB (Guardain-Lord) shall remove from you your sins	عَسٰى رَبُّكُمْ أَن يُكَفِّرَ عَنكُمْ سَيِّـَٔاتِكُمْ
wa yud-khi-la-kum jan-naa-tin	and admit you into Gardens	وَيُدْخِلَكُمْ جَنّٰتٍ
taj-ree min taḥ-ti-hal-an-haa-ru	beneath which rivers flow.	تَجْرِى مِن تَحْتِهَا الْأَنْهٰرُ
yau-ma laa yukh-zil-laa-hun-na-bey-ya	(This will happen) on the day when Allah will not disgrace the Prophet	يَوْمَ لَا يُخْزِى اللّٰهُ النَّبِىَّ
wal-la-zee-na aa-ma-noo ma-'ah.	nor those who believed with him	وَالَّذِينَ آمَنُوا مَعَهُۥ
Noo-ru-hum yas-'aa bai-na ai-dee-him	Their light (of Faith) will run ahead before them	نُورُهُمْ يَسْعٰى بَيْنَ أَيْدِيهِمْ
wa bi-ai-maa-ni-him ya-qoo-loo-na rab-ba-naa	and on their right; they will be saying: O our RABB!	وَبِأَيْمٰنِهِمْ يَقُولُونَ رَبَّنَآ
at-mim la-naa noo-ra-naa wagh-fir-la-naa.	Perfect for us our light and forgive us;	أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَآ
In-na-ka 'a-laa kul-li shai-in qa-deer.	Surely, You are Omnipotent over all things.	إِنَّكَ عَلٰى كُلِّ شَىْءٍ قَدِيرٌ
9. *Yaa-aiy-yu-han-na-bey-yu jaa-hi-dil-kuf-faa-ra,*	9. O Prophet! Fight the unbelievers	يٰٓأَيُّهَا النَّبِىُّ جٰهِدِ الْكُفَّارَ
wal-mu-naa-fi-qee-na wagh-luẓ 'a-lai-him.	and the hypocrites and deal with them strongly.	وَالْمُنٰفِقِينَ وَاغْلُظْ عَلَيْهِمْ
Wa ma'-waa-hum ja-han-nam.	And their abode is Hell,	وَمَأْوٰىهُمْ جَهَنَّمُ
Wa bi'-sal-ma-ṣeer.	and what a wretched resort it is!	وَبِئْسَ الْمَصِيرُ

5. *'A-saa rab-bu-hōō in ṭal-la-qa-kun-na*	5. Soon his RABB (Guardian-Lord) shall, if he divorces you all,	عسى ربه إن طلقكن
ainy-yub-di-la-hōō az-waa-jan khai-ram-min-kun-na	give him in their stead wives better than you,	أن يبدله أزواجا خيرا منكن
mus-li-maa-tim-mu'-mi-naa-tin qaa-ni-taa-tin	obedient, believers, given to standing in prayer,	مسلمت مؤمنت قنتت
taa-'i-baa-tin 'aa-bi-daa-tin saa-'i-ḥaa-tin	repentant, devout, given to fasting,	تئبت عبدت سئحت
ṭaiy-yi-baa-tinw-wa ab-kaa-raa.	(previously) married and maids (both).	ثيبت وأبكارا ﴿٥﴾
6. *Yāa-aiy-yu-hal-la-zee-na aa-ma-noo qōo an-fu-sa-kum*	6. O you who believe! Save yourselves	يأيها الذين آمنوا قوا أنفسكم
wa ah-lee-kum naa-ranw-	and your families from the Fire (of Hell)	وأهليكم نارا
wa-qoo-du-han-naa-su wal-ḥi-jaa-ra-tu	whose fuel is men and stone,	وقودها الناس والحجارة
'a-lai-haa ma-lāā-'i-ka-tun ghi-laa-ẓun shi-daa-dul-	over which are (appointed) angels fierce and forceful,	عليها ملئكة غلاظ شداد
laa ya'-ṣoo-nal-laa-ha māa a-ma-ra-hum	who do not disobey Allah in whatever He bids (them)	لا يعصون الله ما أمرهم
wa yaf-'a-loo-na maa yu'-ma-roon.	and do what they are bidden (to do),	ويفعلون ما يؤمرون ﴿٦﴾
7. *Yāa-aiy-yu-hal-la-zee-na ka-fa-roo laa ta'-ta-zi-rul-yaum.*	7. O you who deny! Make no excuse this Day;	يأيها الذين كفروا لا تعتذروا اليوم
In-na-maa tuj-zaw-na maa kun-tum ta'-ma-loon.	surely, you shall be recompensed for what you used to do.	إنما تجزون ما كنتم تعملون ﴿٧﴾

	Wal-laa-hu mau-laa-kum	and Allah is your Master,	وَاللَّهُ مَوْلَاكُمْ
	Wa hu-wal-'a-lee-mul-ḥa-keem.	and He is the All-Knowing, the All-Wise.	وَهُوَ الْعَلِيمُ الْحَكِيمُ
3.	*Wa iz a-sar-ran-na-beey-yu*	3. And when the Prophet confided	وَإِذْ أَسَرَّ النَّبِيُّ
	i-laa ba'-ḍi az-waa-ji-hee ḥa-dee-ṡaa.	to a certain wife of his (Hazrat Hafsa), a matter	إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا
	Fa-lam-maa nab-ba-at bi-hee wa aẓ-ha-ra-hul-laa-hu 'a-lai-hi	then when she leaked it out (to Hazrat Aisha) and Allah disclosed that to him (the Prophet),	فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ
	'ar-ra-fa ba'-ḍa-hoo	he (the Prophet) made known a part of it	عَرَّفَ بَعْضَهُ
	wa a'-ra-ḍa 'am-ba'ḍ.	and withheld a part;	وَأَعْرَضَ عَنْ بَعْضٍ
	Fa-lam-maa nab-ba-a-haa bi-hee	and when he informed her about it,	فَلَمَّا نَبَّأَهَا بِهِ
	qaa-lat man am-ba-a-ka haa-zaa.	she said: Who told you this.	قَالَتْ مَنْ أَنْبَأَكَ هَٰذَا
	Qaa-la nab-ba-a-ni-yal-'a-lee-mul-kha-beer.	He said: The All-Knowing, the All-Aware (Allah) informed me.	قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ
4.	*In ta-too-bāa i-lal-laa-hi*	4. If you two (Hazrat Hafsa & Hazrat Aisha) repent to Allah,	إِنْ تَتُوبَا إِلَى اللَّهِ
	fa-qad ṣa-ghat qu-loo-bu-ku-maa.	for indeed your hearts swerved;	فَقَدْ صَغَتْ قُلُوبُكُمَا
	Wa in-ta-ẓaa-ha-raa 'a-lai-hi	and if you back each other up against him,	وَإِنْ تَظَاهَرَا عَلَيْهِ
	fa-in-nal-laa-ha hu-wa mau-laa-hu	then surely (there is) Allah (and) He is his Ally,	فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ
	wa jib-ree-lu wa ṣaa-li-ḥul-mu'-mi-neen.	and JIBREEL (Gabriel) and the righteous among the believers,	وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ
	Wal-ma-lāa-i-ka-tu ba'-da zaa-li-ka ẓa-heer.	and after that, the angels are his helpers.	وَالْمَلَائِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ

li-ta'-la-moo an-nal-laa-ha	so that you may know that Allah	لِتَعْلَمُوٓا أَنَّ ٱللَّهَ
'a-laa kul-li shai-in qa-dee-runw-	is Omnipotent over all things,	عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ
wa an-nal-laa-ha qad a-haa-ta	and that indeed Allah encompasses	وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ
bi-kul-li shai-in 'il-maa.	all things in knowledge	بِكُلِّ شَىْءٍ عِلْمًۢا ۝

CHAPTER 65 AT-TA-LAAQ ENDS HERE تمت ما بحمد الله السورة ٦٥ ـ الطلاق

SOO-RA-TUT-TAH-REEM	SOO-RA-TUT-TAH-REEM	سُورَةُ التَّحْرِيمِ
Ma-da-neey-yah	Revealed at Madinah	
Ru-koo-'aa-tu-haa 2	SECTIONS 2	سورة التحريم مدنية
Aa-yaa-tu-haa 12	VERSES 12	
Bis-mil-laa-hir-rah-maa-nir-ra-heem.	In the name of Allah, the All-Compassionate, the Most Merciful.	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
RU-KOO' 1	SECTION 1	ركوع ١
1. *Yaa-ay-yu-han-na-bey-yu li-ma tu-har-ri-mu maa a-hal-lal-laa-hu lak*	1 O Prophet! Why do you forbid that which Allah has made lawful for you,	يَٰٓأَيُّهَا ٱلنَّبِىُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ
Tab-ta-ghee mar-daa-ta az-waa-jik.	seeking the pleasure of your wives?	تَبْتَغِى مَرْضَاتَ أَزْوَٰجِكَ
Wal-laa-hu gha-foo-rur-ra-heem	And Allah is Forgiving, the Most Merciful.	وَٱللَّهُ غَفُورٌ رَّحِيمٌ ۝
2. *Qad fa-ra-dal-laa-hu la-kum*	2. Indeed, Allah has ordained for you	قَدْ فَرَضَ ٱللَّهُ لَكُمْ
ta-hil-la-ta ai-maa-ni-kum.	the dissolution of your oaths,	تَحِلَّةَ أَيْمَٰنِكُمْ

10. *A-'ad-dal-laa-hu la-hum 'a-zaa-ban sha-dee-dan*	10. Allah has prepared for them a severe torment;	اعد الله لهم عذابا شديدا
fat-ta-qul-laa-ha yaa-u-lil-al-baa-bil-la-zee-na aa-ma-noo.	so, O you men of wisdom who believe, fear Allah.	فاتقوا الله يا أولي الألباب الذين آمنوا
Qad an-za-lal-laa-hu i-lai-kum zik-raa.	Surely, Allah has sent down to you a Message (the Qur'an).	قد أنزل الله إليكم ذكرا
11. *Ra-soo-lainy-yat-loo 'a-lai-kum aa-yaa-til-laa-hi mu-bai-yi-naa-til-*	11.. A Messenger who recites to you the verses of Allah in clear terms,	رسولا يتلوا عليكم آيات الله مبينت
li-yukh-ri-jal-la-zee-na aa-ma-noo	so that He may take those, who believe	ليخرج الذين آمنوا
wa 'a-mi-luṣ-ṣaa-li-ḥaa-ti	and do good deeds,	وعملوا الصالحات
mi-naẓ-ẓu-lu-maa-ti i-lan-noor.	out of darkness into light.	من الظلمات إلى النور
Wa mainy-yu'-mim-bil-laa-hi	And whoso believes in Allah	ومن يؤمن بالله
wa ya'-mal ṣaa-li-ḥainy-yud-khil-hu	and acts righteously, (He) will admit him	ويعمل صالحا يدخله
jan-naa-tin taj-ree min taḥ-ti-hal-an-haa-ru	into Gardens beneath which rivers flow,	جنات تجري من تحتها الأنهار
khaa-li-dee-na fee-hāa a-ba-daa.	to abide therein for ever.	خالدين فيها أبدا
Qad aḥ-sa-nal-laa-hu la-hoo riz-qaa.	Indeed, Allah has made for him a fine provision.	قد أحسن الله له رزقا
12. *Al-laa-hul-la-zee kha-la-qa sab-'a sa-maa-waa-tinw-*	12. Allah is He Who created seven heavens,	الله الذي خلق سبع سموت
wa mi-nal-ar-ḍi miṣ-la-hunn.	and the earth the like thereof (in number).	ومن الأرض مثلهن
Ya-ta-naz-za-lul-am-ru bai-na-hun-na	(His) command comes down among them,	يتنزل الأمر بينهن

fa-aa-too-hun-na u-joo-ra-hunn.	then give them their wages	فَآتُوهُنَّ أُجُورَهُنَّ
Wa'-ta-mi-roo bai-na-kum bi-ma'-roof.	and counsel among yourselvs with norms of decency (and reasonableness),	وَأْتَمِرُوا بَيْنَكُم بِمَعْرُوفٍ
Wa in ta-'aa-sar-tum fa-sa-tur-di-'u la-hoo ukh-raa.	and if you are in difficulties with each other, then another (woman) will suckle (the baby) for him (i.e., the father).	وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُ أُخْرَىٰ ۝
7. *Li-yun-fiq zoo-sa-'a-tim-min sa-'a-tih.*	7. Let the man of means spend according to his means	لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ
Wa man qu-di-ra 'a-lai-hi riz-qu-hoo	and he, whose provision has been restricted for him,	وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ
fal-yun-fiq mim-maa aa-taa-hul-laah.	should spend out of what Allah has given him,	فَلْيُنفِقْ مِمَّا آتَاهُ اللَّهُ
Laa yu-kal-li-ful-laa-hu naf-san	Allah does not burden any soul	لَا يُكَلِّفُ اللَّهُ نَفْسًا
il-laa maa aa-taa-haa. *Sa-yaj-'a-lul-laa-hu ba'-da 'us-reny-yus-raa.*	beyond what He has given it Soon Allah shall bring about ease after hardship	إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ۝
RU-KOO' 2	SECTION 2	ركوع ٢
8. *Wa ka-aiy-yim-min qar-ya-tin*	8. And how many a town (nation)	وَكَأَيِّن مِّن قَرْيَةٍ
'a-tat 'an am-ri rab-bi-haa wa ru-su-li-hee	revolted against the bidding of their RABB (Guardian-Lord) and His Messengers,	عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ
fa-haa-sab-naa-haa hi-saa-ban sha-dee-danw-	so We subjected them to a stern reckoning,	فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا
wa-'az-zab-naa-haa 'a-zaa-ban nuk-raa.	and inflicted on them a strange torment,	وَعَذَّبْنَاهَا عَذَابًا نُّكْرًا ۝
9. *Fa-zaa-qat wa-baa-la am-ri-haa*	9 So they tasted the evil consequences of their deed,	فَذَاقَتْ وَبَالَ أَمْرِهَا
wa kaa-na 'aa-qi-ba-tu am-ri-haa khus-raa.	and the end of their deed was loss.	وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا ۝

I-nir-tab-tum fa-'id-da-tu-hun-na sa-laa-sa-tu ash-hu-rinw-	If you are in doubt, then their period (of waiting) shall be three months	إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ
wal-laa-ee lam ya-ḥiḍn.	and (likewise) of those who have not menstruated (yet),	وَاللَّائِي لَمْ يَحِضْنَ
Wa u-laa-tul-aḥ-maa-li	and for those who are pregnant,	وَأُولَاتُ الْأَحْمَالِ
a-ja-lu-hun-na ainy-ya-ḍa'-na ḥam-la-hunn.	their period shall be till the delivery of their child,	أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ
Wa mainy-yat-ta-qil-laa-ha yaj-'al-la-hoo	And whoso fears Allah, He shall create for him	وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ
min am-ri-hee yus-raa.	in his task ease.	مِنْ أَمْرِهِ يُسْرًا
5. Zaa-li-ka am-rul-laa-hi an-za-la-hoo i-lai-kum.	5. This is Allah's command which He has sent down to you;	ذَٰلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ
Wa mainy-yat-ta-qil-laa-ha yu-kaf-fir 'an-hu	and whoso fears Allah, He will remove from him	وَمَنْ يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ
saiy-yi-aa-ti-hee wa yu'-zim la-hoo aj-raa.	his sins and enhance for him the reward.	سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا
6. As-ki-noo-hun-na min hai-su sa-kan-tum-minw-wuj-di-kum	6. Lodge them where you live according to your means,	أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ
wa laa tu-ḍaar-roo-hun-na li-tu-ḍaiy-yi-qoo 'a-lai-hinn.	and do not distress them so as to straiten (life) for them;	وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ
Wa in-kun-na u-laa-ti ḥam-lin	and if they are (pregnant) with child,	وَإِنْ كُنَّ أُولَاتِ حَمْلٍ
fa-an-fi-qoo 'a-lai-hin-na	then spend (money) on them	فَأَنْفِقُوا عَلَيْهِنَّ
ḥat-taa ya-ḍa'-na ḥam-la-hunn.	until they deliver their burden.	حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ
Fa-in ar-ḍa'-na la-kum	Then, if they suckle (the baby) for your sake,	فَإِنْ أَرْضَعْنَ لَكُمْ

2.	*Fa-i-zaa ba-lagh-na a-ja-la-hun-na*	2. So, when they reach their set time	فَإِذَا بَلَغْنَ أَجَلَهُنَّ
	fa-am-si-koo-hun-na bi-ma'-roo-fin	then (either) retain them in keeping with the norms of decency,	فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ
	au faa-ri-qoo-hun-na bi-ma'-roo-fin-wa ash-hi-doo za-wai 'ad-lim-min-kum	or part with them with the norms of decency, and call to witness two men of integrity from among you,	أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِنْكُمْ
	wa a-qee-mush-sha-haa-da-ta lil-laah.	and give the testimony upright for Allah.	وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ
	Zaa-li-kum yoo-'a-zu bi-hee	Thus is admonished he	ذَٰلِكُمْ يُوعَظُ بِهِ
	man kaa-na yu'-mi-nu bil-laa-hi wal-yau-mil-aa-khir.	who believes in Allah and the Last Day;	مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
	Wa mainy-yat-ta-qil-laa-ha	and whoso fears Allah,	وَمَنْ يَتَّقِ اللَّهَ
	yaj-'al-la-hoo makh-ra-jaaw-	He (Allah) creates a way out for him;	يَجْعَلْ لَهُ مَخْرَجًا ۝
3.	*wa yar-zuq-hu min hai-su laa yah-ta-sib;*	3. And provides for him from where he does not reckon;	وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ
	wa mainy-ya-ta-wak-kal 'a-lal-laa-hi fa-hu-wa has-buh.	and whoso puts his trust in Allah, then He is Sufficient for him.	وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ
	In-nal-laa-ha baa-li-ghu am-rih.	Indeed, Allah will accomplish His purpose.	إِنَّ اللَّهَ بَالِغُ أَمْرِهِ
	Qad ja-'a-lal-laa-hu li-kul-li shai-in qad-raa.	Surely, Allah has set a measure for all things.	قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۝
4.	*Wal-laa-ee ya-is-na mi-nal-ma-hee-di min-ni-saa-i-kum*	4. As for such as have despaired (passed the age) of menstruation among your wives,	وَاللَّائِي يَئِسْنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ

Transliteration	Translation	Arabic
SOO-RA-TUT-TA-LAAQ	*SOO-RA-TUT-TA-LAAQ*	سُورَةُ الطَّلَاقِ
Ma-da-neey-yah	Revealed at Madinah	
Ru-koo-'aa-tu-haa 2	SECTIONS 2	
Aa-yaa-tu-haa 12	Verses 12	
Bis-mil-laa-hir-rah-maa-nir-ra-heem.	In the name of Allah, the All--Compassionate, the Most Merciful.	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
RU-KOO' 1	SECTION 1	رکوع ۱
1. *Yaa-aiy-yu-han-na-beey-yu i-zaa tal-laq-tu-mun-ni-saa-a*	1 O Prophet! When you (and your followers) divorce women,	يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ
fa-tal-li-qoo-hun-na li-'id-da-ti-hin-na	then divorce them before their period (of waiting)	فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ
wa ah-sul-'id-dah.	and reckon the days of the period (of waiting);	وَأَحْصُوا الْعِدَّةَ
Wat-ta-qul-laa-ha rab-ba-kum.	*and fear Allah,* your RABB (Guardian-Lord).	وَاتَّقُوا اللَّهَ رَبَّكُمْ
Laa tukh-ri-joo-hun-na mim-bu-yoo-ti-hin-na	Do not expel them from their homes	لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ
wa laa yakh-ruj-na il-laa ainy-ya'-tee-na bi-faa-hi-sha-tim-mu-baiy-yi-nah.	and neither should they go out except when they commit clear lewdness.	وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ
Wa til-ka hu-doo-dul-laah.	These are the limits set by Allah;	وَتِلْكَ حُدُودُ اللَّهِ
Wa mainy-ya-ta-'ad-da hu-doo-dal-laa-hi	and whoso exceeds the limits of Allah,	وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ
fa-qad za-la-ma naf-sah.	surely he wrongs himself.	فَقَدْ ظَلَمَ نَفْسَهُ
Laa tad-ree la-'al-lal-laa-ha yuh-di-su	You do not know that Allah may bring about	لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ
ba'-da zaa-li-ka am-raa.	after that something new (for the better).	بَعْدَ ذَٰلِكَ أَمْرًا

16. *Fat-ta-qul-laa-ha mas-ta-ṭa'-tum was-ma-'oo*	16. Therefore, fear Allah as best as you can, and listen to (Him)	فاتقوا الله ما استطعتم واسمعوا
wa a-ṭee-'oo wa an-fi-qoo khai-ral-li-an-fu-si-kum.	and obey (Him) and spend for the good of your own selves,	وأطيعوا وأنفقوا خيرا لأنفسكم
Wa mainy-yoo-qa shuḥ-ḥa naf-si-hee	and whoso is saved from the avarice of his own self,	ومن يوق شح نفسه
fa-u-lāā-i-ka hu-mul-muf-li-ḥoon.	such are those as are the prospering ones.	فأولئك هم المفلحون ۝
17. *In tuq-ri-ḍul-laa-ha qar-ḍan ḥa-sa-nainy-*	17. If you lend to Allah a goodly loan,	إن تقرضوا الله قرضا حسنا
yu-ḍaa-'if-hu la-kum wa yagh-fir la-kum.	He will multiply it for you and forgive you;	يضاعفه لكم ويغفر لكم
Wal-laa-hu sha-koo-run ḥa-leem.	and Allah is the Appreciator (of worth), the All-Forbearing;	والله شكور حليم ۝
18 *'Aa-li-mul-ghai-bi wash-sha-haa-da-til-*	18. The Knower of the hidden and the visible,	عالم الغيب والشهادة
'a-zee-zul-ḥa-keem.	the Mighty, the Wise	العزيز الحكيم ۝

CHAPTER 64 AT-TA-GHAA-BUN ENDS HERE　　تمت هنا بحمد الله السورة ٦٤ ـ التغابن

CORRIGENDUM

Yaqeen International, Issue No. 23, dated 7-4-1994-
English Transliteration of Qur'an Majeed,
Page 92, Col. 1 Verse No 10,
Replace the frist two lines by :-

Fa-i-zaa qu-ḍi-ya-ta-ṣa-laa-tu

RU-KOO' 2	SECTION 2	ركوع ٢
11. *Maa a-saa-ba mim-mu-see-ba-tin il-laa bi-iz-nil-laah.*	11. No calamity falls but by Allah's (leave),	مَآ أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ ٱللَّهِ
Wa-mainy-yu'-mim-bil-laa-hi yah-di qal-bah.	and whosoever believes in Allah, He shall guide his heart;	وَمَن يُؤْمِنۢ بِٱللَّهِ يَهْدِ قَلْبَهُۥ
Wal-laa-hu bi-kul-li shai-in 'a-leem.	and Allah is the Knower of all things.	وَٱللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝
12. *Wa a-tee-'ul-laa-ha wa a-tee-'ur-ra-sool.*	12. Obey Allah and obey the Messenger;	وَأَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ
Fa-in ta-wal-lai-tum	but if you turn away	فَإِن تَوَلَّيْتُمْ
fa-in-na-maa 'a-laa ra-soo-li-nal-ba-laa-ghul-mu-been.	then the duty of Our Messenger is nothing but to preach (the message) clearly.	فَإِنَّمَا عَلَىٰ رَسُولِنَا ٱلْبَلَٰغُ ٱلْمُبِينُ ۝
13. *Al-laa-hu laa i-laa-ha il-laa hoo.*	13. Allah—there is none worthy of worship but He,	ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ
Wa 'a-lal-laa-hi fal-ya-ta-wak-ka-lil-mu'-mi-noon.	and on Allah (alone) should the believers rely.	وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ۝
14. *Yaa-ai-yu-hal-la-zee-na aa-ma-noo*	14. O you who believe!	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
in-na min az-waa-ji-kum wa au-laa-di-kum	among some of your wives and children	إِنَّ مِنْ أَزْوَٰجِكُمْ وَأَوْلَٰدِكُمْ
'a-duw-wal-la-kum fah-za-roo-hum,	are enemies to you, so beware of them;	عَدُوًّا لَّكُمْ فَٱحْذَرُوهُمْ
Wa in ta'-foo wa tas-fa-hoo wa tagh-fi-roo	and if you forgive, forget and pardon (them),	وَإِن تَعْفُوا۟ وَتَصْفَحُوا۟ وَتَغْفِرُوا۟
fa-in-nal-laa-ha gha-foo-rur-ra-heem.	then Allah is Forgiving, the Most Merciful.	فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ۝
15. *In-na-maa am-waa-lu-kum wa au-laa-du-kum fit-nah.*	15. Your wealth and children are nothing but a trial;	إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ
Wal-laa-hu 'in-da-hoo aj-run 'a-zeem.	and Allah with Him is a great recompense.	وَٱللَّهُ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ۝

8. *Fa-aa-mi-noo bil-laa-hi wa ra-soo-li-hee*	8. So believe in Allah and His Messenger,	فَآمِنُوا بِاللَّهِ وَرَسُولِهِ
wan-noo-ril-la-zee an-zal-naa.	and the Light (of guidance, i.e. the Qur'an) which We have sent down,	وَالنُّورِ الَّذِي أَنزَلْنَا
Wal-laa-hu bi-maa ta'-ma-loo-na kha-beer.	and Allah is Aware of what you do.	وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
9. *Yau-ma yaj-ma-'u-kum li-yau-mil-jam-'i*	9. (Think of) the day when He shall gather you on the Day of Assembly,	يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ
zaa-li-ka yau-mut-ta-ghaa-bun.	that is the Day of (real) Loss or Gain.	ذَٰلِكَ يَوْمُ التَّغَابُنِ
Wa mainy-yu'-mim-bil-laa-hi	And whosoever believes in Allah	وَمَن يُؤْمِن بِاللَّهِ
wa ya'-mal saa-li-hainy-	and does righteous deeds,	وَيَعْمَلْ صَالِحًا
yu-kaf-fir 'an-hu saiy-yi-aa-ti-hee	He (Allah) will remove from him his evil deeds	يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ
wa yud-khil-hu jan-naa-tin	and admit him into gardens	وَيُدْخِلْهُ جَنَّاتٍ
taj-ree min tah-ti-hal-an-haa-ru	beneath which rivers flow,	تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
khaa-li-dee-na fee-haa a-ba-daa.	abiding therein for ever.	خَالِدِينَ فِيهَا أَبَدًا
Zaa-li-kal-fau-zul-'a-zeem.	This is the great achievement	ذَٰلِكَ الْفَوْزُ الْعَظِيمُ
10. *Wal-laa-zee-na ka-fa-roo wa kaz-za-boo bi-aa-yaa-ti-naa*	10. And those who disbelieved and belied Our Verses,	وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
u-laa-i-ka as-haa-bun-naa-ri khaa-li-dee-na fee-haa.	they are the inmates of the (Hell) Fire, abiding therein for ever.	أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا
Wa bi'-sal-ma-seer.	What a wretched resort!	وَبِئْسَ الْمَصِيرُ

4. *Ya'-la-mu maa fis-sa-maa-waa-ti wal-ar-di*	4. He knows what is in the heavens and the earth,	يعلم ما في السموت والارض
wa ya'-la-mu maa tu-sir-roo-na wa maa tu'-li-noon.	and He knows what you conceal and what you reveal;	ويعلم ما تسرون وما تعلنون
Wal-laa-hu 'a-lee-mum-bi-zaa-tis-su-door.	and Allah knows well the secrets of the hearts.	والله عليم بذات الصدور
5. *A-lam ya'-ti-kum na-ba-ul-la-zee-na ka-fa-roo min qab-lu*	5. Has not then come to you the news of those who disbelieved before,	الم ياتكم نبؤا الذين كفروا من قبل
fa-zaa-qoo wa-baa-la am-ri-him	then they tasted the evil consequences of their deed;	فذاقوا وبال امرهم
wa la-hum 'a-zaa-bun a-leem.	and for them is a painful torment.	ولهم عذاب اليم
6. *Zaa-li-ka bi-an-na-hoo kaa-nat ta'-tee-him ru-su-lu-hum bil-baiy-yi-naa-ti*	6. This is because their Messengers (from Allah) used to come to them with clear signs	ذلك بانه كانت تاتيهم رسلهم بالبينت
fa-qaa-loo a-ba-sha-ruiny-yah-doo-na-naa	and they used to say: Shall mortals guide us?	فقالوا ابشر يهدوننا
fa-ka-fa-roo wa ta-wal-law-was-tagh-nal-laah.	Thus they disbelieved and turned away; and Allah was in no need of them,	فكفروا وتولوا واستغنى الله
Wal-laa-hu gha-neey-yun ha-meed.	for Allah is GHANI (Want-free), the All-Praised.	والله غني حميد
7. *Za-'a-mal-la-zee-na ka-fa-roo*	7. Those who disbelieve assert	زعم الذين كفروا
al-lainy-yub-'a-soo.	that never shall they be raised up (to life).	ان لن يبعثوا
Qul ba-laa wa rab-bee la-tub-'a-sun-na	Say: Yes, by my Lord, indeed you shall be raised up,	قل بلى وربي لتبعثن
sum-ma la-tu-nab-ba-un-na bi-maa 'a-mil-tum,	then you shall be informed of what you had done;	ثم لتنبؤن بما عملتم
Wa zaa-li-ka 'a-lal-laa-hi ya-seer.	and this is easy for Allah.	وذلك على الله يسير

SOO-RA-TUT-TA-GHAA-BUN	***SOO-RA-TUT-TA-GHAA-BUN***	سُورَةُ التَّغَابُنِ
Ma-da-nee-yah	Revealed at Madinah	
Ru-koo-'aa-tu-haa 2	SECTIONS 2	
Aa-yaa-tu-haa 18	VERSES 18	
Bis-mil-laa-hir-rah-maa-nir-ra-heem.	In the name of Allah, the All-Compassionate, the Most Merciful.	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
RU-KOO' 1	SECTION 1	ركوع ١
1. *Yu-sab-bi-hu lil-laa-hi maa fis-sa-maa-waa-ti wa maa fil-ard.*	1. Whatever is in the heavens and whatever in the earth glorifies Allah.	يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
La-hul-mul-ku wa la-hul-ham-du	To Him belongs the sovereignty and to Him belongs the praise,	لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
wa hu-wa 'a-laa kul-li shai-in qa-deer.	and He is Omnipotent over all things.	وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝١
2. *Hu-wal-la-zee kha-la-qa-kum*	2. It is He Who created you;	هُوَ الَّذِي خَلَقَكُمْ
fa-min-kum kaa-fi-runw-wa min-kum-mu'-min.	then among you some is an unbeliever and some of you is a believer;	فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ
Wal-laa-hu bi-maa ta'-ma-loo-na ba-seer.	and Allah is the Beholder of what you do.	وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝٢
3. *Kha-la-qas-sa-maa-waa-ti wal-ar-da*	3. He created the heavens and the earth	خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ
bil-haq-qi	with the Truth.	بِالْحَقِّ
wa saw-wa-ra-kum fa-ah-sa-na su-wa-ra-kum.	and shaped you, then made your shapes beautiful,	وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ
Wa i-lai-hil-ma-seer.	and to Him is the final resort.	وَإِلَيْهِ الْمَصِيرُ ۝٣

'an zik-ril-laah.	from the remembrance of Allah;	عَن ذِكْرِ اللَّهِ
Wa mainy-yaf-'al zaa-li-ka fa-ulaa-i-ka hu-mul-khaa-si-roon.	and whoso does that, then those are the losers.	وَمَن يَفْعَلْ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾
10. *Wa an-fi-qoo mim-maa ra-zaq-naa-kum*	10. And spend (in the way of Allah) from what We have provided you	وَأَنفِقُوا مِن مَّا رَزَقْنَاكُم
min qab-li ainy-ya'-ti-ya a-ha-da-ku-mul-mau-tu fa-ya-qoo-la	before death comes upon any one of you, and then he says:	مِّن قَبْلِ أَن يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ
rab-bi lau-laa akh-khar-ta-neee i-laa a-ja-lin qa-ree-bin	O MY RABB (Guardian-Lord)! Why did You not grant me respite for a little while,	رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ
fa-as-sad-da-qa wa a-kum-mi-nas-saa-li-heen.	so that I would then have given in charity and become one of the righteous.	فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّالِحِينَ ﴿١٠﴾
11. *Wa lainy-yu-akh-khi-ral-laa-hu naf-san*	11. But never shall Allah grant any one	وَلَن يُؤَخِّرَ اللَّهُ نَفْسًا
i-zaa jaaa-a a-ja-lu-haa.	respite when the appointed time arrives;	إِذَا جَاءَ أَجَلُهَا
wal-laa-hu kha-bee-rum-bi-maa ta'-ma-loon.	and Allah is Aware of what you do.	وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾

CHAPTER 63 AL-MUNAAFIQOON ENDS HERE تمت هنا بحمد الله السورة ٦٣ ـ المنافقون

Lan-y-yagh-fi-ral-laa-hu la-hum.	Indeed, Allah shall never forgive them;	لَن يَغْفِرَ اللَّهُ لَهُمْ
In-nal-laa-ha laa yah-dil-qaw-mal-faa-si-qeen.	surely, Allah does not guide the transgressing people (until they repent).	إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ۝
7. *Hu-mul-la-zee-na ya-qoo-loo-na laa tun-fi-qoo*	7. It is they who say: *Do not spend (anything)*	هُمُ الَّذِينَ يَقُولُونَ لَا تُنفِقُوا
'a-laa man 'in-da ra-soo-lil-laa-hi	upon those who are with the Messenger of Allah	عَلَىٰ مَنْ عِندَ رَسُولِ اللَّهِ
hat-taa yan-fad-doo.	until they (are obliged to) fall apart;	حَتَّىٰ يَنفَضُّوا
Wa lil-laa-hi kha-zaa-i-nus-sa-maa-waa-ti wal-ar-di	and to Allah belong the treasures of the heavens and the earth,	وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ
wa laa-kin-nal-mu-naa-fi-qee-na laa yaf-qa-hoon.	but the hypocrites do not understand.	وَلَٰكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ۝
8. *Ya-qoo-loo-na la-ir-ra-ja'naa i-lal-ma-dee-na-ti*	8. They say: If we return to Madinah	يَقُولُونَ لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ
la-yukh-ri-jan-nal-a-'az-zu min-hal-a-zall.	the mightier will drive away therefrom the weaker,	لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ
Wa lil-laa-hil-'iz-za-tu	whereas the might belongs to Allah,	وَلِلَّهِ الْعِزَّةُ
wa li-ra-soo-li-hee wa lil-mu'-mi-nee-na	and to His Messenger and the believers,	وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ
wa laa-kin-nal-mu-naa-fi-qee-na laa ya'-la-moon.	but the hypocrites do not *know (that).*	وَلَٰكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ۝
RU-KOO' 2	SECTION 2	ركوع ۲
9. *Yaa-ai-yu-hal-la-zee-na aa-ma-noo laa tul-hi-kum am-waa-lu-kum wa laa au-laa-du-kum*	9. O you who believe! Let not your wealth, nor your children divert you	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ

3. Zaa-li-ka bi-an-na-hum aa-ma-noo	3. This is because they believed	ذٰلِكَ بِأَنَّهُمْ آمَنُوا
sum-ma ka-fa-roo	then they disbelieved	ثُمَّ كَفَرُوا
fa-tu-bi-'a 'a-laa qu-loo-bi-him	so their hearts have been sealed,	فَطُبِعَ عَلَىٰ قُلُوبِهِمْ
fa-hum laa yaf-qa-hoon.	so they do not understand.	فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾
4. *Wa i-zaa ra-ai-ta-hum tu'-ji-bu-ka aj-saa-mu-hum.*	4. And when you behold them, their bodies please you;	وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ
Wa ainy-ya-qoo-loo tas-ma' li-qau-li-him.	and when they speak, you give ear to their speech.	وَإِن يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ
Ka-an-na-hum khu-shu-bum-mu-san-na-dah.	They are like propped up timbers.	كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ
Yah-sa-boo-na kul-la sai-ha-tin 'a-lai-him.	They imagine every cry to be against them.	يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ
Hu-mul-'a-duw-wu fah-zar-hum.	They are the enemies, so beware of them.	هُمُ الْعَدُوُّ فَاحْذَرْهُمْ
Qaa-ta-la-hu-mul-laa-hu	Allah may behead them.	قَاتَلَهُمُ اللَّهُ
an-naa yu'-fa-koon.	How are they turned away (from the Truth)!	أَنَّىٰ يُؤْفَكُونَ ﴿٤﴾
5. *Wa i-zaa qee-la la-hum ta-'aa-law*	5. And when it is said to them: Come,	وَإِذَا قِيلَ لَهُمْ تَعَالَوْا
yas-tagh-fir la-kum ra-soo-lul-laa-hi	the Messenger of Allah will seek forgiveness for you;	يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ
law-waw ru-oo-sa-hum	they turn aside their heads	لَوَّوْا رُءُوسَهُمْ
wa ra-ai-ta-hum ya-sud-doo-na wa hum-mus-tak-bi-roon.	and you see them turning away in arrogance.	وَرَأَيْتَهُمْ يَصُدُّونَ وَهُم مُّسْتَكْبِرُونَ ﴿٥﴾
6. *Sa-waa-un 'a-lai-him as-tagh-far-ta la-hum*	6. Alike it is for them whether you seek forgiveness for	سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ
am lam tas-tagh-fir la-hum,	them or do not seek forgiveness for them.	أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث	ح	ذ	ص	ض	ط	ظ	ع	ء (Jerk)	
Bold	*Madd*	آ = āā	ū	ū	Fine	*Madd*	ā	ū	ī

Transliteration	Translation	Arabic
SOO-RA-TUL-MU-NAA-FI-QOON	*SOO-RA-TUL-MU-NAA-FI-QOON*	سُورَةُ الْمُنَافِقُونَ
Ma-da-nee-yah	Revealed at Madinah	
Ru-koo-'aa-tu-haa 2	SECTIONS 2	
Aa-yaa-tu-haa 11	VERSES 11	
Bis-mil-laa-hir-rah-maa-nir-ra-heem.	In the name of Allah, the All—Compassionate, the Most Merciful.	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
RU-KOO' 1	SECTION 1	ركوع ١
1. *I-zaa jaa-a-kal-mu-naa-fi-qoo-na*	1. When the hypocrites come to you	إِذَا جَاءَكَ الْمُنَافِقُونَ
qaa-loo nash-ha-du	they say: We bear witness	قَالُوا نَشْهَدُ
in-na-ka la-ra-soo-lul-laah.	that you are indeed the Messenger of Allah.	إِنَّكَ لَرَسُولُ اللَّهِ
Wal-laa-hu ya'-la-mu in-na-ka la-ra-soo-luh.	And Allah knows that you are, indeed, His Messenger,	وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ
Wal-laa-hu yash-ha-du	and Allah bears witness	وَاللَّهُ يَشْهَدُ
in-nal-mu-naa-fi-qee-na la-kaa-zi-boon.	that surely the hypocrites are the liars.	إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ۞
2. *It-ta-kha-zoo ai-maa-na-hum jun-na-tan*	2. They have taken their oaths to serve for a shield,	اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً
fa-sad-doo 'an-sa-bee-lil-laah.	while they obstruct (people) from Allah's way (Islam);	فَصَدُّوا عَن سَبِيلِ اللَّهِ
In-na-hum saa-a maa kaa-noo ya'-ma-loon.	Surely evil is what they are doing.	إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ۞

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doing of Allah who perfecteth all things'. So it has permanence, coherence and regularity. It is independent of the will or imagination of man. It is nevertheless ideal. Reality and perfection appertain to God alone, who is the only reality.

Now as Shah Wali-ullah has pointed out, if we leave simile and metaphor aside, this doctrine of the Mujaddid, which he calls *Wahdat-i-Shuhud*, is essentially the same as that of *Wahdat-i-Wajud* maintained by Ibn 'Arabi. Both agree in assigning reality to God alone. To say that the essences of the contingent beings are the names and attributes of God refelected in their *'adam-i-mutaqabila* or opposite non-beings, as the Mujaddid maintains, is practically the same thing. If there is any difference between the two doctrines, Shah Wali-Ullah rightly maintains, it is so insignificant that it need not be taken into account. Ibn 'Arabi too means the same as the Mujaddid, and the controversy of *Wahdat-i-Wajud* and *Wahdat-i-Shuhud* is only a verbal rather than a real one. All that is intended by *Wahdat-i-Shuhud* is to emphasize the perfection of the necessary and the imperfection or 'nothingness' of the contingent being. But Ibn 'Arabi has himself maintained that the contingent is insignificant and all perfection belongs to the necessary Being alone.

As we have seen above, according to Ibn 'Arabi contingent things are, internally, the ideas (objects known) of God. God, according to Ibn 'Arabi, being a Knower from eternity, knows His own thoughts these being the objects of His knowledge. Now the ideas of God are what are called the essence of things *(a'yan al thabita* or *mahiyat)*, which when manifested or created are called contingent things of the world. Even as 'ideas', things are not identical with the Essence of God. What constitutes the difference between God, the Knower, and the ideas of God or essences which must be termed the 'known', is exactly this: God is 'one'. His ideas are 'many'. God exists independently, ideas depend on the mind of God for their existence. The Essence of God is free from any limitation or determination, the ideas, though unlimited in number, are limited or determined in form, possessing their own peculiarities or essential nature, termed *shakilat* in the Quarn. God possesses positive attributes, e. g., life, knowledge, will, power, hearing, seeing and speech. ideas, the essence of things, possess no positive attributes, that is to say they have only negative attributes of death, ignorance, powerlessness, etc.

From the above statement it is clear that the relation between God the knower and ideas the known is one of 'otherness,' never of 'identity'. As the ideas are, according to Ibn 'Arabi, the *essences* of things, which when manifested are called contingent finite things, they may be regarded as the same as *'adam-i-mutaqabila'* of the Mujaddid into which the reflection or *in'ikas* of the attributes of God is cast and the contingent world comes into being.

Thus it is clear, as Shah Wali-ullah has pointed out, that the *Wahdat-i-Shuhud* of the Mujaddid does not in any way contradict but, on the other hand, confirms, Ibn 'Arabi's *Wahdat-i-Wajud*. If real facts are taken into account and studied without their garb of similes and metaphors both the doctrines will appear almost the same.

This evaluation of the doctrines of *Wahdat-i-Wajud* and *Wahdat-i-Shuhud* is rationalistic, not based on first-hand mystic experience. As to the contention of the *Shahudiyyah* that the mystic experience of the *Wujoodiyyah* is of a lower stage, and that it is possible to pass on to higher and truer experience which is the experience of the *Shuhudiyyah*, it may be said on behalf of the *Wujoodiyyah* that what they (the *Wujoodiyyah*) experienced was of a higher stage and what the rival school experienced was really of a lower stage. The overwhelming majority of eminent Muslim Sufis adhere to the doctrine of *Wahdat-i-Wujood*. It is amply supported by the Qur'an and by the esoteric sayings of the Prophet, and in no way contradicts the truth of Islam.

SALAAT is the pillar of Faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. When the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

* * * *

theatres, so that each *a'yan* perceives the other when God manifests Himself in this other, a fact which is usually *described as a thing having acquired existence but which is nothing other* than the manifestation or appearance of God in the form of that thing. The *'ayan al thabita* of the thing in question is non-existent (externally) and still remains in its state of latency.

3. *Whadat-i-Shahud:* The views of Ibn 'Arabi were not to be left unchallenged. Shaykh Ruknuddin 'Alaud-Dawlah was the person who disputed his position. He was the founder of the Shuhudiyyah School. He taught that the world was a reflection and not a manifestation or revelation of the Divine Being and that existence is separate from and external to essence.

With the Wajudiyyah School, the external existence is the existence of God Himself. With the Shuhudiyyah, the *'adam* (non-being) is conjoined with the reflex or illumination of the *Asma'* (names) and *Sifat* (attributes) of God.

The doctrine is clearly expounded by Shaykh Ahmad Sarhindi, who is generally called the *Mujadid-i-Alf-i-thani* (the Renewer of Islam or the Head of the second millennium of the Islamic Era). (d. 1035)

The Mujaddid maintains like Ibn 'Arabi that Being is One, and the independent existence of finite beings is only an appearance without genuine reality. How the world of finite things has acquired existence is explained by him in the following manner:

God is the Perfect Being comprehending all attributes of perfection in His Essence. Before the existence of the world there was this Perfect Being alone with all His perfect attributes and names. Now opposed to God's existence or *wajood* there is pure nothing or *adam-i-mahaz*, and opposed to His Life is a form of *'adam* called ignorance, and so on. Thus there are two sets of things: 'perfections', which are beings or *wujoodaat;* and 'imperfections', which are non-beings or *'adamaat.*

When God decided to creatre the world He cast a reflection or shadow (*inikas or zill*) of His pure *wajud* or existence into its *'adam-i-mutaqabila'* or 'opposed nothing', i.e., pure *'adam* or nothing, and there came to be finite existence. He cast a reflection or shadow of His life into its 'opposed nothing', death, and there came to be finite life. In the same manner finite knowledge and power came to existence by the reflection of God's knowledge and power into the opposed nothing of ignorance and powerlessness.

Thus by the reflection or *in'ikas* of the attributes of God into its opposite non-beings there appeared realities whose 'matter' is non-being and whose 'form' is the reflection. These realities are the essence of finite things.

In other words, the existence, the life, the knowledge, and the power, etc. of the finite, contingent being is the result of the mixture of *'adam* or non-being and he reflex of *wajud* or existence, life, knowledge and power of God. The essence of the finite in itself, however, is pure *'adam* or non-being, the existence, life, knowledge, etc., which are found in it, are pure gifts of God. That is how the finite, contingent world has come into being out of nothing and has acquired actual existence.

Both Ibn 'Arabi and the Mujaddid maintain that God alone has real and actual independent being. He alone exists. Real existence belongs to God alone and God alone exists (Singularism and Unity of Existence). The being of the world is not more than appearance—appearance without real or genuine reality. And yet the appearance is not the result of our fancy or imagination, as a certain class of the Sophists maintained. It exists *independently of our fancy or imagination. It is the fancy or idea of God.* It is characterized by a superior vividness, regularity and coherence and is independent of the will or imagination of man.

The Mujaddid gives two illustrations to make his meaning clear. The first is this: Suppose you take a stick of wood, and put one end of it into fire so that it catches flame. Now you hold the other end of the stick and rotate it quickly round in a circle. As a result a circle of fire will appear. Suppose this appearance is somehow prepetuated and is made to exist by itself. The existence of the contingent world is just like the existence of such a circle real to all outward appearance but having no independent existence of its own.

The second illustration is as follows. Suppose a wizard by his magic produces the semblance of a garden. The garden bears fruit. The king who was watching the performance believed that if the wizard were to be killed instantaneously the garden would continue to exist as a real and genuine garden. So he ordered the wizard to be executed at once. The story, which is of Indian origin, says that this magic garden still exists and bears fruit.

Now the Mujaddid maintains that God alone exists in reality. There is nothing in being except God. God is all that is. The existence of the world is like the existence of the magic garden or the circle of fire produced by the quick rotation of the stick in flame. It is not real in itself. Reality has been bestowed on it, and it is a very unsubstantial kind of reality. But such is the artistry of God that He has disposed this reality in perfect order: 'The

existed, without any world. This was the *acosmic phase* in His life. But since creation, there have been two realities–God or the Absolute Reality and the world of conditioned reality. Hence this phase of Divine life may be called the *dualistic* phase.

In opposition to the *Ijadiyyahs* are the *Sufis* of Islam, who believe in Monism or the Unity of Existence According to them there is nothing in being except God. God is all that is. He is the only reality, and all finite beings have no substantial reality of their own. He is One and all, the all comprehensive, eternal, absolute, self-existing Being, and the independent existence of finite beings is only an appearance–appearance without genuine reality

In the fuller working out of this basic conception there arose a difference between the two Schools of *Sufis* *Wahdat-i-Wajud* (Unityism) and *Wahdat-i-Shuhud* (Apparentism) An attempt is here made to give a succinct account of the teachings of these schools and show how they can be ultimately reconciled.

2. *Wahdat-i-Wajud* (Unityism) . The founder of this School is Shaykh Muhyid-Din Muhammad Ibn 'Ali, commonly known as Ibnul 'Arabi (or Ibn 'Arabi, particularly in the East) and Ash-Shaykhul Akbar (Doctor Maximus) (560-638 A H).

Ibn 'Arabi maintains that Being is one–it is that which exists by itself and is conceived by itself. This Being is God. God is further believed to be the Absolute Knower, As the Qur'an says: "He knows everything". In knowing Himself God knows all things in Himself and distinguishes them from Himself as objects of His knowledge. That is to say, 'knowing' implies 'knowledge, and the 'object known' God knows His own thoughts, these being the objects of His knowledge Now if God's knowledge is perfect (which *ex hypothesi* it is) His ideas or thoughts (objects of thought) are also eternal; they are uncreated. Knowledge is an attribute of God and cannot, therefore, be separated from Him. It constitutes the very essence of God. As God is eternal or uncreated, His knowledge (or ideas) is also uncreated or eternal The difference, of course, does not impair the essential unity of knowledge, knower and known, but is none the less inherent in the nature of things, i e , in reality as manifested to us 'Triplicity', as Ibn 'Arabi says, 'is the foundation of becoming '

Ibn 'Arabi calls the ideas of God *al a'yan al thabita* He maintains that God reveals Himself to Himself in a state of self-conciousness (not at any point of time), and sees in Himself for Himself an infinity of ideas or *a'yan* as determinate 'forms' of His Essence, And these 'forms' are what Ibn 'Arabi calls the *ayan al thabita* They are merely the 'ideas' in the mind of God As ideas they cannot have any existence apart from the mind of God, just as our ideas cannot exist apart from our mind As ideas or 'forms' in the mind of God the *a yan al thabita* possesses limitation or determination or individualization They subsist in the mind of the Knower (or God) and do not possess their own independent existence They possess no positive attributes, e g , life, knowledge, will etc , though they possess the capacity of acquiring those attributes if given They are passive, having no existence or existential attributes, they possess no activity of their own On the other hand, God, the Knower, is free from every limitation or determination has no 'form' He exists in Himself, depending on nothing else but Himself, and possesses positive attributes and is active It is because of this difference between ideas or the known and God or the Knower that a relation of otherness is posited between them, though as latent stages in the Essence of God, in the state of *Wahdat* or the first epiphany or particularization, they are one with God.

When God intends the creation of things, His Command is 'Be', and it is. Now it is clear that the Command 'Be' is given to a thing and it is created. The question arises that, if the thing was already there (and it is in this sense only that it could become the object of the Command 'Be') is there any sense in creating a thing which already exists? And again, if the thing which is the object of Command is a non-entity, how can it become the object of Command at all?

The only way out of this difficulty, says Ibn 'Arabi, is to maintain that the object of God's Command is the idea or *'ayn thabita*, which subsists in the Mind of God from all eternity This intelligible idea in the mind of God is manifested externally by the creative *fiat* of God, which is expressed by the word 'Be' Thus, the *a'yan al thabita* must be taken as the essence of things, which when manifested are called 'external objects' or 'created things' or merely the 'many things' of the world

But this does not mean that the *a'yan al thabita* themselves become concrete manifestations, for they are mere subjectivities and as such must always remain non-existent They are ideas in the mind of God and will always subsist in His mind. As Ibn 'Arabi puts it: 'They have not smelt the smell of existence.' They never come out of the knowledge of God, leaving a blank there.

What happens is this and this is also the Secret of Creation: God manifests His being in the forms of these *a'yan al thabita* which are to him like

One thing more which is worth mentioning is that there is great Islamic resurgence and renaissance all the world over. While some consider it as a "Green Peril" there are also eminent personalities in the west who emphasize the better understanding of Islam and its culture for better future of humanity. In a scholarly address at the Oxford University the Crown-Prince Charles remarked:

"Our judgment of Islam has always been greatly distorted and it is a serious mistake." "Our attitude towards Islam" he added, "suffers because we understand it has been hijacked by the extreme and the superficial" He also acknowledged the great debt of Western civilization to Islam and its culture

Before we close this Volume of the *Yaqeen International* we sincerely thank our patron, subscribers and readers for the keen interest they have been taking in our journal. We feel that those who have shared with us in their intellectual thought we seek their Continuous co-operation and request them to widen the readership and subscription of the Yaqeen International Any suggestion with a view to improving the Journal is most welcome.

We have a special appeal to make to those Muslim emigrants who are now settled in the West Islam offers to the whole human race the inner values which the material world is unfortunately missing. The Muslim communities living in the West, though in small minorities, have nonetheless a major role to play to communicate the message of Islam, by words and example, to their fellow beings They are the carriers of the Islamic faith. They are the preachers of the religion of Islam. They owe to this purpose, a duty to themselves, to their fellow human beings, and above all to Almighty Allah Himself. The material world is in search of its lost identity It is on horns of the dilemma of a so-called civilization and their self-imposed material values The conflict of civilisation and identity is going on Islam and Islam alone can restore to them their lost glory and the true identity as sons and daughters of Adam

Equally important is the role that the fortunate newcomers to the fold of Islam can play in the East as well as the West Whether the immigrants or the new-comers, surely *Yaqeen International* will always hold them in good stead to carry on *Tabligh*, for which it is invariably necessary to keep in mind what Qur'an Majeed has ordained in this behalf

It is the best way to enter into persuasive dialogue to invite them to fill mutually the moral and spiritual vacuum that is yawning to devour all Cardinal Virtues The presence of Muslims can practically help us to put to the best possible use the Islamic literature that is being increasingly produced today by such Western scholars who have correctly grasped the message of Qur'an Majeed and the traditions of Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)*

May Almighty Allah help and guide us for the attainment of the ideal the Yaqeen International is striving for Ameen.

THE CONCEPT OF CREATION IN ISLAMIC MYSTICISM

By Prof. Dr. Mir Valiuddin

The world presented to us in experience consists of a plurality of things acting and reacting on one another according to uniform laws, co-operating in the production of definite results and reflected and reproduced in the consciousness of finite minds Hence the deepest and the most fundamental problem of philosophy is that of the origin of the world of matter and mind How did the world with its system of nebulae, sun, stars, planets and innumerable forms of living organisms and finite minds come into being? Whence did the multiplicity of things arise? How did they come together and produce through their interaction a single unitary system? These are the problems of cosmogony the inquiry into the origin or genesis of the world Let us consider the various hypotheses that have been suggested by the Muslim thinkers in answer to the cosmogonical problem:-

1 According to the *Ijadiyyahs* (the Creationists or the Transcendentalists) there was a time when the world was not God created it out of nothing at a particular point of time. The simple belief of all Muslims is that God is One. He exists by His own holy Essence He brought out all things from nothingness All things are dependent on Him for their existence He is not dependent on anything. He is unique in His Essence and in His attributes and in His works Nobody takes part in His actions. His Essence and His knowledge are not like our essence and knowledge. Creating is His special attribute, for nobody can create a thing out of nothing. He is not contained in anything, nor does anything contain Him He surrounds everything by His Essence and is near everything and with everything; but His proximity and propinquity are not understood by us. This is the philosophical aspect of the Ash'-arite School also.

According to the Creationists the being of the world, though created by God and dependent on Him, is other than the being of God. God at first

intervention of NATO the situation in Bosnia has taken a happy turn and it is hoped that the Bosnian Muslims will force their adversaries to peace.

Palestine affairs

For sometimes the Palestinians are negotiating the schedule for the realization of self-government in Jericho and the Ghaza Strip But the programme of peace talks have been thwarted by the incident of Al-Khalil mosque which claimed a large number of lives and the Palestinians issue has become susceptible to uncertainty.

Afghanistan Affairs

Afghanistan also presents a sorry scene Fierce battle is afoot among the different groups, each attempting to undermine and annihilate the other, if possible.

Kashmir Affairs

The struggle of the people of Kashmir for the right of self-determination i e to allow them to shape their destiny as they wish has entered the 4th year and is gaining more intensification and momentum with the passage of time We fully subscribe to the view as expressed in the D'awa Journal of 1994

"The Indian Government, by now, must realize that it would be an act of folly and madness to continue treating the Kashmir issue as a law and order problem as it has been doing till now The case of the Kashmir is quite different and by claiming the state to be an integral part of its territory, India cannot prolong its own predicament as well as the agony of the people of Kashmir The need is to start a political process aimed at granting right of self-determination to the people of Kashmir Untill this is done the crisis in Kashmir will continue unabated with horrendous loss of life and property"

The root-cause of the present predicament of the Muslim community is disunity. According to Jamaluddin Afghani the Muslim countries succumbed to the Western forces and influence because they are too disorganized to offer any resistance. This issue is subscribed by Allama Iqbal:

"When the people of Islam
let the thread of
Unity go from their hands,
They fell into hundred mazes,
We are dispersed like stars in
the world;
Though of same family, we
are
Strange to one another"

(Secret of Self)

As to the question of how the Muslim world can get united the Qur'an Majeed answers,

"And hold fast to Allah's rope and be not divided, and remember Allah's blessing upon you when you were enemies He installed love in your hearts and by His Grace you have now become brothers You were on the *brink of a pit of fire and He saved you* from it Thus Allah explains to you His signs, so that you may find guidance (3·103)

It can be said without fear of expectation that the cardinal principle of Islam is unity which stems from its creed *Tauheed* and *Risalat* According to the Qur'an Majeed (Originally) men were of one faith (2·213) This was realized in the human organization in the form of the League of Nations As observed by Hergoenji

"the league of nations founded by the Prophet of Islam put the principle of international unity and human brotherhood on such universal foundation as to show that no nation of the world can show a parallel to what Islam has done towards the realization of the idea of the League of Nations."

Luckily, the Muslim world even now is not lacking in the sentiment of unity and cohesion As observed by Richard Nixon·

"Islam is not only a religion but the foundation of a major civilization. We speak of the Muslim world as a single entity not because of any Islamic politburo guiding its policies but because of individual nations share common political and cultural currents with the entire Muslim civilization The same political rhythms are played throughout the Muslim world, regardless of differences between the individual countries: The commonality of faith and politics bring... a loose but real solidarity: where a major event occurs in one part of Muslim world it inevitably reverberates in the others." *(Seize the Moment, A One Super-Power World, 1981)*

It is then clear that there is a remarkable degree of the sentiment of unity and brotherhood among the Muslim community all over the world. What we are required to do is to translate it into an institution Quite for some decades efforts are being made at different levels and in different parts of the world to bring all the *Muslim nations on one forum* and some success has been achieved to establish close contacts for mutual cooperation It would not be going for far to say that organization of Islamic conference has the prospects of future Commonwealth of Muslim nations a dream of Iqbal, the poet-philosopher of Pakistan and an integral part of Pakistan ideology We now pray quoting from Iqbal's poetry".

Bind again these scattered leaves,
Revive the law of love!
Take us back to serve Thee as a fold,
Commit Thy cause to them that love Thee!
We are travellers: Give us resignation as our goal!
Give us the strong faith of Ibrahim!
Make us know the meaning of "there is no god",
Make us acquainted with the mystery of
"except Allah"!

(Secret of the Self)

long a modest Arabic section to achieve this object.

Our primary object is to disseminate the Divine Message and to promote the cause of Islam as extensively and intensively as possible. We believe that Islam is not merely confined to the spiritual tenets and doctrines and ceremonies, it is a complete code of regulating the whole Muslim society and every department of life *individually and collectively*

As the index appearing subsequently along with this issue will indicate, we have ever given our esteemed readers, informative and enlightened articles about *Al-Qur'an, Al-Sunnah Al-Fiqh* We have also published biographies of eminent personalities depicting their virtuous and heroic deeds One endeavour from this has been to present Islamic models for reinforcing Islamic faith and character We address both Muslims and non-Muslims alike as we believe that Islam contains universal guidance for the entire mankind. The *Yaqeen International* serves non-Muslims specially in meeting their quest for knowledge about Islam, and its affairs to be able to lead a peaceful life Here & Hereafter.

What we have been able to do and accomplish so far, is left to the worldwide readership of the *Yaqeen International* to decide Our efforts have been to exalt the Words of Allah and to spread the Divine Message. To Him Who is our Judge we pray in all humility and submissiveness to accept our modest efforts for the dissemination of Islamic knowledge, enlightenment and culture

Now we note a few words about Pakistan and the Muslim world of today. As mentioned above, Pakistan came into being with the long-cherished ideal of Muslims of South Asia to bring out Islamic Revolution which will guarantee peace and prosperity assuring social justice and equal opportunities to all However, it is to be regretted that Pakistan is now overtaken by a number of vices. Theft and dacoit have become rampant and kidnapping is not less frequent. Above all what is most alarming is that corruption has penetrated in every artery of society sapping its vitality. All these social and moral vices call for immediate and full attention for their eradication True, the government is responsible to deal with these evils but government alone cannot achieve such an end People should also realize their duty towards this and do whatever they can to rid the society of these fatal diseases

This leads to a discussion as to which should be given precedence Establishment of Islamic State or society reform and moral purification Some schools of thought maintain that Islamic rule is the effective means to bring about the desired social and moral revolution In this connection the Qur'an Majeed is the best judge According to the Qur'an Majeed by the *Khilafat*, what is meant and required is as follows -

> "Allah has promised those of you who believe and do virtuous deeds, that He will make them successors in the land as He had made successor to those who were before them And that He will establish for them their religion which He has approved for them and He will surely give them in exchange security after their fear" (24 55)

The Quranic method of Islamic Revolution is vouchsafed by the life of the Prophet *(Sallallahu alaihi wa sallam)* He reformed the religion and moral life of the people before the establishment of the Islamic state at Madinah.

However, it is heartening that in recent years in Pakistan, democracy has taken firm roots and it will blossom fully in due course. It may safely be said that of all the systems of governments democracy is nearer to Islam. In fact it was Islam which provided the formidable basis for democratic polity by doing away all the distinctions between man and man on the basis of race, language, colour etc. In Islam, *Taqwa* is the only thing which gives one superiority over other "The best among you is one who is best in piety *(Taqwa)*. Says the Qur'an Majeed. The most honoured of you in the sight of God is (he who is) the most righteous of you...(49:13)

In following democratic institutions from the West it must be borne in mind that the Western democracy is devoid of ethical and moral realities. It weighs man and gives value to its manhood because in a democracy sovereignty belongs to the people In Islamic polity the sovereignty belongs to Almighty Allah We are answerable to Him for our deeds and misdeeds, Here and Hereafter

In Islam, mutual consultation has been ordained but the decisions are not necessarily dependent on the mere counting of heads. They must conform to the Qur'an and the Sunnah, i e the *Shariat* in all circumstances The Shariah law cannot be overruled by majority verdict of the Legislature. Fortunately, the maker of the constitution of the Islamic Republic of Pakistan have provided adequate safeguards against anything repugnant to the Qur'an and the Sunnah.

Bosnian Affairs

Looking at the state of affairs in the Muslim world, the out going year has been presenting an agonizing picture. Throughout the year, Muslims have been facing great hardships and afflictions Till recently in Bosnia the people were subjected to genocide only for their fault of being Muslims although culturally they are not different from the Serbs This extensive killing was allowed in the land deemed to be civilized and by the people who claim to be the champions of human rights. It is, however, heartening that a few weeks because of the

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

FORTY TWO YEARS OF OUR CONTINUOUS EFFORTS TO PRESENT ISLAM IN ITS PRISTINE PURITY

All Praise, Greatness and Majesty belong to Almighty Allah, the Cherisher and the Sustainer of the worlds who has enabled us out of His Mercy, Bounty and Grace to complete with the present issue in your hands the 42 years of the continuous and uninterrupted publication of the *Yaqeen International*. It was founded in 1952 by late Maulana Tufail Ahmad Fareedi Farooqui Rehmatullah Alaihi a religious divine and an erudite scholar who represented in his personality a rare blending of Islamic knowledge with modern learning. In this venture, Maulana Tufail Ahmad Farooqui and his associates *were prompted by the exhortations of* the Glorious Qur'an and the Sunnah for the propagation of Islam among the entire mankind in and outside Pakistan. To quote a few Quranic verses.

O followers of Islam! you are the best people ever raised for mankind you enjoin right conduct and forbid what is wrong, and believe in Allah (3:110) "This (Qur'an) is a Book which we have sent down to you,

so that you may bring mankind out of darkness into light" (14:1)

As regards the tradition of the Prophet *(Sallallaho Alaihi wa sallam)* it may be said that his mission was to Communicate the Divine message to mankind. After him this mission is to be carried on by the Muslim Community.

Maulana Tufail Ahmad and his colleagues were motivated in the enterprise of Yaqeen International also by the ideology of Pakistan. Admittedly Pakistan was demanded and finally achieved in the name of Islam. It was not a territory obtained only for political emancipation and independence. Its *raison d'être* was to have a State where the Muslims could be able to organize their life and society both individually and collectively in accordance with the Islamic beliefs, values, traditions and culture.

The ideology of Pakistan had an international ideal too. As pronounced by Pakistan's Prime Minister, Liaquat Ali Khan at the World Muslim Conference as early as 1951:

"To us in Pakistan nothing is dearer than the prospect of the strengthening of the world-wide Muslim brotherhood. Any endeavour from whatever direction it is made, to bring the Muslims of far flung countries together and to stimulate in the brotherly feelings of mutual affection, understanding and cooperation readily find an echo in the hearts of the Muslims of Pakistan. The underlying idea of the movement for the achievement of Pakistan was not just to add one more country to the conglomeration of countries in the world or to add one more patch of colour to the multicoloured global map. Pakistan came into being as a result of the urge felt by the Muslims of the sub-continent to secure a territory, however, limited, where the Islamic ideology and way of life could be practiced and demonstrated to the world. A cardinal feature of the ideology is to make Muslim brotherhood a living reality. It is, therefore, part of the mission which Pakistan has set before itself to do everything into its power to promote close fellowship and cooperation between Muslim countries."

With a view to performing the duty enjoined by the Qur'an and the Sunnah for the dissimination of Islamic knowledge and enlightenment and to attract the mankind towards the straight path of Islam (in which its salvation lies as well as with a view to realizing the Pakistan ideal for the formation of Islamic State in the truest sense of the term) Maulana Tufail Ahmad and his colleagues launched the journal on May 7, 1952. As its aim was to address the people not only of Pakistan but also overseas they adopted English as its language. English today is most widely spoken and understood language of the world and through this medium of communication we can send the message at all directions. For the same reason we began in our Journal English translation of Al-Qur'an in the simplest possible English syntax together with Roman transliteration of its Arabic text in easy phonetics in order to facilitate its recitation by those who know not the Arabic but the English language. With this issue, by the Grace of Almighty Allah, we have been able to complete Translation and Transliteration of 28 Parts of the Sacred Book-Qur'an-e-Majeed. The rest is being expedited so as to complete the task which has been our labour of love. The Journal has been carrying since

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